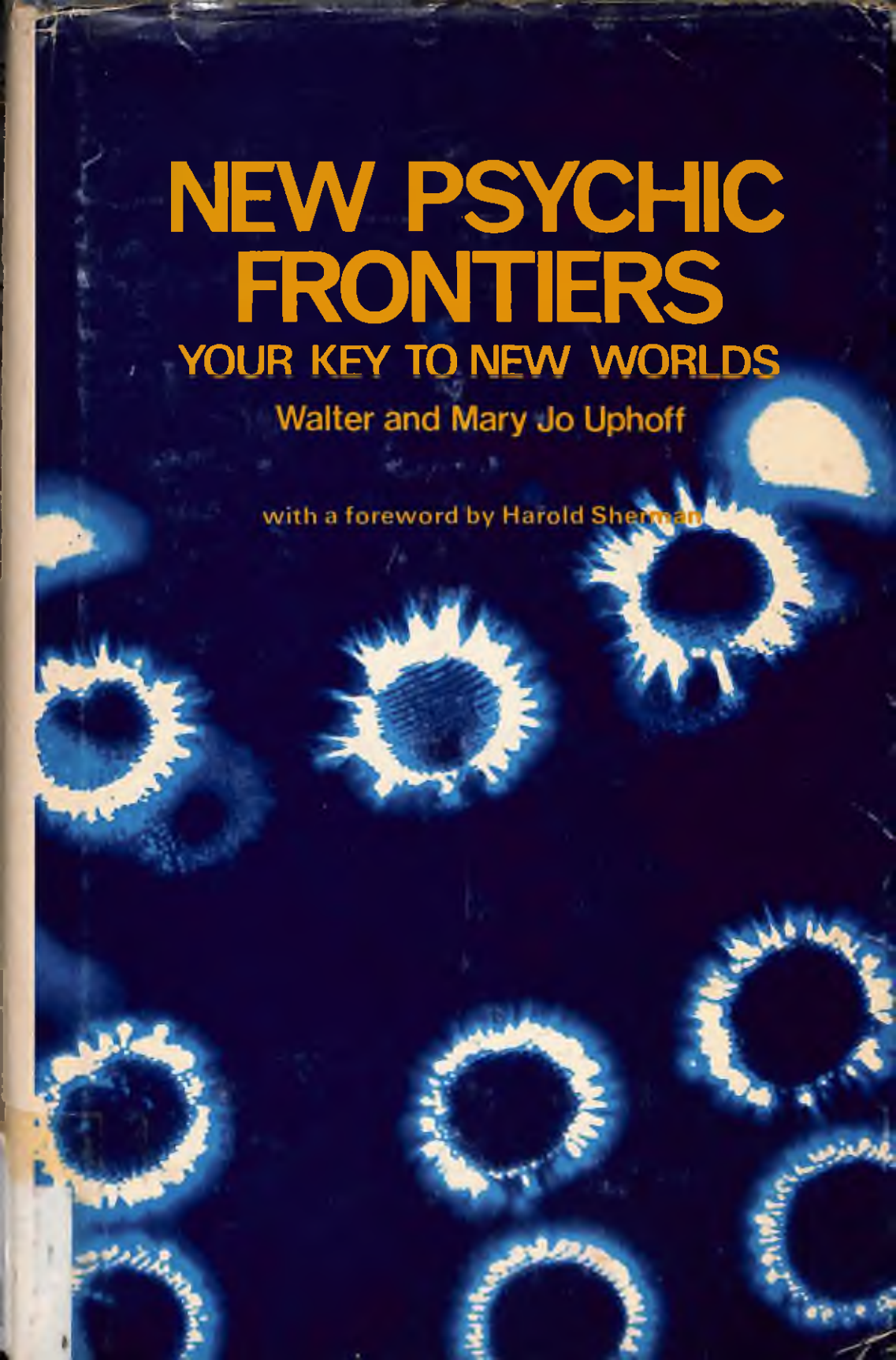


# NEW PSYCHIC FRONTIERS

YOUR KEY TO NEW WORLDS

Walter and Mary Jo Uphoff

with a foreword by Harold Sherman



## NEW PSYCHIC FRONTIERS...

will be welcomed by the individual who wants to be informed about parapsychology, and by discussion leaders, students and instructors who participate in the rapidly growing number of courses, conferences and seminars on the subject.

### The Book Presents:

Many fresh, unpublished, documented and first-hand experiences.

Sixteen pages of illustrations and parapsychological photos.

Helpful suggestions for teachers and study groups.

A listing of activities in more than 40 countries and more than 400 books.

THE AUTHORS, a university professor on leave from the University of Colorado, and his wife, who joined him in the research and writing, suggest that the reader examine the quality and quantity of evidence before accepting or rejecting the validity of any reported phenomena.

Professor Uphoff has conducted an honors course, "Developments in Parapsychology," at the University of Colorado, and both the authors have spoken at numerous conferences, meetings and seminars, including SFF programs, and Harold Sherman's workshops. They have also written a series of columns, *Beyond the Five Senses*, for the Madison, Wisconsin CAPITAL TIMES, and contribute regularly to The PSYCHIC RESEARCHER in England. They hold memberships in the ASPR, AMPA, SFF, SPR, ESP Research Associates

continued on back flap . . .

Inscribed for  
Prof. Dr. Andreas Reusch

With all good wishes

Halter A. Uphoff

&  
Margaret Uphoff -

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### Dedication

Dedicated to the Seekers and the Skeptics — to all who suspect that there is more to Life than is perceived by the five senses.

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## Foreword

*New Psychic Frontiers* is, in my estimation, a noteworthy contribution to the field of Extra Sensory Perception and the world of Science and Parapsychology. Only an unusually gifted and knowledgeable team like the Uphoffs, who have been diligent in their search for authentic sources of information, could have written this book which covers almost every aspect of psychic phenomena.

This book is a MUST for the many who are seeking valid and reliable information, as well as references and documentation on parapsychology. It is recommended for teachers of parapsychology in schools and colleges; for ministers of all faiths; for researchers, investigators and scientists, as well as for interested individuals and students who recognize the value and need for higher mental development. That it is so well documented and organized, and written in a readable style makes it a welcome addition to your library.

I am happy to have been given the opportunity to express my appraisal of this volume, but to add to your appreciation, I think, before you start exploring the wealth of material the Uphoffs have brought together, you should take a minute to let me sketch the background of the authors.

Walter is a native of rural Wisconsin. He is of German ancestry, third generation, and the language he learned as a child still stands him in good stead when he visits Central Europe where he and Mary Jo have been nine different times—much of the last six devoted to investigating developments in parapsychology.

Mary Jo grew up in rural North Dakota, so she shares with Walter a love of Nature and the country and, more especially, *people*—taking an interest in their social problems and the forces within and without which “make them tick”.

Education-wise, Walter is a graduate of the University of Wisconsin, B.S. 1934, Ph.M. 1935. He has taken graduate courses in sociology, social psychology and economics after completing an

undergraduate major in biochemistry. Mary Jo attended the College of St. Catherine, Minnesota, and then served as education director for the Farmers Union in North Dakota and Wisconsin.

Walter taught labor education at the University of Wisconsin, the University of Minnesota (1951-63) and since 1963 has been Professor of Economics at the University of Colorado's Center for Labor Education and Research. In recent years he has also taught an honors course, "Developments in Parapsychology", at the University and lectured on parapsychology in extension courses. He has talked on parapsychology to conferences, community and church groups, college seminars and high school assemblies. He has also participated in radio and TV programs dealing with the subject.

Even before the Uphoffs joined forces some 35 years ago, they had been active in peace and cooperative organizations and Quaker projects. Mary Jo wrote a column for North Dakota papers and edited the young people's pages for several state Farmers Union publications. Walter has written articles for professional journals and other publications in the United States and Germany, related to his research and travels in his special fields of interest. Mary Jo worked with Walter on his earlier book, *Kohler on Strike*, published by Beacon Press, Boston, in 1966 and together they have written a column, "Beyond the Five Senses", for the *Capital Times* (Madison, Wisconsin). Currently they contribute a column, "Transatlantic Call" to the *Psychic Researcher*, published in England.

The Uphoffs have four grown sons with interests and careers of their own, who continue to share their parents' concern for social justice and quality of life.

Walter says he was "shamed into taking a look at the paranormal" in 1934, at which time he viewed the subject with great scepticism. He was brought up short when an acquaintance asked, "Do you think it is intelligent and open-minded to reject a reported phenomenon without investigation?" It was not long before he found evidence which convinced him that Extra Sensory Perception was a subject worthy of serious investigation. Today he and his wife, working as a team, have earned the reputation of conscientious inquirers. They have made it a point to go directly to the best sources of information available. In the process they have come to know many investigators, psychics and healers in England, Holland, France, Germany, Switzerland and the United States. These contacts were a valuable resource in writing this book.

A look at the table of contents will indicate the treat that is in store for you as you explore the many aspects of the paranormal. To know the Uphoffs, as Mrs. Sherman and I do, assured as we are of their sincerity and integrity in a field still fraught with overly spectacular reporting, is your guarantee of wise counsel and advice as you pursue your studies or teaching, or your own efforts aimed at higher, finer personal development.

Harold Sherman

## Preface

We visited Colin Smythe and Peter Bander at Gerrards Cross near London in July 1972 to talk about our mutual interest in parapsychology. As we talked about investigators and psychics we had visited in Austria, France, Germany, Holland, Switzerland and the United States, and about the honors course on developments in parapsychology Walter had been teaching at the University of Colorado, they asked, "Why don't you do a book for us?"

We had not thought of writing a book on the subject at that time; we had stopped to talk about Peter Bander's book, *Carry On Talking*, which we had seen in Germany when we visited Dr. Konstantin Raudive, author of *Breakthrough: An Amazing Experiment in Electronic Communication With the Dead*, which Colin Smythe Ltd. had published. Peter's account of how he had been moved to recommend publication of Raudive's book about the controversial voices on tape was an episode in the unfolding story of this paranormal phenomenon that we wanted to learn more about.

The growing interest in parapsychology, we agreed, had resulted in the publication of many books dealing with one or more aspects of psychic phenomena, but not many combined a survey or over-all view of the subject with suggestions for teachers and discussion leaders; the views of other researchers and investigators; names of foundations, universities, researchers, teachers and psychics which reflect the growing interest around the world; photographs and illustrations; and an extensive bibliography. Beginners found it difficult to learn what resources were available and how to evaluate them. What was needed, in short, was a readable book which could serve as a text but which was not "text-bookish".

The writing of the book has been rewarding. It is our hope that the reader will find it helpful in setting forth guideposts along a path of study and investigation which may well turn out to be the most challenging in his or her life, whether viewed as new dimensions or as science-fiction.



If only a tenth of the phenomena reported in this book were true, the implications for mankind would still be tremendous. It is of utmost importance that what we learn about the psychic potential of man be used for purposes worthy of the responsibilities which that knowledge places upon us. It would be a travesty if the awesome implications of psychic phenomena were ever used to exploit, destroy or ravage our fellowmen and Planet Earth on which we live. Like the discoveries of fire, dynamite and nuclear power, these psychic energies and powers will be good or evil as they are put into use. Surely the implications of the relatedness of all life should serve to enhance the value of our lives and our importance to each other.

Walter & Mary Jo Uphoff

January 1975  
Fellowship Farm  
Oregon  
Wisconsin

## Acknowledgements

The authors wish to thank all who shared their experiences with them and thereby helped make the book a reality. Among them were Robert A. Bradley, M.D., with his tape-recorded age-regression "reincarnation" case; Delores Dickman who shared the precognitive dream about the assassination of Senator Robert F. Kennedy; Richard Sigismonde who clairvoyantly "tuned in" on someone who was on an "astral trip"; Dr. Konstantin Raudive, Fr. Leo Schmid, Theodor Rudolph, Hanna Buschbeck, David Ellis, Mike and Joe Lamoreaux and others who are working with the "paranormal voices"; Cleve Backster who gave us permission to reproduce some of his recent EEG tracings related to primary cell consciousness; Gerard Croiset and Arthur Orlop who cooperated on the chair test experiments; Dr. Hans Bender, Prof. E. Douglas Dean, Dr. Karlis Osis, Prof. W. H. C. Tenhaeff and Dr. Gerda Walther who shared their thoughts about their pioneering work; Joseph, Fred and Richard Veilleux who shared some of their experiences in getting paranormal photos with polaroid cameras; Ambrose and Olga Worrall, C. Norman Shealy, M.D., Gotthard Booth, M.D., Ethel De Loach, Rev. Harold G. Plume and others who contributed views on unconventional healing; Arthur Ford, Eileen Garrett, Douglas Johnson, Ena Twigg, Mrs. K. M. Utay and other psychics who demonstrated their ability to tune in on other than ordinary sources of information; and Paul and Edith Affolter-Zinner, Dr. Hans Naegeli, John Salstrom, Prof. Werner Schiebeler, Sigrun Seutemann, Harold Sherman, Donald Westerbeke and others who investigated (and in some cases personally experienced) "psychic surgery" in the Philippines.

Some of those mentioned above provided us with photos or illustrations for the picture section. We wish also to thank Paul Brunner, Helen Campbell, Larry Cantwell, Rose Kress, Lillian Neuman, Lenice Quick, Mary F. Warren and Myrtle White for pictures or exhibits they provided.

Our special thanks to all who responded to the questionnaire

(See "What Others Say") and to Gotthard Booth, M.D., Thomas L. Etter, Bo Lozoff, W. G. Roll and Prof. Tenhaeff for permitting us to use excerpts from papers they have written. *Psychic Magazine*, 680 Beach Street, San Francisco, CA 94109, kindly gave us permission to quote from their interviews with Uri Geller, Douglas Johnson, Shafica Karagulla, M.D., Edgar M. Mitchell, Ingo Swann, Ena Twigg and Montague Ullman, M.D. Permission to quote from the journals of the American and British Societies for Psychical Research, the *Orientierungsblatt* of the Schweitzerische Vereinigung fuer Parapsychologie and from Hans Heckman's translation of Franz Seidl's *Four Papers on Psi Research* (an unpublished monograph) is greatly appreciated.

Publishers and authors who graciously granted permission to use quotations include:

The Academy of Parapsychology and Medicine, 314 Second Street, Los Altos, CA 94022;

Mrs. Donald Hatch Andrews for a passage from *Symphony of Life* written by her late husband;

Ruth Hagy Brod for quotations from *Ena Twigg: Medium* by Ena Twigg and Mrs. Brod, © 1972;

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Duckworth & Co., Publishers, London: *Apparitions* by G. N. M. Tyrrell, © 1967;

Harper & Row, New York; *The Gift of Healing* by Ambrose and Olga Worrall, © 1965;

Irving P. Laucks, Santa Barbara, CA: Letter reprinted from *Psychic Magazine*, July 1972;

*Light*, the Journal of the College of Psychic Studies, London, for the editorial, "The Theology of Weights and Measures";

Robert A. Monroe, Charlottesville, Virginia: *Journeys Out of the Body*, © 1971;

A. D. Peters & Co., Writers' Agents, 10 Buckingham Street, London: *The Roots of Coincidence* by Arthur Koestler, © 1972;

Dorothy Retallack, Denver, Colorado: *The Sound of Music and Plants*, © 1973;

*Saga Magazine*: "The Incredible Hieronymus Machine—Ultimate Domsday Weapon or Saviour to Mankind?" by Joseph Goodavage, Vol. 44, No. 6, September 1972. © by Gambi Publications, Inc., Brooklyn, New York;

Berthold E. Schwarz, M.D., Montclair, New Jersey: *Psychic-Dynamics*, © 1965;

Spiritual Frontiers Fellowship *Quarterly Journal*, Evanston, Illinois 60202;

Brad Steiger, Decorah, Iowa: *Minds Through Space and Time*, © 1970;

University Books, Inc., New Hyde Park, New York: *NAD: A Study of Some Unusual "Other World" Experiences*, by D. Scott Rogo, © 1970.

The manuscript was completed in November 1973. The authors appreciate the publishers' willingness to allow them to submit new items of particular interest as well as additional references until the book was ready for publication.

We are grateful, too, to Evelyn Baum who typed most of the manuscript and to Norman Uphoff, Paulette MacCallum and Pam Johnson who read it. All made very helpful suggestions and kept an eye out for errors.

Walter and Mary Jo Uphoff

## I Ventures Into New Territory

*"I believe in science, but has science ever taken the trouble to consider the world except from the outside of things?"—Teilhard de Chardin.*

When the authors were in school, much of what we were taught was in terms of absolutes. Columbus discovered America in 1492; the smallest particle of matter is the indivisible atom; man cannot defy the laws of gravity and fly off into space; humanity has existed on earth six thousand years if one were a fundamentalist, or some hundreds of thousands (give or take a few) if one believed in evolution, to cite a few of those cherished "facts".

Information presently at hand persuades us that the American continents were discovered several centuries before Columbus, perhaps by Egyptians, or even earlier civilizations; or that in prehistoric times Asians, moving across the Bering Straits, preceded them all. The atom has been split; and men have walked upon the moon. Nobody knows what will turn up next to render obsolete what is now accepted or cherished as fact.

We grew up in an era in which a kind of intellectual smugness prevailed: man was rational, logical, scientific—commendable intellectual qualities provided they do not induce intellectual *rigor mortis*. Mankind generally prefers things predictable, comfortable and familiar and it has been disconcerting for many of us to have an occasional "white crow" appear, rendering it difficult to maintain the logic that "all crows are black", and questioning some of the hard-won, stoutly defended hypotheses and theories.

Parapsychology concerns itself with the "white crows" encountered in human experience. And lest parapsychologists also become victims of intellectual smugness, let us take into account that recently a past president of the Parapsychological Association was reprimanded, along with another researcher and scholar, for their interest in Kirlian photography which, they were told, was not a suitable subject for respectable parapsychologists to pursue.

In the summer of 1972, we note the American Psychiatric As-

sociation's Task Force on Transcendental Psychiatry scheduled a panel, "Science and Psi: Transcendental Trends". In introducing the participants, Dr. Stanley R. Dean, Professor of Psychiatry at the University of Florida, said: "I can envision a tremendous upsurge in Psychic research, with and without government assistance, in the very near future . . ." and he told a reporter for the *Dallas Times Herald*, "It is only a matter of time before science will disassociate it [the transcendental state] from religious dogma and explain it to the satisfaction of the intellect in terms of natural law."

The phenomena which relate to psychic experience, ESP, transcendental states—the terminology is not yet standardized—are a wide range of experiences which lie outside the perceptions of our normal five senses and therefore are not explained in terms of present scientific "laws". Yet is it "scientific" automatically to call a sincere and principled person a liar when he speaks about hearing, seeing or knowing something which the majority of his fellowmen have not seen, heard or experienced? For many, psychic experience becomes a matter to be investigated, studied or observed once something which cannot be explained away occurs to, or in the presence of, that individual. Unable to deny his own experience, he finds that he has crossed that line which divides the scoffers and the seekers. Thereafter to call it deception, delusion or fraud becomes a denial of one's self. That we are no longer scoffers is the reason for this book.

The roster of the scholars, the talented, and the famous who have had such experiences or abilities, or who took an interest in psychic phenomena would be long indeed. Among them would be included:

Susan B. Anthony, Roger Bacon, William Blake, Elizabeth Barrett Browning, Robert Browning, Thomas Carlyle, Dr. Alexis Carrel, G. K. Chesterton, Charles Dickens, Emily Dickinson, Sir Hugh Dowding, Sir Arthur Conan Doyle, Thomas Edison, Albert Einstein, Ralph Waldo Emerson, George Fox, Johann Wolfgang Goethe, Nathaniel Hawthorne, Senator Harold Hughes, Victor Hugo, Aldous Huxley, William James, C. G. Jung, Abraham Lincoln, John Milton, Cardinal Newman, Robert Dale Owen, Bishop James Pike, John Ruskin, Saint-Saens, Sir Walter Scott, George Bernard Shaw, Upton Sinclair, Charles Steinmetz, Robert Louis Stevenson, Harriet Beecher Stowe, Emmanuel Swedenborg, Alfred Tennyson, Henry D. Thoreau, Alexius Tolstoy, Mark Twain, Queen Victoria, William Wadsworth, John Wesley, Walt Whitman and W. B. Yeats.

### Keeping An Open Mind

Literature abounds with accounts of the human experience of "miracles"—the unexplained. The medical profession acknowledges that miracles of healing occur. The religious declare their belief in the miracles of the Bible; the intellectual and the scientific prefer, generally, to speak of "coincidence". Arthur Koestler, the distinguished European author, recently wrote a book, *The Roots of Coincidence*, in which he makes a case for the unexplained in terms of the psychic:

" . . . it may well be that the limitations of our biological equipment may condemn us forever to the role of Peeping Toms at the keyhole of eternity. But at least let us take the stuffing out of the keyhole which blocks our limited vision."

On the other hand, to illustrate how a scientifically trained and oriented person may close his mind to the unexplained, we offer this declaration by the physicist, Edward U. Condon, who directed a \$500,000 U.S. Air Force project at the University of Colorado to investigate "flying saucers":

"Flying saucers and astrology are not the only pseudo-sciences which have a considerable following among us. There used to be spiritualism, there continues to be extrasensory perception, psychokinesis, and a host of others . . . Where corruption of children's minds is at stake, I do not believe in freedom of speech. In my view, publishers who publish, or teachers who teach any of the pseudo-sciences as established truth should on being found guilty be publicly horsewhipped, and forever banned from further activity in these usually honorable professions.\*"

Freud is acknowledged to have said that if he could live his life over again, he would devote it to a study of the psychic; Charles Steinmetz, the late genius of General Electric, wrote: "The greatest discovery of the next fifty years will be along spiritual lines," and in October 1972, Captain Edgar Mitchell turned from his career in the National Aero-Space Administration (NASA) to set up a corporation (EDMA) for the study of consciousness, saying:

"We are supposed to be an intelligent, enlightened, sophisticated society and here we are considering these experiences that millions of people have as taboo. I don't believe that there is anything in this universe of ours that is not worthy of investigation if it pertains to human experience and for that reason

\* From speech given before the American Philosophical Society, Philadelphia, April 26, 1969, published in the *Bulletin of Atomic Scientists*, December 1969, pp. 6-8.

I started delving into it . . . the more I looked, the more I was convinced that these phenomena . . . held somewhere a grain of truth that needed to be understood.\*"

Several years ago, in a conversation regarding the Rosenheim poltergeist case, Dr. Friedbert Karger of the Institut für Plasmaphysik (peaceful uses of atomic energy) near Munich, told us: "I know about 15 physicists, who, if their income would be assured, would prefer to spend the rest of their lives investigating these phenomena."†

Largely as a result of the careful, painstaking research instituted at Duke University, Durham, North Carolina, by Dr. William McDougall and his successor, J. B. Rhine, the validity of telepathy has been established to the satisfaction of a large body of scientists. In recent years, the discussion set in motion in theological circles by the late Bishop James Pike's book, *The Other Side*, telling the story of the phenomena associated with his son's death and the sittings with mediums Ena Twigg, George Daisley and Arthur Ford, encouraged wider public interest in the question of survival after death.

It may, at first, seem that the responses of a philodendron on a polygraph, the psychic healing of illness, photographs of flares of energy from leaves and finger tips, and the prediction of the assassination of a president have little, if anything in common. But all point to dimensions of our existence which may force us to revise or alter our notions concerning the nature of man, of life and of the universe. Many of our inventions have so enormously expanded what can be viewed, heard, recorded and photographed that some human experiences which lay outside the experiences and conception of reality for most of us may before long be validated by accumulating scientific evidence. What the "eyes", "ears" and sensors of our giant radio-telescopes; infra-red cameras, spectographs and computers reveal make more credible what some exceptionally sensitive humans have experienced throughout the centuries.

Nevertheless, it may be necessary for most of us to live with mysteries for a time—to concede that even though we do not have all the answers, some things *do* exist. What is *is*, and our personal believing or not believing will not make it come into being, nor make it go away. Hypotheses and theories will continue to be formulated, to be proved or discarded along the way. What is

\* *Psychic Magazine*, December 1971.

† Personal interview, August 1969.

important is that no avenues of investigation are closed by our prejudices.

### The Will to Believe vs. the Need to Disbelieve

There is within us a strong desire to believe what supports our view of ourselves and the universe around us; we also feel the need to reject—to disbelieve—that which does not fit our view. While the scientific method presupposes open-mindedness, many who work within the recognized scientific disciplines bring with them pre-conceptions and prejudices which make maintaining an open mind difficult indeed.

To be sure, gullibility impedes progress, but so does the inclination to reject concepts which do not seem to fit "laws" and theories we have learned. The researcher who sets out to "prove" an assumption or theory may well discard very important data or evidence in the process. How many important discoveries and inventions have come about by accident or have been developed by someone who did not know that something "could not be done" or that it "could not possibly exist"! The history of mankind is filled with such achievements. Rather than an automatic rejection of what does not seem to fit generally-accepted laws and theories, should we not ask: Are the laws too narrowly conceived? May there not be dimensions, other laws, yet to be discovered?

How are we to explain the leaps of the human mind? The flashes of insight which have brought us great inventions, the accidental discovery? The inspirational works of art and music? New avenues of research? Niels Bohr dreamed he was sitting on a blazing sun, watching planets in motion, harnessed by fine threads to the nuclear sun. There was a sudden solidifying and shrivelling of the gases into the sun and the planets, and he woke with the model of the atom in his mind. For this contribution to science he was awarded the Nobel prize in 1922.

Loren Eiseley, the naturalist, speaks of his puzzlement over the explosion in evolutionary time which produced the brain of modern man. Thus far there has been no explanation for the sudden emergence of the ancestor of this highly-developed thinking creature. We only faintly comprehend the influences of the cosmic universe upon ourselves and our fellow creatures—the subtle rhythms, cycles, tugs and pulls and modes of behaviour which we cannot explain. We have much more to learn about our origins than we presently know and each unravelled mystery may uncover a dozen more, as any genuine scholar would admit.

### There is No Substitute for Experience

Literature is full of accounts and anecdotes of the unexplained; of clairvoyant, precognitive and telepathic experiences; of the biographies and autobiographies of mystics, sensitives and psychics; of folk- and family-lore of hauntings, healings, apparitions, prophecy, automatic writing, out-of-body excursions, of prophetic dreams. There are many who have had moments of insight, inspiration or even ecstasy which they can only describe as a transcendent or religious experience, which until they began to think about and try to rationalize, seemed quite normal and explicable. There are those who having been convinced there is no survival after death, say they came after such an experience, to a personal belief in the existence of the soul, in the on-going of life after death, and in a universal force of life and love of which all living things are a part. Rather than splitting hairs about theological concepts, they speak of their lives being changed and transformed. Such experiences often change feelings about death and result in the acceptance of it as a human experience no less important or natural than birth and as a transition to other dimensions.

There is an understandable reluctance to speak of such experiences. They are deeply personal. There is the fear of encountering ridicule or misunderstanding, and the realization that for many, such subjects are still taboo, fear-arousing, or regarded as superstition or self-delusion—in short, as a sign that someone is “losing some of his marbles”.

### Let's Not Go Overboard

Venturing into a study of the psychic can open a veritable Pandora's box and sorting out the genuine and true from the vast assortment of philosophies, phenomena, personalities, cults, claims and trappings can be treacherous without some direction and guidance. The healthy, well-balanced and secure will find it less difficult; a healthy scepticism is an absolute necessity and so is an open and inquiring mind. The advice we gave in the first class-hour to students who enrolled in parapsychology courses we have taught at the University of Colorado has been: Keep in mind that man's concepts of the universe and his purpose in life have changed many times. They will change again. Do not be afraid to live with uncertainty. Do not be in a hurry to accept or reject unusual phenomena. Put them on a “back burner” until enough evidence has accumulated to warrant making a positive or negative decision! Remember that the desire to believe or disbelieve in no way alters the basic facts.

It would be helpful to keep in mind Professor Charles Tart's illustration which he used to point out the role that one's belief system plays in belief or disbelief:

“Some people, if they want to believe in a psychic, might hear the psychic say, ‘This man is a human being,’ and if the person wants to believe, he says, ‘Yeah, right on, what fantastic powers!’ Another psychic might say, correctly, ‘You have a brother with two heads who lives in Hong Kong’. And someone who doesn't want to believe may say: ‘Well, a lot of people have brothers with two heads who live in Hong Kong: it's probably coincidence.’”\*

In every case ask yourself: Was the incident a coincidence or did it happen by chance—whatever that is? If this does not seem to be the most plausible explanation, was it fraud? Self-deception? Illusion? What was the most likely motive for reporting the event? What did witnesses, if any, say or experience? What is the reputation for reliability of those involved? What was the emotional climate at the time?

If your attitude is to be scientific or logical in the investigation of paranormal phenomena—or any other for that matter—you cannot start with prejudices or preconceptions. Think of all the explanations or hypotheses you can and put them in a rank-order from the most to the least plausible and leave room for other explanations which may not have occurred to you at first. AND be willing to change that rank-order, if evidence accumulates for or against any one hypothesis. Only then can progress be made toward better understanding of the subject. Remember, just because something is neatly defined that does not necessarily make it accurate. A colleague, Professor Reuben Zubrow, at the University of Colorado often says, “I would rather be grossly correct than precisely incorrect”.

### Fasten Your Seatbelts

The studies, events and ventures introduced in this book are, for most people, the unknown. As the lights in the airplane cabin caution: Fasten your seatbelts! for there will be tests of your credulity and your comprehension will sometimes seem to take off on bumpy, sometimes frightening, but mind-expanding expeditions into less well-known aspects of human experience. But you will be in the company of many another who is seeking answers concerning

\* *Journal of Society for Psychical Research*, March 1972, Vol. 46, No. 751, p. 19.

the purpose of life and its mysteries. You will have interesting companions along the way, whether exploring evidence of unconventional healing, investigating the obstacles which have separated science and religion, or pursuing the philosophical basis on which people decide to believe or disbelieve.

The miracles, so-called, of modern medicine have not proved to be unmixed blessings; nor were the practices of the ancients in treatment of the sick without foundation nor without some success. Modern medicine has acquired knowledge and skill to save and prolong life; yet in some cases where it has failed, healers have been able to restore health. Unorthodox healing takes many forms and has been recorded since Biblical times. Present indications are that doctors and healers can work together and may do so more and more.

The conflict between science and religion (with notable exceptions on both sides) may not be resolved for some time to come. Some of the barriers are being surmounted but, in general, mankind has been exasperatingly slow to realize that whatever exists is part of one encompassing universe, not mere fragments of a narrowly defined world of theology, or the equally dogmatic material world of science. Man has made both his God and the universe too small. He should strive to incorporate whatever is valid.

## II Psychic Phenomena

*"The only road to a fuller grasp of Reality is the exploration of 'super-normal' perception." — Dr. Albert Schweitzer.*

### **SECTION A: Telepathy, Clairaudience, Clairvoyance, Psychometry, Psychokinesis, Mediumship, Guides, Trance, Cross-Correspondence, Direct Voice, Precognition, Chair Tests**

#### **Telepathy**

Telepathy, the popular notion of what ESP is conceived to be, is the most extensively studied and most widely accepted of all the psychic phenomena. It is mind to mind communication which implies both sending and receiving outside the usual channels of the senses. It has been compared with "wireless telegraphy" and "mental radio" utilising human rather than mechanical instruments. J. B. Rhine's experiments at Duke University, Durham, North Carolina, with the Zener symbol cards established telepathy as a subject for scientific research. Along with precognitive dreaming, telepathy is perhaps the most common psychic experience. However, where telepathy ends and clairvoyance, clairaudience and other phenomena begin is a blurred line, for telepathic messages range from nagging feelings to visualized or auditory messages, and sometimes a combination of all these, often in connection with other phenomena of a more spectacular nature.

The studies of Maimonides dream laboratory, Brooklyn, New York, have shown that telepathy is sometimes "the stuff of which dreams are made". They have found that dreams can be influenced by outside thoughts directed at a dreaming subject and that this direct telepathic sending and receiving can be demonstrated and repeated under laboratory monitoring. In recent years interesting experiments have indicated that an experimenter could influence

cats going through a maze\* and affect the performance of mice in wired cages in avoidance of electric shocks.†

Telepathic abilities seem to depend upon strong emotional links, are not much affected by distance,‡ and some individuals have shown that their ESP abilities, including telepathy, improve under hypnosis.§ That telepathic messages are little affected by distance has intrigued scientists—in the USSR\* who saw in it, the possibility of communication in space, perhaps spurred on by rumors that the U.S. was investigating ESP for possible use in communication with submarines. The time-displacement factor in ESP has also been studied in experiments. Subjects who seemingly missed in card tests were sometimes found to be calling *in advance* of the order of the randomized cards, or the card which had just been the target. This was one of the tantalizing aspects of the telepathic experiment which Capt. Edgar Mitchell and his collaborators conducted with the card symbols on the Apollo XIV moon flight, January 31 to February 9, 1971.

Although ESP testing is elusive business, a number of experiments, known as the “sheep vs. goats” experiments, show that persons who believe that ESP abilities *do exist* tend to give somewhat better performances in tests for telepathic and ESP abilities.†

### Clairaudience

Clairaudience literally means hearing by paranormal means. Telepathic messages are often “heard” in an internalized way. Sometimes the “voices” are recognized; sometimes not. Mediums sometimes report that the voices are heard to the side, or above their heads, while others say that they hear distinctly “within” their heads. In rare cases voices are “externalized” (heard by others) in the course of a sitting or seance with a medium, and the source of the voice is purported to be deceased entities using the medium as an instrument of communication.

\* Osis, Karlis, *Journal American Society for Psychical Research (JASPR)* V. 46 No. 753, September 1972.

† University of Strasbourg.

‡ Osis, Karlis, Turner and Carlson, *JASPR*, V. 65 No. 3.

§ Ryzl, Milan, *International Journal of Paraphysics (IJP)* Autumn, 1966, V. 8 No. 4.

\* Ostrander, Sheila and Lynn Schroeder, *Psychic Discoveries Behind the Iron Curtain*, Englewood Cliffs, N.J., Prentice-Hall Inc., 1970.

† *JASPR*, October 1971, V. 65 No. 4, pp. 373-405.

### Clairvoyance

Often the clairaudient experience may be accompanied by what is called clairvoyance, the visual aspect of the thought or event. Sometimes this is described as internalized, passing before the “inward eye” like a moving picture, or as if at a distance—in black and white or in color. Sometimes the normal surroundings seem to be obliterated and the event or apparition is external. In still other instances, the “vision” may be superimposed, or in addition to what the physical eye is perceiving. There may also be a further defining of the phenomenon in that the recipient *knows* whether it is picture-like, or whether the vision appears to have substance or dimensional form. Movement of life-like forms may be seen.

Clairvoyance has come to be used in a “catch-all” sense. The word clairvoyant is also used to designate persons who claim to have precognitive or prophetic gifts.

One of the authors (Mary Jo) had a personal experience which illustrates the melding of the telepathic communication with the clairaudient-clairvoyant event. In August 1962, while we lived in Minneapolis, Minnesota, our two eldest teenage sons took their small sail-boat to Lake Harriet on a Sunday afternoon. It was a beautiful summer day; Norman had promised his girl friend's younger sisters a boat ride and he had asked Gene, whom he considered a better sailor, to accompany them. Mary Jo washed the dinner dishes and took a blanket out on the lawn behind the house to rest and read in the sun. She was unaware of the exact time, but around 4 o'clock, half-asleep, half-awake, she was aroused by a sudden gust of wind and instantly “saw” a sailboat capsize on the water, other boats nearby, trees lining the shore, and heads bobbing in the water.

In the next instant a distinct inner voice said, “Don't worry! They're all right!” The vision was frightening but at the same time she felt confident that the “voice” *knew* what “it” was talking about. In less than an hour, the car, with trailer and boat, pulled into the driveway. She was still on the blanket in the sun. Pale and exhausted, Gene got out of the car and without a word went quickly into the house. Norman climbed on the trailer and plopped a dripping sail onto the ground. “What happened to Gene?” Mary Jo asked.

“Oh,” said Norman, trying to sound casual, “we had a little accident. The boat tipped over in a squall and Gene went down twice and had to be pulled out.”

When the boat went over, Norman had tossed the gear bag with car keys and wallets to Gene, while he helped the girls to cling to



the boat. Gene had tried to swim to a nearby sailboat but his strength had failed and fortunately for him, some youths in that boat had come to his rescue.

This is not an unusual parent-child telepathic experience: someone in extreme danger, consciously or unconsciously sending a message to a person closely connected in an emotional relationship.\* Such telepathic exchanges are uncounted. War-time tragedies communicated in this way are well-known and some of these which occurred during World War II have been documented and published by Dr. Hans Bender of the Institute for Parapsychology (Institut fuer Grenzgebiete der Psychologie) at the University of Freiburg, Germany.†

### Psychometry

There are persons who are able to pick up impressions from objects which they handle or touch, as if inanimate things were imprinted with emanations from persons who possessed them or came into contact with them, particularly if the association was a strong and emotionally significant one. This kind of ability is called *psychometry*.

This explains why garments or objects belonging to persons who have disappeared or committed a crime are placed in the hands of psychics to obtain clues of their whereabouts—such persons are a kind of “psychic bloodhound,” someone has observed. The information that such unusual persons, the famed Dutch paragnost Gerard Croiset for example, pick up cannot be explained by chance or sheer guesswork. Too much evidence is on record in police files to bear this out. Croiset has located more than 500 missing persons by pinpointing their whereabouts or giving accurate clues.

Some parapsychologists think “object association” is a more accurate description than “psychometry” for the process involved. Along with experiments in card-calling to stimulate and train telepathic (ESP) ability, the attempt to get impressions from handling objects while blindfolded to discover ability to “associate”, is one of the experiments which lends itself to exploration in parapsychology classes. It is not an uncommon ability, best exercised in a “free-wheeling” state of mind; it can be improved with practice.

\* Schwarz, Dr. Berthold Eric, *Psychic*, V. 111 No. 5, April 1972.

† Ebon, Martin, *Beyond Time and Space*, New American Library, Inc., 1967.

### Psychokinesis

Living persons and “surviving entities” are both credited with the ability to produce psychokinesis (PK)—the movement or influencing of physical objects by “mental or spiritual force,” or in any case, by other than known physical means. Russian parapsychologists have for a number of years experimented with a remarkable woman, Nina Kulagina\* who moves matches, cigarettes, pens, a gold ring, compass needles, etc. by intense mental effort projected through her hands. More recently another young woman, Alla Vinogradova, has trained herself to accomplish similar feats. Scientific observers believe that she is able to control a bioelectric field, in order to start, stop, change direction, and even rotate a light target object. Hauntings and poltergeist activities—the knocking, sound of footsteps, moving or throwing or falling of objects, light turning on and off, transporting of objects through cases or walls, etc.—so familiar in stories of haunted houses, seem connected with this kind of force.

W. G. Roll, in discussing a Miami, Florida, poltergeist occurrence, writes in the *Journal of the American Society for Psychical Research*.†

“Investigations of apparent cases of recurrent spontaneous psychokinesis (RSPK), more commonly known as poltergeist occurrences, fall into two phases. In the first, the parapsychologist is concerned with the question whether the incidents can be explained by familiar physical causes. If no such explanation can be found, the investigator can bring the study to the second phase of exploring for the parapsychological processes that may be involved, such as the *PK abilities of living or deceased persons*. [Emphasis ours.]

Such disturbances, frequently witnessed and documented, are as yet unexplainable by the laws of energy presently accepted by most of the scientific community.

Psychokinesis (PK) is suggested also as the force responsible, but exercised in unconscious ways, for other manifestations such as “spirit photography” and the “thought photography” of Ted Serios‡ as well as for the “voices” recorded on tape by a growing number of people—Friedrich Juergenson, Konstantin Raudive and others. The possible explanation for the telephone call incident (See II—C) which Walter experienced might well be PK. Some

\* *Journal of Paraphysics*, V. 6 No. 5, 1972.

† *JASPR*, V. 65 No. 4, October 1971.

‡ Eisenbud, Jule, M.D., *The World of Ted Serios*, New York: William Morrow & Co., 1967.

energy not as yet identified or understood, changes, moves, converts, etc. a wide range of materials, i.e., film, solutions, recording tapes, mechanical devices, etc. Experiments indicate that this "energy" seems to be possessed by or flow through some individuals to a much greater degree than others. Hands of healers and psychics, in some recent experiments, have been shown to affect the growth of plants, more rapid healing of wounds in mice, produce changes in solutions, and stop and slow machines, for example. These areas of research are described in detail in another section of this book.

### Mediumship

Much of the phenomena thus far described has been associated with persons who are called mediums and therefore it is perhaps apropos to turn our attention in this direction.

Mediumship, because of the startling and unexplained occurrences associated with it, as well as cases of fraudulent and deceptive behavior on the part of some individuals, is widely misunderstood and unfortunately not often considered worthy of serious scientific investigation. Nevertheless, there have been many scholars, psychologists, medical researchers and physicists who have undertaken the study of sensitives—many of whom have submitted to innumerable observations and tests.

Early descriptions of a medium were stated rather simplistically: "A person in whose presence psychical phenomena can be observed," or "an intermediary for communication between the material and spirit world". An early researcher, F. W. H. Myers, thought the term "medium" a barbarous and question-begging term. In recent years, the terms "psychic" and "sensitive" are frequently used.

One might say that most mediums are 'born and not made'. Eileen Garrett and Ena Twigg, to mention two sensitives of extraordinary ability and excellent reputation, recalled seeing and talking with "misty people" from their childhood and discovering with some shock that not everyone saw them. Evidence of their psychic abilities appeared at an early age for such mediums as Douglas Johnson, Estelle Roberts, Gladys Osborne Leonard; while others discovered that as a result of a severe illness or accident, they became sensitives. Sir Arthur Conan Doyle wrote, "It may be that bodily weakness caused what may be described as a dislocation of the soul so that it is more detached and capable of independent action." In our growing acquaintance with persons who possess

psychic ability, it appears that Doyle's observation is borne out. Gerard Croiset and Peter Hurkos, well-known Dutch "paragnosts"—as they prefer to be called—sustained serious accidents. Others have had near-death experiences from severe illnesses. Prof. W. H. C. Tenhaeff, the famous European parapsychologist at the University of Utrecht, Holland, thinks that not only are sensitives better able to perform clairvoyantly and telepathically with some people than others, but are likely to correctly perceive those events in others which call up emotional experiences similar to those they have had themselves. Two sensitives who specialized in finding missing children, for example, were most successful in those cases where a child had drowned. Both psychics had narrowly escaped drowning in their own childhood.\*

The literature tends to categorize mediums as "physical" or "mental" depending on the kind of phenomena which are produced through them or in their presence. Physical mediums such as Eusapia Paladino, D. D. Home, Estelle Roberts, were famous for the materializations and activities which they induced: ectoplasmic appearances of guides (more about these later) and deceased persons, apports, levitation of persons or objects, etc. Mental mediums include the clairvoyants and clairaudients who transmit messages from what they hear, see or foresee, those who "psychometrize" (receive impressions from objects or surroundings) or do automatic writing, composing, or in other ways perceive messages and transmit them. The so-called physical mediums have occurred much less frequently in recent years. Critics with limited experience in this field may argue that there never were genuine physical paranormal phenomena. However at the Fachhochschule fuer Technik in Ravensburg, Germany, Dr. Werner Schiebeler, a physicist, has constructed sophisticated and complex laboratory equipment for the scientific observation of mediums and study of this phenomena.

Mediums are highly individualistic and the wide variety of ability, of phenomena, and conditions under which they are able to perform sometimes tends to distract attention from the underlying common characteristics they share, of which telepathy and PK seem to be important components. At least part of the time and particularly in some sensitives, mediumship involves a degree of telepathic exchange. Arthur Orlop, the "Hellsheer" of Mannheim, Germany, had been giving information about our family situation which seemed quite evidential to us, when the following exchange took place:

\* *Society for Psychical Research, Journal of, V. 39 No. 698.*

MJU: Much of what you say is negative. Why do you think this is?

Orlop: Because what you worry about is on your mind.

MJU: Then you are picking up things from me?

Orlop: Probably, yes.

Mediumship, however, involves much more. Explanations which psychics are able to give concerning their gifts contribute much to the understanding of this paranormal faculty. Although the trance in varying depths is a common experience for many mediums, it seems not to be essential in all cases, nor even at all times in the same medium. Sensitives have to learn to "turn off" their ability at will or life could be uncomfortable, if not unbearable. The psychic wife of a young pastor in Hanover, Germany, explained: "You cannot make it come but you can always make it stop". They learn with experience, the conditions under which they can receive and transmit impressions and how to control the situation to a point. Those who go into trance rely on their "control" or "guide" to monitor the sitting or seance.

Hereditary influence seems to have a role in the making of a medium. Frequently a parent, grandparent or other close relative has had a similar ability. The mediumistic abilities in these cases begin at an early age: there have been infants and very young children exhibiting it. Researchers Louisa Rhine and Dr. Berthold Eric Schwarz\* maintain that ESP ability, especially telepathy, is a common occurrence in young children. But developed psychics maintain—and demonstrate—that telepathy is different from the perceptions they receive. Douglas Johnson describes how he receives information he communicates to sitters: †

"I try to disassociate my mind from my surroundings and make it rather like a still pond so that I may pick up ripples of thoughts. Occasionally I get mental pictures in the centre of my forehead which are small but perfectly vivid and clear. Sometimes they are in color, sometimes in black and white, rather as if I were looking through the wrong end of a pair of binoculars. Often these pictures are symbolic . . . I very often can hear for a while at first, the voice that is speaking through me, and then I lapse into a deeper state of trance in

\* Rhine, Louisa, *Hidden Channels of the Mind*, New York: Morrow Publishing Co., 1961.

Schwarz Berthold Eric, *Psychic, Family Telepathy*. V. 11 No. 5 March/April 1972.

† *Psychic*, Douglas Johnson in Interview, V. 11 No. 4. January/February 1971.

which I hear nothing. Towards the end of the session, I seem gradually to come to, so I very often hear the end part."

The quality of the communications is not always of even value. A conscientious medium maintains an attitude of critical evaluation and wants to know when he is in error. In this way he feels he can improve his mediumship. Some also insist that with some people they cannot establish rapport and therefore communication channels may be blocked. Walter reports a curious instance when a medium at a spiritualist service pointed out a woman to whom he gave the names of four deceased relatives and then grasped his head as if in pain. "I get the feeling that these persons object to your being here," he said. "Do you perchance come from a Catholic background?" (This was before religious leaders began serious study of psychic phenomena in a context of religious beliefs. This instance implies that "the relatives" did indeed cling to their earth-side prejudices and had not changed after death!) The woman acknowledged that she was reared a Catholic.

Mediumship does not seem to affect health if the medium takes care of himself. However, mediums often undergo traumatic physical reactions in trance which are exhausting and therefore must limit readings or sittings. Almost all feel quite certain that to abuse or misuse their "gift" will cause them to lose it. Even accepting money in payment for sittings can be a difficult matter to resolve, although most agree that in order to take care of the necessities of life, they may accept voluntary contributions. One healer, reluctant to ask for any remuneration, finally put out an inconspicuous box, hoping that those who felt moved to do so would leave "grocery money" in it.

Sittings in trance give some mediums a definite energizing effect. Gladys Osborne Leonard, one of England's famous mediums, did not find that "the development of psychic awareness detracts in any way from other so-called normal duties . . . in many quite ordinary but extremely useful directions, I know I have improved; my health and nerves are under better control, therefore they are more to be relied upon than they ever were before I developed what many people think of as an abnormal or extraordinary power." In our acquaintance with those who are genuine, respected and truly gifted psychics, our observations correspond with Mrs. Leonard's observations about herself — they have remarkable energy, charisma, outgoing personalities and a certain directness and efficiency in their lives which enables them to accomplish an

amazing number of tasks—not unlike the increased ability, creativity and time-conservation which Masters and Houston\* observed in their subjects when heightened awareness was induced in laboratory experiments.

Many psychics explain that they are able to see the human aura (Section II—F) and from it discern many impressions about health, emotional state, etc. of the individual. Now that we have information concerning new theories about electromagnetic fields of the human body, the still not understood practice of acupuncture, and the Kirlian photography discovered by the Russians, this does not seem so difficult to comprehend.

### Guides

Early in the study of mediums and mediumship, one encounters “guides” or “controls”, a concept which has perplexed researchers and for which no completely satisfactory scientific explanation has thus far been found. “Fletcher,” for many years, was the control who directed Arthur Ford in trance. (On one occasion, questioned if he would continue to serve in this capacity for some other medium after Ford’s earthly life was finished, he replied that no, he had had quite enough and expected to go on to a higher assignment.) Eileen Garrett’s Uvani and Abdul Latif, who claimed previous existences (Fletcher was identified as a French-Canadian boyhood acquaintance of Ford’s) were objects of long and intensive study by Hereward Carrington and others, and it was never determined, even by Mrs. Garrett herself, whether they were indeed, as claimed, spirit entities from a previous existence speaking through her, or whether they were subconscious offshoots of her own personality which assumed characters of their own.

Former American Indians and Orientals appear with striking frequency as such guides or mentors whose responsibility seems to be the protection of “the instrument”—the medium—and to serve as “gate keepers” for the communicators on the other side who wish to make contact with us earthlings who think of ourselves as *the living* as opposed to “the dead”.

Douglas Johnson believes guides not only help mediums, but “all people have somebody from the other world who tries to help them along the path of life. They may not be conscious of them and I’m quite certain that many guides must give up in absolute disgust and say, ‘Well, I really can’t do anything with this person

\* *Psychic*, V. 1 No. 6, June 1970, “Psychonauts of Inner Space”.

—I’d better try somebody else’.” He accepts Chiang, his guide personality, “for the quality and value of his work” and thinks “they (guides) are often a higher aspect of someone . . . they appear to have a greater sense of wisdom and understanding . . . therefore they are helpful, and I think one should accept them as that, though not as *all knowledgeable*.”\* [Emphasis added.]

Spiritual healers such as George Chapman, J. J. Thomas, William Brown, Ethel de Loach and others, for example, have identified specific deceased persons for whom they believe they serve as instruments through which spirit controls work; others say simply that they “receive help from the Other Side,” and that they are not permitted to reveal the names of their mentors. All, however, maintain an attitude of respect and closeness to their guides and feel that they not only receive messages and help, but strict instructions as to their role as mediums—violated only at the risk of losing their gift. Edgar Cayce, a clairvoyant whose work has been widely publicized in recent years, suffered loss of his voice on a number of occasions, which he attributed to improper use of his paranormal abilities.

### Trance

The trance state has been referred to a number of times. *Trance* is an altered state of consciousness which may be self-induced or take place spontaneously. Depth of trance varies from a very light state which can only be detected by careful observation, to a state in which the medium appears to be unconscious or in deep sleep. Unlike the hypnotic trance, the mediumistic trance produces quite different and varied sensations in the individual. In some instances there may be disturbances or change in body functions such as breathing, muscular movements, etc. Changes in vision and perception may also occur. There is no memory of what occurs during the time the medium is in trance, nor does the entranced person respond to commands or stimuli from the surroundings. The subject under hypnosis, on the other hand, is extremely suggestible. The medium in trance may also exhibit transformation of voice, actions and even appearance to a marked degree.

With experience, mediums are able to put themselves quickly into this altered state of consciousness, but the experience can be spontaneous and quite unexpected, the person often believing that he or she has fallen asleep for a brief period. The psychic who administers healing, or who gives a reading or attempts to com-

\* *Psychic*, Vol. II No. 4, Jan./Feb. 1971.

municate with spirit entities, may describe this entry into an altered state of consciousness as "attaining attunement", "levelling down", or "changing vibrations", in order to open up, as it were, to other levels.

The effect of trance upon individuals seems to range from a feeling of refreshment as if awakening from sleep, to states of complete exhaustion and disorientation. The latter is most often associated with those who produce the so-called "physical" manifestations—materializations, etc.

### Cross Correspondence

Many experiments have been conducted to determine the evidential quality of information communicated through mediums. Among the early experimenters and investigators were F. W. H. Myers, Sir Oliver Lodge, Henry Sidgwick,\* and others. Cross correspondence consists of fragmentary messages received through two or more mediums at different times and places who have no contact with or knowledge of the sitters or each other, which fit together, or reinforce or give meaning to each of the separate parts. Professor Hornell Hart and H. F. Saltmarsh have written case histories of cross correspondence which is considered one of the best evidences of survival, spirit communication, and genuineness of mediumship.

### Direct Voice

Direct Voice is simply the sound of voices in space without any visible source, which manifest in the presence of certain persons. Voices have been heard from distances of several hundred yards away, but sometimes the "voice" may be a soft whisper. Britain's Leslie Flint is one of the best known of present day "direct voice mediums".

There is yet another phenomenon in which voices, recognizable as belonging to entities other than the medium, "use" the speaking organs of the medium and have been heard and recorded. These "voices" heard by witnesses usually occur when the medium is in trance. There are reports of voices which communicate in languages unknown to the medium in his normal state, and even in non-existent or pseudo-languages.

\* Hart, Hornell, *Enigma of Survival*, London: The Rider & Co., 1959. Saltmarsh, H. F., *Evidence for Personal Survival from Cross-Correspondence*, London: Geo. Bell & Sons, 1938.

A British scholar of the paranormal, Dr. F. H. Wood, who worked with the medium Rosemary, has written an extensive account of conversations with her control, Lady Nona, in which he was instructed in the word-phrases of the pyramid-builders and provided clues to the proper translation of the dead Egyptian language. The medium herself knew nothing of the ancient tongue.

It has been a fairly common experience for sitters to converse with mediums in trance who normally had no knowledge of the languages being employed. We have listened to a tape of a sitting with a German medium who spoke no English, during which an entity purporting to be Thomas Edison said in halting German with a marked American accent: "Wenn ich wieder kom-me, werde ich *speak much better* . . ."—the last three words being blurted out in quick tempo.

### Precognition

Precognition, the sensing, seeing or knowing something which will occur in the future is a phenomenon which is not strange to most people. Hunches, intuition and sixth sense are terms often used to describe aspects of precognition. The more awesome aspects of precognition, pertaining to natural events and catastrophes, political and historical happenings fall into the category of prophecy.

Precognition conjures up troublesome questions as to the extent our lives and events are fated or programmed and what the role of free will really is. We do not propose to enter into that philosophical discussion here. Sheila Ostrander and Lynn Schroeder in their book *Psychic Discoveries Behind the Iron Curtain*, report that Dr. Nikolai Kosyrev, a Soviet scientist, has devised experiments which he claims show that time has a kind of "elasticity" and that time is really a form of energy. Since space travel has come into our vicarious, if not actual experience, we are aware that time has other dimensions in relation to the cosmos than those which our terrestrial concepts embrace.

Generally, precognition is viewed as prediction but mediums "see" events, future and past, in symbolic ways which they interpret as travel, change of job or residence, birth and sex of children, etc. As in telepathy and other ESP phenomena, time displacement may be a factor; the place and time of such predictions is not always clear. Premonitions of death or disaster are not uncommon and often occur to persons who have no particular psychic gifts that they are aware of. The Aberfan (Wales) disaster and the

Kennedy assassinations in 1963 and 1968 were preceded by a flood of premonitions. Like some other Americans, we have our own Kennedy premonition story which illustrates quite typically, such occurrences.

Nine days before the California presidential primary election in June 1968, Mrs. D. D. who knew Robert F. Kennedy and was an active worker in his campaign, had a nightmarish dream in Denver, Colorado. She saw Kennedy at a "victory celebration" in a large auditorium or hall. In her dream she saw him leave the stage and, instead of coming down an aisle through the audience, take a rear-door exit where he was shot down by an assassin.

The dream was so shocking and vivid that it awakened her and she could not get back to sleep. In the morning she told three fellow campaign workers about her dream and they suggested she call Kennedy's California campaign headquarters and report it—not that they believed it had significance but because they felt it might help calm her agitated state of mind.

Mrs. D. D. called; the young man who answered the phone listened and then assured her, "Thank you for calling us. We have had ten or twelve such calls, but you are the first one to say you saw a 'victory celebration'."

"Yes," she replied, "but what good is a victory celebration if he is going to be shot?"

"Don't worry about that," said the young man, "we've checked that out with a good psychiatrist and he assures us that this is only to be taken symbolically. Bobby lost in the Oregon primary election and if he loses in California he will be 'politically dead.'"

The explanation partially satisfied her; she put the dream out of her mind and went about her work. On election evening, she and her niece were watching returns via television. They watched Kennedy thank his campaign workers for making his victory at the polls possible, then leave the stage and start for the rear exit, just as Mrs. D. had seen him in her dream. Mrs. D. D., eleven hundred miles away, screamed, "Don't go in there!"

"What's the matter, Aunt D.?" asked her startled niece, and she replied, "Oh, nothing!" But within the minute Senator Kennedy fell, the victim of an assassin.

Had Senator Kennedy not been assassinated as "precognized" by the persons who called and perhaps many others who did not, the psychiatrist's conventional explanation of the dream would have sufficed.

The precognitive element of dreams has been recognized for centuries. Although works of art, literature, invention, solution of

archaeological enigmas, etc. which have developed out of clues and flashes of insight occurring in dreams are literally countless, more impressive and frequent are the dream experiences in which warnings and forebodings of danger or death appear. Abraham Lincoln's dream, which he told to his cabinet at his last meeting with them, is well known. He dreamed he entered the East Room of the White House where weeping mourners filed past a catafalque on which a body lay in state. He inquired of a soldier who it was who had died and was told, "The President, sir!"

Dreams may also be telepathic and "precognitive" in playful and amusing ways. In November 1972, Mary Jo had been assembling items to send in a Christmas parcel to friends in Germany. She thought casually about including some ears of Indian corn from the garden, since they would be a novelty. This was on Tuesday.

Thursday morning she completed the packing and decided to send along three large ears of corn and three smaller ones and mailed the parcel. Walter had left early Monday morning for Eau Claire where he stayed all week. When he returned home, he mentioned, "I had the craziest dream Tuesday night. I dreamed we got a package from Germany with three enormous, long ears of Indian corn in it and three shorter ones." Mary Jo, who had said nothing about including corn, or even that the parcel had been mailed, was astonished, and so was Walter when she told him her "half" of the incident.

While the writing of this manuscript was in progress, Walter had his own encounter with the prediction of an accident. On 19 April 1973 he gave a lecture on parapsychology at the Morgan County Community College, Ft. Morgan, Colorado. At the close of his talk, a man came forward to tell him that all through the evening, he had been "seeing" a car coming at him (Walter) from the right, and that he should be especially careful in his driving the next three days.

Walter thanked him and started on his planned trip to Little Rock, Arkansas that night, driving as far as Limon, Colorado. The driving next day passed without incident, although the admonition stuck in his mind. He reached Little Rock where he had an appointment with Harold Sherman, completed his business there and proceeded to St. Louis where he stayed overnight with friends. Next forenoon (Sunday, April 22) as he was driving at about 60 m.p.h. in Southern Illinois, a car driven by a youth pulled out from an obscured driveway at very high speed, and made a sharp left turn in front of Walter's car. Walter braked frantically,

the brakes held and he narrowly avoided a collision. Walter continued his trip home, sharply reminded of the warning of the Ft. Morgan man. That evening Harold Sherman phoned to ask if Walter had gotten home all right. He said that when Walter left, he had told his wife, Martha, about his very strong premonition of a possible car accident with another car coming at him (Walter) from the right; that he had debated with himself whether to tell him or not and decided not to make him apprehensive by speaking about it! Two persons, hundreds of miles apart, sensed an imminent accident, which nearly occurred, "hovering" around him.

From the abundance of existing writings, we can give only a few illustrations of the views which mediums have of themselves and mention some we have come to know. There are many autobiographies and biographies now published to which readers may turn for their own appraisal. Ena Twigg in her autobiography (co-authored with Ruth Hagy Brod) writes:

"I cannot remember a time when I wasn't psychic. I discovered when I was only two or three that I could fly upstairs and downstairs after my body had been put to bed . . . In the years to come I was to have many out-of-body experiences, but as a tiny child all this seemed natural to me, and it was some time before I discovered that there was anything unique or unusual about it."

She describes her mediumship: "Objectively, you see the spirit form in the room, and you recognize it as a spirit form. Subjectively it shows itself as a tiny mental picture somewhere about the third eye for me." In reply to questioning by a BBC interviewer as to why there are so many red-Indian guides, she explained: "The red Indian can teach you about some things more than a white man," and to another question about mediumship, she answered: "In all genuine mediumship you are trying to act in accordance with God's will."

We visited Ena Twigg at her London home in 1970. Arriving early for our appointment, we decided to wait across the street. The attractive, dark-haired woman opened the door of the Twigg home and beckoned us to come in; we stayed for a much longer time than we had ever expected. We discussed her perceptions of paranormal phenomena, her own mediumship, and her sittings with Bishop James Pike, including his appearance through her, in trance, three days before his body was found in the Israeli desert. Then she offered to "see what I can get for you," and taking our wedding rings, told us highly evidential personal things about our deceased fathers, about our family, and our work and prospects.

She gave us suggestions for books to read and persons to contact, and then showed us the tiny room upstairs which she uses for meditation and sittings. At the close of our visit, Harry, her kind and thoughtful husband, accompanied us to the station.

Throughout the entire interview, we saw nothing "magical, mystical", or suspect, either in what she told us, or in her attitude and behavior. Except for her most remarkable psychic ability (which we had not asked her to demonstrate for that was not the purpose of our visit) we found her to be a charming, warmhearted, open and responsive person who has a strong sense of responsibility about her purpose in life. Readers interested in learning more about this unusual woman are urged to read her book, *Ena Twigg: Medium*, written with Ruth Hagy Brod, published by Hawthorn Books, Inc., New York.

Mrs. Twigg gives generously of herself to those who come to sittings and help; Bishop Pike, U.S. Senator and Mrs. Harold Hughes, and hundreds of others, famous and unknown, have turned to her. Her living room tables held hundreds of letters, lined up in long rows; answering them would demand the services of several secretaries—and she has none!

Arthur Ford, one of the best-known mediums of this century (1896-1971), discovered he had clairvoyant and precognitive abilities while he was a soldier at Camp Grant during World War I. He began having vivid dreams of lists of names of men at the camp, and next day finding the names on the death lists from the influenza epidemic; later he correctly got names of men who were killed in action.\*

Fortunately he was befriended by a professor who assured him that he should learn to use his powers but it was not until he had spent some years in the ministry and discovered the American Society for Psychical Research that he began to understand his strange ability. Eventually he was to spend some time in England where he made the acquaintance of many of parapsychology's "greats", among them Sir Arthur Conan Doyle, Sir Oliver Lodge, Hannen Swaffer, Horace Leaf and Maurice Barbanell. On his return to the States, his lectures and performances drew large crowds, eager to witness his paranormal gifts. Seriously injured in a car accident in North Carolina, in December 1930, Ford was given morphine injections to ease the pain, followed by medicinal administration of alcohol to break the morphine addiction. Ford

\* Ford, Arthur and Marguerite Harmon Bro. *Nothing So Strange*, Harper and Row, 1958.

became an alcoholic and never completely conquered the problem, even though many who knew him in later years thought he had been cured.

Ford had enjoyed a successful public career for many years, when his participation with Bishop James Pike and Allen Spraggett in a Canadian television programme in September 1967 catapulted him into the limelight. Varying accounts have been published about the circumstances which led to this programme, and whether or not Ford had help from information sources on this side as well as "The Other Side",† which was the title of the book Pike wrote about the phenomena which he believed originated from his son Jim's efforts to make contact with him. Pike told the story of the events which led him to believe in his son's survival as a result of sittings with Ford, the British medium Ena Twigg (arranged by his friend Canon J. Pearce-Higgins), and later with George Daisley in California. Through all of these he received what he considered impressive evidence of his son's survival, although these messages had not been publicized at the time the TV programme took place.

A recent book by Allen Spraggett and Canon William Rauscher‡, who had access posthumously to all of Ford's papers, correspondence, etc., relates that Ford kept files of newspaper clippings on notable personalities. Circumstantial evidence presented suggests that Ford could have gotten much of what "Fletcher" told Bishop Pike by normal means.

Our first interview with Arthur Ford took place on May 20, 1969—not in January 1968 as mentioned in the Spraggett-Rauscher book—and at that time, Ford said Bishop Pike and his wife Diane had come to him unannounced for a second meeting. They had brought along a list of forty questions, but before they had asked any of them, Ford proceeded to tell them what the questions were and to answer them; understandably, the questions were very personal ones and among the evidential information they received were the names of the friends young Jim Pike had been with in New York the day of his suicide.

Persons interested in psychic phenomena, and friends and other psychics who were acquainted with Ford's talents, grant that his psychic abilities were exceptional and baffling. Some also admit that at times, when he had his periodic bouts with alcoholism, he was not above obtaining information through conventional means.

† Pike, James, *The Other Side*, Doubleday, 1968.

‡ Spraggett, Allen and William Rauscher, *Arthur Ford, the Man Who Talked With the Dead*, New American Library, 1973.

In any case, Ford remains an enigma even to those who knew him well, and his brilliant performances as a medium still stand.

In brief, two hypotheses can be set forth to explain mediumship: one would be that mediums acquire information telepathically from living persons and dramatize them subconsciously as coming from the dead, or personalities do survive bodily death and communicate to mediums their thoughts and emotions who in turn communicate them to the living.

One often reads that everybody is psychic. Medium Douglas Johnson doesn't think so; he regards it as a gift:

"There's a difference between sensitivity and true psychic ability. A lot of people are sensitive and maybe intuitive, but if anybody has true psychic ability, then it's . . . like discovering somebody with musical ability who in the end will become an opera singer, and there are very few."

#### Chair-Tests: A Testable Form of Precognition

Events do not arrive; they are there and when we meet them on our journey the "formality of taking place" is simply the indication that the observer, in his voyage of exploration, has passed into the absolute future of the event in question, and is of no great importance.

—Sir Arthur Eddington\*

How can someone predict weeks in advance the person (target) who will sit in a certain seat at a meeting or gathering in some distant city or country? Impossible? Let's look at the evidence.

We personally have conducted experiments with two clairvoyants, Gerard Croiset of Utrecht, Holland, and Arthur Orlop of Mannheim, Germany, which were intriguing "partial successes" in which chance is not the most plausible explanation. We have also participated in another Croiset experiment conducted by Dr. Jule Eisenbud, Denver, Colorado and are acquainted with the chair test conducted by Dr. Aristide Esser at Rockland State Hospital, Orangeburg, New York.

Dr. Esser's experiment with Croiset was reported in the *British Journal of Psychological Research* (Vol. 45, No. 742, December 1969). The transAtlantic precognition experiment conducted by Dr. Eisenbud (which we helped supervise) took place January 23, 1969 and is described in the *Journal of the American Society for Psychological Research* (Vol. 67, No., January 1973). For this test, Croiset had

\* Eddington, Sir Arthur. *Space, Time and Gravitation*, p. 15.



recorded his predictions for the Dutch Television Foundation on January 6, 1969. The sealed film cannister was not opened until all persons were seated in chairs at the International House in Denver, Colorado, on the evening of January 23. The first 40 who entered drew numbers from 40 to 1. They were instructed to sit anywhere they wished but not to shake hands, or touch anyone after entering the room.

The descriptions of two of the audience were amazingly accurate but the target numbers they held did not fit. There was a displacement of one. When going over the instructions for the experiment sent by Prof. W. H. C. Tenhaeff, Croiset's mentor, Dr. Eisenbud discovered that none of us associated with the experiment had noticed an inconsistency in the instructions. We had been told to take 24 cards and number them from 10 through 34. Only afterwards did Dr. Eisenbud realize that there had been 25 cards instead of 24!

The first target held card number 20, while the number we had drawn from a shuffled deck was 34. The second target held number 28; the second numbered card we had drawn and put into a sealed envelope was 20, the number which applied to the first target. A rubber band had been put around the parts of the deck which remained after the two target numbers were taken and it was found that the next card was 28—the number held by Mr. G. T. Had card number 34 not been in the deck, the next two cards would have fit the well-described targets.

Space does not permit enumerating all the details correctly described by Croiset, such as height, hairstyle, jewellery, events such as the woman bumping her nose on a glass (while viewing a newborn grandchild), seeing three children running out into the street and the middle one nearly getting run over by a car, etc. Most intriguing was the seventh statement: "The lady recently experienced some emotion connected with page 64 of a book." The previous month she had purchased the book, *The Cat You Care For*, and considered sending it to her daughter in Japan who was very fond of cats. She had hesitated to do so because on page 64 there was a section explaining how to dispose of a cat by oxygen deprivation should it become necessary. This was an emotion-laden incident of the kind which sensitives seem to pick up with uncanny accuracy.

In the winter of 1970 we taught two sessions on "ESP and Parapsychology" as part of an Extension course on "Altered States of Consciousness" at the University of Colorado. As an experiment in one of the two sessions, Arthur Orlop, Mannheim, Germany, a

recognized clairvoyant, was asked to attempt to describe six members of the large class who would be sitting in designated, numbered seats. As often happens in this kind of experiment, all eventualities were not anticipated and consequently not all variables were strictly controlled. In this instance, during the day the class was to be held, two news reporters called to ask if they might attend the class. This posed a problem. Should they be counted among the class members and given numbers if they arrived among the first 40 students, or should they be asked to sit on the opposite side of the room with the later arrivals?

We decided on the latter course, but this may have been a mistake. As it turned out, the target numbers did not match the descriptions of three persons quite accurately described by Orlop, but in each case the persons had the feeling that the description applied to them.

Thirty-five usable questionnaires were obtained. Target person number 2 had 26 hits which applied to her out of 36 items on the questionnaire, while the 34 "non-targets" had a total of only 304 hits, or an average of about 9 per person. Target number 3 had 33 hits out of a possible 40 items, while the total hits for the 34 "non-target" class members was only 198, or an average of about 5.8. Target number 4 had 22 out of 27 possible "yes" answers; the average for the 34 "non-targets" was only about 5.3.

It is obvious that not all descriptive items would have the same significance. For instance, approximately half the group might well check "male" and half "female". Such items as hair colour, and hairstyle, height, age, etc. would be useful indicators only if they completed the description of the target person, when more individualized items such as "a grand piano in the home", "once interested in acting in the theatre", "father's hair is long and unkempt", or 'small observatory near the home', also applied.

As an example of how specific Orlop was in describing the target individuals, we cite the following:

Orlop's description of target number 3 proved correct in 33 out of 40 items, with 6 "no" responses and 1 "?". The only items Orlop missed had to do with the target's weight and height (underestimated) and with the height and age of the target's son and the appearance of his son's hair—it is not "curly". He correctly stated the target's age, the nature of his work, and the place of work—"the bottom floor of a 4-story building connected with a university". Other hits included:

- "building where you work has grass landscaping in front of it"

- "immediate supervisor has very little hair"
- "building where you work has large metal doors"
- "you analyze the results of various disciplines"
- "you usually go without a hat"
- "when you walk, one gets the impression that you might not have a strong spine"
- "when tired, you tend to lean forward when you walk"
- "the building where you work is near a main street"
- "where you work there are numerous charts, graphs and drawings (with curves) mounted on the wall"
- "you are married and have a son with dark hair which is not long"
- "your son has medium-short hair which he combs toward the back"
- "the son has a tendency to quickly wrinkle his forehead"
- "your job is an intermediate position, with one or more persons working above you and under you"
- "you are working with a new 'iontherapy' utilizing electric current which will eventually help many people"
- "you take extra courses, part of the cost of which is borne by the state"
- "your wife is small, has dark hair and dark complexion"
- "your wife is less than 5 feet 7 inches tall"
- "your wife's face and general appearance shows signs of having been ill; she has a pale skin" (she died of cancer within a year)
- "your son works with optics, electronics, light technology, more in the area of research, measuring fields" (the son is in the Marine corps, working with radar, etc.)
- "decisions you make (major) have to meet the approval of three levels of authority before being implemented"

Orlop's predictions were made nine days before the class was held and sent by airmail to the author. The results certainly indicate something precognitive at work and should be added to the results of other chair-tests conducted with the cooperation of clairvoyants.

During our visit with Gerard Croiset, the famous Dutch clairvoyant, at Utrecht, July 1972, he decided on the spur of the moment to tape his impressions for a chair-test for us to conduct "anywhere in the U.S." within the following two months. We scheduled a meeting at the University of Wisconsin on September 8, 1972, and asked someone else to invite people to this meeting, since we had already heard the descriptions on the tape. We had

been told to have at least 24 persons present and to give the first 24 who came, a numbered questionnaire, (24 to 1). As it turned out, only 24 persons came but it was apparent that several of them had merely wandered into the room at the new student center and walked out again when they learned that the meeting was not what they expected.

The small attendance made us feel that this particular experiment might not be successful; nevertheless we did proceed to ask everyone present to complete the questionnaire based on Croiset's descriptions. The questionnaires were collected and a cursory examination indicated that no person had checked an unusual number of "yes" responses. No one present expressed the feeling that the description applied to him, so we concluded that for some reason, perhaps an error on our part, the experiment had been a "no hit".

The following weekend, one of those who came to the meeting told us that the young woman who accompanied her thought that much of Croiset's descriptions applied to her but since the target was described as a young man, she had been too embarrassed to speak up. In re-checking Ms. N.'s questionnaire we found she had checked 8 "yes" responses out of 36 items; had checked 21 with a question (?) and checked 7 "no". I found Ms. N. and asked her to complete the questionnaire again, giving whatever response was correct, ignoring the designation of sex. This time she gave 18 "yes" answers, 10 "no" and only 2 "?" responses. She left four items blank and wrote comments on two. The number of hits included:

- "quite tall"
- "long hair"
- "walks bent somewhat forward"
- "was annoyed about a book in poor condition and missing its cover"
- "got a blister on right thumb the previous week"
- "was recently at a fountain where the water flows from the figure of an animal"
- "was wearing a light (thin) dress" (She showed a pale blue, very thin dress she had worn at the fountain)
- "hair worn combed straight back"
- "others had joked about a blue suit she has" (it made her look pregnant)
- "recently involved in opening a body—some kind of operation" (she had experienced 'sympathetic pain')

when a friend of whom she is very fond underwent surgery for a brain tumour)

- “tried to mend hole in bed covering but it did not turn out very well” (Ms. N. showed me the patch about 8 by 12 inches which she had sewn on the quilt and which she admitted was ‘a very poor job’)
- “recently tried to open a plugged sink”
- “makes home, or often goes to a place where there are four persons”
- “recently had a flask containing an alcoholic beverage”
- “discovered that it was ‘no good’ and threw it away”
- “new construction (a Howard Johnson restaurant) completed three houses from where she lives”

A comment by Ms. N., in view of the outcome of the chair-test, is of interest: “I think of myself as a *person*,” she told the author, “not as a female.”

There is as yet, despite these intriguing experiments with clairvoyants, no satisfactory explanation of the phenomenon of precognition, although—as a kind of “trial balloon” perhaps—someone has advanced the theory that it might be an unconscious exercise of PK, to influence the event to take place—which prompted a response from G. F. Dalton, Dublin, in this vein:

. . . . that ostensible precognitions are really unconscious PK is, perhaps, tenable in relation to experimental work. Applied to spontaneous cases, however, it gives alarming results. A rough check through a few recorded sources suggests that, on this theory, ostensible precognitionists have been responsible for at last—

100 deaths,  
8 railway accidents,  
5 fires,  
2 shipwrecks,  
1 explosion,  
1 stroke of lightning,  
1 volcanic eruption,  
2 world wars.

If PK is really operating on this scale, no one is safe.\*

Collection of data on spontaneous precognition: hunches, dreams, etc., may throw some light on this elusive subject. Both in Britain and in the U.S. registries have been set up. In London, the *Evening Standard* Premonitions Bureau has been registering

\* *JSPR*, December 1961, Vol. 41 No. 710.

predictions for some years. In New York City, the Central Premonitions Registry, Box 482, Times Square Station, New York, 10036, invites people to send details of their premonitions to them, asking that if the prediction is fulfilled, it be verified by news clippings as documentation.

### SECTION B: Apparitions, Ghosts, Hauntings and Poltergeists

In the world of the so-called supernormal, ghost stories, apparitions and hauntings are the *pièce de résistance*; few experiences serve as successfully to turn sceptics into “believers” as an encounter with this phenomenon.

Only one thing is certain about apparitions, someone has said—they *do* appear! and the accounts of them are legion. They appear by day or by night, known or unknown to the beholders, alone or in company. “Conversations” may take place and information may be imparted which is veridical or precognitive. Often only when the apparitions have vanished, or an attempt is made to touch them, do the percipients realize that they have encountered a phantom.

The first major work of the British Society for Psychical Research was a census of reports of apparitions. From this survey it was estimated that about ten percent of the population experience the sensory perception—dreams excluded—which could be called apparitions. Evidence seems to indicate that a large part of these are telepathically induced. The presence of an “agent” telepathically influencing the appearance of an apparition, and on some occasions re-transmitting it to others, is an explanation advanced by one scholar.\*

“All this may be correct,” as G. N. M. Tyrrell commented about an early theory, “as far as it goes—but—it leaves a great deal unsaid”. All in all, apparitions are elusive subjects, to say the least. It is not our intention to formulate a thorough-going presentation of these phenomena here—at a time when investigations of energy of psychic origin are just getting underway in many institutions in diverse parts of the world. Each month brings new insights and findings which still have to be fitted into our concepts of the nature of man and the universe.

If *what* apparitions are cannot be adequately explained, the theory extant as to *why* seems to be an urgent, extreme effort to

\* Tyrrell, G.N.M., *Apparitions*, (rev. ed.), Collier Books, 170 p. 19.

communicate something to someone: death, anxiety, illness, danger or accident, or a warning of the imminence of one of these.

Students of the paranormal prefer to make distinctions between ghosts and apparitions, and also to place deathbed apparitions in a class of their own, for these appear to be quite different in purpose and nature. Deathbed apparitions are almost always reported as events of wonder or awe, peace and joy of recognition, as of meetings and reunions with loved ones seen and sometimes spoken to. Dr. Karlis Osis of the American Society for Psychical Research has collected hundreds of reports of such events from nurses and doctors.\*

It is not always the dead or the dying who make their presence known in this unexplainable way. Living persons have been seen arriving somewhere before they have started on their journey, or sometimes are claimed to have been seen at two different places at the same time, as witnesses testify. Such a person was Padre Pio who recently died in Italy. He was claimed to have been present at the celebration of the Mass in widely separated places at the same moment. The German word, *Doppelgänger*, is widely used for these appearances of the living and for some reason, the phenomenon is reported more frequently from the Northern European countries, Padre Pio of Italy notwithstanding.

Psychics would differentiate between spontaneous apparitions and the forms which mediums see, or which take form in their presence. Douglas Johnson describes a young child who accompanied a woman who came for a reading. Remarking that the little girl was a bit young for this kind of thing, he suggested she be taken downstairs to the library until they had finished. "What little girl?" the woman asked. Johnson described her and the woman began crying, "It's my daughter," she said. Johnson, who had not known about her deceased child, commented to the interviewer,† "I didn't know whether this was a *materialized projection* of thought or a discarnate . . ." [emphasis ours]. Materializations which occur at seances with physical mediums will be discussed in another section.

Ghosts have been facetiously described as "someone who doesn't know he's dead." Persons reporting apparitions frequently mention feeling a "presence", being startled from sleep, feeling "a cold wind", "a cold draught" or a "chill". Occasionally smells, pleasant

\* Osis, Karlis, *Deathbed Observations by Physicians and Nurses*, Parapsychology Monographs No. 3 (1961).

† *Psychic* magazine, February 1971.

or unpleasant, are reported, as well as strange lights. The term "ghost" is usually applied to apparitions which have occurred at certain locations often with unsavory or evil associations, accompanied by noises, moving of objects and even destructive activities. Ghosts, fact or fiction, are usually considered to be somnambulistic and "Platz-verbunden" (tied to a place) although there are reports of ghosts having followed persons to places some distance removed.

The legendary ghosts have the reputation of being connected with, or being harbingers of tragic events: sudden death, murder, accidents, suicides, war—roaming restlessly where they lived and died. Many serious, intelligent people do not take lightly the existence of these troubled spirits. Roman Catholics and Anglicans take cognizance of this phenomenon through the ritual of exorcism; and many mediums and spiritualist circles take very seriously "rescue work" through which such haunted souls are assisted through prayer and persuasion to seek help from higher spirits and go on in peace, free from earthly ties. Obviously the acceptance of this implies belief in survival after death, and not all of those concerned with the study of paranormal phenomena are willing at this point in time to accept the on-going existence of the human soul beyond physical death.

Tyrrell writes ". . . It may be that, whereas a hallucination of the senses imitates normal perception, these indescribable experiences are inklings of a new kind of perception altogether, which finds no replica in normal life". He goes on to say, in evaluation, "We tend to think that every new thing we come across must necessarily be derived from matter, and find it hard to imagine that it may possess non-matter-like qualities intrinsically in its own right".\*

If such paranormal apparitions may draw all or part of their substance from the complex physical and psychological fabric of human experience, the behaviour of a very young child should be relatively free of such influences. Tyrrell cites a most amazing case of a two-and-a-half year old child whose eight month old brother had died. The little fellow would say to his mother: "Mamma, baby calls Ray," and he would wake her at night to tell her: "He wants Ray to come where he is. You must not cry when Ray goes."

"One day," the account goes, "he came running as fast as he could through the dining room where . . . the baby's high chair stood (which Ray now used) . . . I never saw him so excited, and

\* Tyrrell, G.R.S., *Apparitions*.

he grabbed my dress and pulled me to the dining room door, jerked it open, saying, 'Mamma, mamma, come quick! Baby is sitting in his high chair!' As soon as he opened the door and looked . . . he said, 'Oh Mamma, why didn't you hurry? Now he's gone!'"

Nine weeks after his little brother's death, Ray was taken ill and died.

Dr. Hans Bender, director of the Institute for Parapsychology at the University of Freiburg, Germany, included among the verified reports of telepathic experiences during World War II, the story of an apparition: \* One morning shortly after Hitler and his aides had taken their lives in the bunkers under the Chancellery, a man in Bavaria was trimming the hedge before his house. His dog got up growling and the man caught sight of an old friend, Peter Weber, approaching, dressed in full officer's uniform. The visitor appeared calm and happy. The man called out and waved to his friend, but when he reached out to shake his hand, he grasped only air. Very disturbed, he took note of the time; later he learned that at that very hour his friend had been killed.

Quite typical of the place-bound, tragic-circumstances apparition is the experience related to us by the American medium, Arthur Ford, in May 1969. He was visiting at the home of an official of the Presbyterian church. As he went upstairs to freshen up for dinner, he saw a woman, wearing clothing of a by-gone era, standing in the hall directly in his way. When he attempted to walk around her, she vanished. At dinner he asked if anyone of the family had seen the "woman" and there was an outburst of laughter. All of them had seen her but said nothing to Ford because they wanted him to verify its presence. After dinner, Ford, in trance, "contacted" the entity and the family learned that a woman who lived in the area had "drowned in a pond behind the house" about the year 1790. There was no pond nearby, but a check revealed that during the period of the Revolutionary War there had indeed been a pond near where the house now stands.

Humans are not the only ones reported to be seen after death as apparitions. There are many accounts of pets and even wild animals haunting houses or their habitual surroundings, and of other animals responding to the apparitions. Perhaps one of the most dramatic stories is told by the Dutch author, Pierre van Paassen, in his autobiography, *Days of Our Years*. Sitting in his

\* Ebon, Martin, *Psychic Reader, The*, (1970) pp. 127-8.

bedroom one night with two of his neighbours, they heard the patter of animal feet. As they ran into the hall, they glimpsed a large black dog at the foot of the stairs. They started down the steps but the animal appeared fainter and disappeared altogether. On one occasion, van Paassen felt the animal before it could be seen, pushing against him as he walked upstairs, and it was seen going down the steps he had just come up. Lights were turned on and attempts made to find how the animal could have gotten into the house. At approximately eleven o'clock at night, the dog was seen but always disappeared quickly. The servant who had been disturbed at night by a "big dog" pushing open her bedroom door and walking in, threatened to leave.

The next night van Paassen brought in his two police dogs before the apparition appeared and stood with them at the foot of the stairs where he usually saw it. Soon the sound of paws crossing the floor above were heard; his dogs backed away growling, snarling and snapping at something that could not be seen. A brief fierce fight ensued; one of the dogs howled and fell dead; the other retreated to a corner whining and trembling. Although van Paassen could not see the attacker, he assumed it was the "black dog" he had seen before.

A huge, extinct wolfhound called "Black Shuck" has haunted an English countryside for a thousand years, the most recent sighting of the apparition was reported from along the coast near Yarmouth during the summer of 1972.\*

We have an interesting account which incorporates the apparitions of living and dead in the same event. R.S., a former teacher and psychologist with the Denver, Colorado, schools has had a number of paranormal experiences. He gave us a detailed report of something which happened in July 1971 on a business trip to California on which he was accompanied by his friend, George, who had an acquaintance living in Marin County, north of San Francisco. They were invited to stay at her home, a well-kept mansion built shortly after the turn of the century; it had been given to her as part of a divorce settlement and she lived there with her six-year-old daughter, with a number of friends and acquaintances as guests.

R.S. and George were given a large room upstairs. "When we went up," R.S. said, "I wondered why there was this great big double room with windows on three sides, empty except for mattresses with sheets and cover but no chairs or dressers. We went

\* *Journal of Paraphysics*, Vol. 6, No. 6, 1972.

to bed but in the middle of this July night awoke feeling cold. I got up, found some blankets in the closet, and in walking across the room, noticed that the room was not cold. I felt it again, however, when I went back to bed. Later George woke up, also feeling the intense localized cold." The next night, just after turning off the bedroom light, footsteps were heard coming up the carpeted stairs.

"I did a bit of meditation to 'quiet down my engines'," R.S. continued. "I had barely begun this when I found myself staring intensely at a picture. The lights were out and whether I opened or closed my eyes made no difference. I was staring at a life-size three-dimensional picture [in which] I saw the figure of a woman who must have liked brown because all of her clothing was brown—brown dress, brown jacket, brown shoes of the old-fashioned button-type, etc. of World War I vintage. She started to move around in the context of a three-dimensional scene which shifted to the outdoors where there was a vine-covered patio. The picture frame had vanished and as I looked I thought I was seeing double because another woman appeared—just like her. I thought they were look-alike identical twins, although they may have been sisters. They seemed to be moving among a crowd of people, pouring tea and things like that.

"Then there appeared a figure in the foreground out of nowhere, between me and the two women. He looked absurd and, trained in therapy as I am, I said to myself, 'This man is a little sick in the head and more than a little sick in the body'. He stood there in a slouch; he had sharp features, sunken cheeks, sparse hair and a sallow, unhealthy complexion. He stared at me in a way that showed him to be greatly disturbed. He was wearing khaki pants and a baggy shirt that covered his flat chest and a large paunch. He wore a blue and white cap with a visor, though part of the time his balding head was visible . . .

". . . I was fully awake while this was happening, sitting on the mattress. As I looked at him, I could tell he wasn't pleased about my being there and I didn't like the emanation. I felt I had every right to be there. When I started asking myself why these strange things should be happening, the whole scene disappeared.

". . . When I hopped into bed, I found that particular spot was intensely cold again. Next morning some additional guests joined us as we sat around the breakfast table. I said, 'I want to tell you something I saw last night. I also want to say that bedroom is cold. And strange things go on in there!'

"Two people spoke up and said, 'That's why no one stays in

that room!' to which I replied, 'Thanks! Now you tell me! . . . Yes, footsteps can be heard but they stop before they get to the bedroom door.' I began to describe the scene. One guest said, 'Remember when we looked up the original owners of the house? We found there were two sisters? That must be who is haunting the house!' I was told the house was built for two unmarried sisters who looked very much alike and the present occupants had wondered which of the previous owners had been so attached to the place as to be earthbound there."

When R.S. described the man-figure who had stared at him, his hostess broke out in curses and said, "My father! My father!"

"I thought your father was still alive," R.S. exclaimed.

"Yes, he is, and I often feel his presence. I know he has been here in the house, and you—a stranger—describe him as if you had seen a picture of him."

"What I saw was not a picture but a three-dimensional person emanating real life 'vibes' at me," R.S. answered, and proceeded to describe what he had seen.

"I'll get a picture of him," his hostess volunteered, adding sarcastically, "That's my dear daddy. He furnished this house for me when we got married. He is very attached to me in certain ways and seems very concerned about my private life, especially now that I am divorced."

She fetched a picture and R.S. recognized the man in the photo as the one he had seen, except that he was wearing a business suit, *but*, she explained, "As soon as he comes from the office, he changes into those baggy, baggy khakis because he is very unhealthy physically with a big stomach and a big behind, and he slaps on his yachtsman's cap and goes off to his boats!"

R.S. who has some clairvoyant and healing abilities, thinks that orthodox Spiritualists make a mistake when they assume that all impressions they receive are from beyond this life. His experience suggests that at least some paranormal manifestations come from the living who are concerned about those with whom they make these paranormal contacts.

This conclusion tallies with that of Dr. Ian Stevenson in his paper, "Are Poltergeists Living or Are they Dead?" published in the *Journal of the American Society for Psychical Research* :\*

Let us therefore try to remain aware of the possibility that some poltergeist effects are in fact caused by discarnate per-

\* Stevenson, Ian, in the *Journal of the American Society for Psychical Research*, Vol. 66, No. 3, July 1972.

sonalities. The modus operandi for the kinetic effects of such discarnate agents might be different from that of living poltergeist agents. The existence of important differences might become manifest in analyses of the characteristics of large numbers of cases studied with minds open to the possibility of discarnate influence in some, but not necessarily all.

One does not dismiss apparitions and ghosts without a look at what is called poltergeist activity: loud noises, rappings, breaking or transporting of objects in unexplainable ways, stones or objects coming through walls and ceilings, etc. In buildings reputed to be haunted, movement of objects occurs without anyone present, but most often these strange goings-on happen in the presence of persons, sometimes a particular person, as if they were the objects of unwelcome attention. In other instances, noises and movement of objects occur in such ways as to suggest that they are bids for attention or even requests for help. Fodor's *Encyclopaedia of Psychic Science* says of this noisy, unpredictable, sometimes destructive phenomenon: "The appearance is as if, parallel [to] haunted houses, there exist haunted men."

The remarkable experiences recounted by the late Bishop James Pike\* began when strange arrangements of pins, pictures, etc. in his London flat led him to seek contact with his deceased son through the mediumship of Ena Twigg and later, George Daisley and Arthur Ford. A family in northern Wisconsin,† sometime after what appeared to be their daughter's suicide, were alerted by poltergeist events to try to discover the circumstances surrounding her death. Both cases are of special interest in their similarity: young persons, in what were apparent attempts to convey to bereaved parents the circumstances of their deaths.

Poltergeist, from the German, means literally "noisy spirit" and perhaps no better description of this strange experience can be presented than to relate one of the most thoroughly researched cases in recent years which was further verified in first-hand accounts given us.

In the fall of 1967, German newspapers carried stories of mysterious happenings in the office of Attorney Adam in Rosenheim. Fluorescent tubes were turned 90 degrees in the fixture and exploded; fluid gushed out of the photocopy machine when no one was near; automatic fuses burned out; phone connections were broken and phones rang without apparent cause; and when

\* Pike, James, A., *The Other Side*, Doubleday, 1968.

† Stresau, Marion, *Tomorrows Unlimited*, Brandon Press, 1973.

Attorney Adam got his phone bill, the number of calls charged astonished him.

The city electric company engineers were called in and under the direction of Dr. Paul Brunner, thoroughly checked the system; office personnel were instructed to report every unusual incident to the company immediately; and recording apparatuses were installed to monitor the phone and electrical systems. The fluorescent lights were replaced with ordinary light bulbs and these, too, exploded, even when lights were not turned on. A chandelier swung, so violently one time that it dented the ceiling. Not surprisingly, Herr Adam pressed for an emergency generator to be installed, but the problems persisted. The recording instruments showed unusual and strange tracings of electrical input, but only during office hours and especially when a 19-year-old apprentice, Annemarie S. was present. Sometimes the needles jumped off the paper recording tape and even scratched through it, and once the needle on a machine moved backward even when the instrument was driven by a single 1.5 volt battery! Police ruled out sabotage by any of the employees; and Attorney Adam, in desperation, filed a complaint for damages against "unknown persons".

Completely baffled, the local investigators called in Dr. Hans Bender, director of the Institute of Parapsychology at Freiburg University. He immediately looked for an adolescent around whom such kinds of disturbances usually center, and concluded that Annemarie S. showed some of the hallmarks of the adolescent poltergeist-beset personality: an intensely unhappy emotional life without satisfactory outlets, high irritability and frustration. (Late afternoons the telephone registered numerous calls to Number 0119, the Time-of-Day! No dialing motion was seen but somehow psychokinetic force (PK) manipulated the mechanism.)

As the activities continued, Adam remarked jokingly one Friday to young Annemarie: "The only thing that hasn't happened is pictures swinging on the wall." He was obliged next Monday morning when he walked into the office and pictures and calendars began to move, one making a 360-degree swing and winding the wire on the hanger, another falling to the floor.

The unexpectedness with which the phenomena occurred made it difficult to anticipate when and where to observe, but Adam succeeded in getting on film the 320 degree rotation of a picture. Dr. Friedbert Karger from the Max-Planck Institute, Munich, who was investigating the case told us that a videotape camera set up to monitor one of the areas, caught on film a picture swinging

as a phantom hand came out of the wall, striking it on the corner and causing it to execute a 320-degree turn.\*

After Christmas holidays, Annemarie came irregularly to the office during the first two weeks of January. She was on vacation but felt compelled to come back to confront the publicity and suspicion directed toward her employer. The activity increased during this period; during a 20-minute period one morning, when the phones were not in use, 20 calls for Time-of-Day were registered! Before the eyes of an investigator a 365-pound supply cabinet was moved 28-30 centimeters from a wall. (See picture section.) Noises and explosions of lights increased; the girl and another employee who sat across from her experienced strong pressure in their ears; Annemarie suffered from spasms in her arms and legs so that she was given a physical examination and psychological tests at the Institute in Freiburg. On Dr. Bender's recommendation, she was transferred to another lawyer's office where the phenomena also manifested but subsided after a few weeks.

One contributing factor may well have been what was described as a "tempestuous" romance which was complicated by the attention focused on Annemarie once the poltergeist activity reached public notice. On Wednesday evenings when the couple went bowling together, the automatic pin-setting machine would often stop functioning.

The Rosenheim case is notable for the amount of documentation accumulated over a period of time by the use of recordings, camera and electronic equipment. A year later, not far from Rosenheim, another case of poltergeist phenomena took place, involving a 13-year-old girl. For four months, objects within the house were transported, stones fell on the roof, and a priest brought in to exorcise the house, saw a stone fall from the ceiling. When he picked it up it was warm.

Dr. Bender, who eventually was allowed by the family to investigate, had his jacket, which was hung in a wardrobe, transported through the locked house and neatly laid outside on the snow. He left the case when it became evident that the youngster was embellishing the phenomena with tricks calculated to further mystify visitors, but the evidence obtained provides some challenging hints that solid objects were penetrating and being transported through matter (teleportation)—a concept that so far has not been generally accepted by physicists.

\* Personal Interview, August 1969.

Poltergeist mischief not only includes noises, breaking of objects, and things thrown or dropped out of "nowhere" but also, on rare occasions, injuries such as blows, bites and scratches have been mysteriously inflicted upon persons. We are indebted to Dr. Gerda Walther, Diessen, Germany, who was secretary to Dr. Baron von Schrenck-Notzing, for details of phenomena which centered around a peasant girl, Eleonore Zugun, during the years 1925-27. The episodes began with typical activities: rains of stones from unseen sources, disappearance and reappearance of objects, etc.

The Countess Zoe Wassilko-Serecki of Vienna brought the child to stay with her and recorded in detail, as well as on film, more than 2,000 episodes, including bites and scratches inflicted on the youngster's neck, cheeks, breast and arms by an invisible "assailant". The injuries occurred with lightning speed, bites appearing here and there one after the other 15 or 20 times in a few minutes, causing the child to shriek and cry out in pain. Bites on her back and shoulders appeared as if the toothmarks were made by a mouth which had no cheeks to get in the way.

The girl was observed and studied under controlled conditions in Vienna, London and Berlin and it was established that the injuries came from "without" and were not self-inflicted, in a conscious sense.\*

The Countess, despite Eleonore's belief that a kind of "under-devil" inflicted the phenomena, was convinced that this was a case of unconscious expression of inner conflicts. At the end of puberty, the injuries disappeared completely and the girl entered upon a fairly normal life-course.

A more recent account of a similar occurrence in the spring of 1971 comes from the Swiss village of St. Pierre.\* During a week-long period a family of seven children and the parents were plagued with water appearing in puddles on the floor of the house, upstairs and down, soaked bedding and underclothing in drawers, water collecting inside boots, and even water in the toolkit of the workman who came to check the heating system to try to locate the source of the trouble. The poltergeist centred its attentions on the female members of the family, the most persecuted being the youngest daughter whose clothing was spontaneously soaked and her slacks spattered with mercurochrome. Interesting aspects, reported by the Swiss Parapsychological Society which investigated,

\* Letter and carbon copy of original report from Countess Wassilko-Serecki. Dr. Gerda Walther.

\* *Newsletter*, Swiss Parapsychological Society, (Schweizerische-Vereinigung für Parapsychologie) Orientierungsblatt 0.10.



included a "neutral zone" through the house that remained dry; there was no tragic or traumatic event associated with the house or the family; the weather was hotter than usual and pleasant; nothing unusual showed up in the chemical analysis of the water which was cool to hot in temperature.

The case was thoroughly investigated and witnessed by workmen, city officials, two priests, police and by a representative from the parapsychological society.

Researchers at the Institute for Parapsychology, University of Freiburg† offer some observations based on their study of adolescents and poltergeist phenomena :

- A mental personality structure which tends to be unstable, with hysterical reactions;
- A high susceptibility as well as a fast reaction to stimuli;
- Mental unrest and high irritability;
- Retarded emotional development, even though intelligence is normal or above average;
- Moody, with high expectations;
- Strong aggressive and destructive impulses;
- Inability to deal with the environment and to control reality which results in phantasy and attempting to realize expectations through projection.

Full of tension, emotion and frustration these persons psychokinetically "discharge . . . aggressive tension on vicarious objects".

So much for the psychological explanation of what happens. What about the physical events of teleportation and transportation of solid objects, and the noises, telephones, lights? The physicist, Dr. Friedbert Karger from Max-Planck Institute at Munich and Dr. Gerhard Zicha of the Munich Technische Hochschule, who came to investigate the Rosenheim case, reported to the Eleventh Annual convention of the Parapsychological Association at Freiburg :

It seems . . . as if the psychokinetic phenomena observed here and elsewhere will make it necessary to introduce a fifth kind of interaction. Since the phenomena only occur in connection with a certain person, *physics* is presented with the unforeseen possibility of making *basic* physical discoveries by investigating man.\*

† Proceedings, Eleventh Annual conference of the Parapsychological Association, Freiburg Br., Germany, September 5-7, 1968, p. 3.

\* Paper: Eleventh Annual Conference of the Parapsychological Association, Freiburg Br., Germany, September 5-7, 1968, p. 397.

### SECTION C: Physical Phenomena: Psychokinesis (PK), Materialisations, Psychic Photography, Skotography, Taped Voices, Apports

"Today it is clear that science must include this wave-aspect of matter as a fundamental component of all scientific thinking. Every scientific conclusion must be consistent with this 'harmonic' model of the atom. Thus it begins to look more and more as if our universe is constructed not of matter but of music."

—Donald Hatch Andrews. *The Symphony of Life*

Any investigator of psychic phenomena discovers early in his research that neat classifications are hard to come by. There is a certain overlap. In many cases investigators cannot even agree about the nature of the phenomena. There is no intrinsic basis for placing physical manifestations over mental mediumship, laying-on-of-hands healing, or out-of-body experiences, but many researchers are more intrigued or challenged by what can be seen and heard, and experiments which can be conducted in ways which virtually rule out deception.†

The manifestations of physical mediumship discussed in this section have been the subject of research ever since psychic societies were organized. Members of these societies observed, photographed, blindfolded and bound mediums in seances, analyzed "ectoplasm" and apports, and set up elaborate test situations to assess the accuracy of communications they received.

#### Psychokinesis

The movement of objects, the rappings, the levitations, the photos, and even "psychic healing" and the "voices" which have been occurring on tapes are now considered manifestations of an energy, usually called psychokinesis, or simply PK or RSPK (repeatable spontaneous psychokinesis) and the studies and experiments with it have been given a new term, parapsysics. Little is as yet known about the nature of this energy, but in recent years physicists and parapsychologists have come upon some very interesting and unusual people possessing this little understood energy to a degree, who, if they were in more traditional fields, would be considered geniuses.

\* Andrews, Donald Hatch. *The Symphony of Life*. Unity Books, Lee's Summit, Mo. (1966).

† Crookall, Robert. "Conditions Affecting Communication Between the Dead and the Living", *Light: A Journal of Psychic Studies*, Vol. XCII No. 3490. Autumn 1972.

Nina Kulagina of the Soviet Union is one of these. Benson Herbert of the Paraphysical Laboratory, Downton, Wiltshire, England, visited the U.S.S.R. where he witnessed her performance and described her as "the most remarkable woman of the seventies". Herbert saw a demonstration of her abilities in Leningrad prior to attending a meeting with Soviet scientists in Moscow, July 1972. He reported:

Unique is the only adjective to describe her; no one else in the world at this moment of time can reproduce her feats in which she causes substantial objects to slide under cover at will without any apparent normal means. For ten years she has demonstrated psychokinesis to many scientists in the U.S.S.R. and from abroad. Only Alla Vinogradova can approach Kulagina's performance, but Alla openly employs electrostatic forces, claiming only to control those forces at will, while Kulagina appears to use what may be termed a 'pure' form of psychokinesis, in which as yet unknown forces are involved.\*

At the Parapsychology Institute, Freiburg, Germany, Dr. Hans Bender showed one of the films to us in which this remarkable woman demonstrated the ability to move a pen, cigarettes and light objects; one could observe the tremendous concentration and effort it required.

Russian scientists in recent years have been investigating PK and other paranormal phenomena with more government support than has been the case in the rest of Europe and the U.S. where research and teaching in the field of the paranormal is often an "extra-curricular" pursuit on the part of the intellectually curious and scientifically open-minded. At Stanford Research Institute, California, a group of scientists have set up experiments to test and study PK. A magnetometer, shielded by an aluminium container, with copper shielding and a super-conducting cannister was built with a decaying magnetic field within, so that the steady rate of decay would thus provide a background calibration signal that would register a sine wave output on an x-y recorder—the frequency of the sine wave corresponding with the decay rate of the calibration field.

Researchers Russell Targ and Dr. H. E. Puthoff then asked Ingo Swann, artist and psychic, to see if he could influence the magnetic field. To their amazement, he did; and was able to double the frequency of the sine wave for about 10 seconds. Someone re-

\* *Journal of Parapsychics*, Vol. 6 No. 5, 1972.

marked, "I wonder if he could stop it". He did.\* The implications of this experiment are mind-boggling, to say the least.

Another recent psychic marvel to come on the scene is a young Israeli, Uri Geller, who until recently had devoted his talents to entertainment. At first hearing, accounts of his feats produce disbelief. He can bend and break a table fork by looking at it, crumble a ring held in another person's hand, stop, start and repair clocks and watches by staring at them, drive a car blindfolded through a busy street (if another person in the car keeps his eyes open and watches the traffic), not to mention other simpler things such as reproducing drawings sealed in triplicate envelopes and correctly identifying objects concealed in containers about which neither he nor the experimenter have knowledge. Uri performs best spontaneously in sympathetic company and says that doing experiments in severely controlled conditions is "very hard, very difficult," but he has cheerfully cooperated with Dr. Edgar D. Mitchell, the Stanford Research Institute, and with Dr. Andrija Puharich, the New York neurologist and parapsychologist who was instrumental in bringing him to the United States.

Dr. Mitchell, who has appeared with Geller on network TV shows, says of him:

An evening with Geller is likely to produce an assortment of bent rings, bent and broken silverware, mysteriously lost articles and mysteriously found articles . . . To produce by sleight-of-hand the range of phenomena that one can observe on a typical social evening would itself be a phenomenon equivalent to any Uri Geller seems to produce.†

Geller has shown ESP ability since childhood when he would tell his mother where she had been, or how much money she had won at cards. He thinks that he is a channel for some extra-terrestrial power that works through him in some way. The possibilities for experimentation with this talented young sensitive (he prefers not to be called a psychic) seem almost endless. If the demands made on him and on Matthew Manning, an extraordinary young British psychic do not "burn them out", investigators may contribute greatly to our understanding of the human potential.

It took an experience with what seems to have been PK which served, in 1965, to intensify Walter's interest in the paranormal.

\* Letter from Puthoff, H. E., June 27, 1972.

† *Psychic*, Vol. IV No. 5, May/June 1973.

His secretary during the first years at the University of Colorado was a cheerful, conscientious, cultured woman in her early sixties, Mrs. Iris Brace. In April 1965, she had suffered a serious gall bladder attack and her doctor advised her to have surgery as soon as convenient. Walter recalls the following:

We were working at that time on a book about the long strike at Kohler, Wisconsin. When Memorial Day weekend drew near, we decided to spend the last days of May and the first week of June in Wisconsin on further investigations. "Since you will be away," Mrs. Brace told me, "I think I will go to the hospital for surgery".

I told her that would be quite all right as far as the work was concerned, "but when I get back," I asked, "would you be sure to remind me to call the insurance firm of Traibush & Hedgecock to ask one or both of them to speak on personal life insurance programs at the Steelworkers' Institute?" She promised she would; we ordered a plant to be sent to her at the hospital and left for Wisconsin. The following Friday evening, our son phoned to tell us that Mrs. Brace had died unexpectedly from an embolism. We returned to Colorado that weekend. The memorial service was set for Monday afternoon.

I spent Monday forenoon at my office, working on final plans for the Steelworkers' Institute. I remembered to call the insurance firm and placed the call about 10 a.m. Glenn Hedgecock answered the phone and I had just begun to explain why I was calling when he said, "Just a minute! My other phone is ringing!" I waited a few minutes until he resumed, "Your secretary just called to remind me that you wanted me to participate in your Institute program . . ."

Dumbfounded, I said, "I'm sorry, but she died last week!" It was his turn to be surprised. "All I can say is that's for you to figure out. When I told her that you were on the other phone, the voice said, 'In that case I'll consider the message delivered'." That was all he heard and there had been no clicking of the telephone receiver.

My first reaction was not very logical. I checked with the secretary of the Economics department to see if she had called. Then I asked a student who worked part-time in my office, and called Mrs. Brace's sister-in-law, all of them denying that they had made such a call. Finally it dawned on me that someone going to the hospital expects to recover and would not likely ask others to take over so trivial an assignment as this; and, if Mrs. Brace had

asked someone else to call, they would surely have said, "I am calling on behalf of, (or for) Professor Uphoff's secretary . . ." not "This is Professor Uphoff's secretary . . ."

\* \* \*

### Materializations

As may have been noted from the account of Uri Geller's feats, one of the PK effects surrounding him seems to be materialization and de-materialization—the disappearance and reappearance of objects, which is a common poltergeist phenomenon. (See Section B) Materialization is also the term to describe the sometimes "misty", sometimes flesh-and-blood-like forms of living or departed which occasionally occur in seances with certain mediums, in cases of bi-location or in out-of-body projection.

The substance making up the forms which materialize at seances is called ectoplasm, a word of Greek origin which means "exteriorized substance". Fodor\* explains that it is a "mysterious protoplasmic substance streaming out of the body of a medium, by the manipulation of which, either by the subconscious self or by discarnate intelligences, phenomena of a super-physical order, including partial and complete materializations are produced."

Charles Richet, professor of Physiology at the Faculty of Medicine in Paris, one of the early psychic researchers, originated the word. He devoted many years to investigation of psychical phenomena, accepting telekinesis, ectoplasm and materializations as "abundantly proved," but discounting survival which he found himself unable to accept. Another researcher who conducted monumental studies of physical mediums was Dr. (Med.) Albert Freiherr von Schrenck-Notzing of Munich, who set up elaborate experiments involving photography, microscopic examination of ectoplasmic substance, weight changes in mediums, etc. He published extensively in the twenties; his best known book contains many photographs of ectoplasm streaming from the bodies of mediums and shaping into recognizable forms.†

Ectoplasm seems to be supplied from two sources; the medium and the circle of sitters, in somewhat the same way that sensitives,

\* Fodor, Nandor, *Encyclopaedia of Psychic Science*. University Books, 1966.

† Schrenck-Notzing, Albert Freiherr von, *Materializations-Phaenomena*, Verlag von Ernst Reinhardt, Munich (1923) 275 photographs.  
Schrenck-Notzing, Albert Erhr, v. *Grundfragen der Parapsychologie* ed. Dr. Gerda Walther, Diessen, Germany. W. Kohlhammer Verlag, Stuttgart. (1962) Condenses all the major works of Schrenck-Notzing in one volume.

psychics and healers seem to draw needed energy from the "battery" which the group or circle supplies. Professor Duncan Blewett in Saskatchewan describes a circle who have been training themselves to increase their psychic vibrations through meditation and spiritual exercises for the purpose of healing; he thinks that the power generated by the whole group is greater than the sum of its parts. Fittingly, he calls this circle a "psychic generator".

Investigators have taken samples of ectoplasm to analyze and have weighed mediums and sitters during materialization seances. Weight losses, particularly on the part of the mediums, have at times been very high.† Analyses of the ectoplasm material have thus far yielded no solution of the mystery. The substance seems to be reabsorbed by the medium, who is always in trance. (White light is regarded as injurious both to ectoplasm and the medium during a materialisation seance.) Such investigators as Sir Arthur Conan Doyle and Baron von Schrenck-Notzing experimented for years to discover the secrets of the substance but the mystery remains.

Present day researchers have found other phenomena less baffling to study with their cameras, tape recorders and laboratory equipment. Furthermore there is a dearth of genuine mediums who can produce this phenomenon. And let's face it: the whole idea of apparitions which move, speak and otherwise are facsimiles of themselves as they were in their lifetime, fashioned out of a strange elusive substance which has not yet given any clues as to what it is, is very far-out even for a very curious academic intellect. Dr. Hans Gerloff, Tittmoning, Germany\* collected data and exhibits of materializing objects which are now in the possession of Dr. Werner Schiebeler. (See picture section.)

The evidence suggests that in materializations, as in other phenomena, the genuine can be commingled with the deceptions. Eusapio Palladino who was one of the great physical mediums, was acknowledged to have produced many genuine demonstrations of her ability, but she was also found on occasions to use clever deceptions to impress the sitters and investigators at her seances. It is understandable that the expectations and emotions of sitters who come to a materialization seance to see something happen, put great pressures on the medium to produce, and unfortunately in order to insure a successful performance, some are not above

† Fodor, N. *Encyclopaedia of Psychic Science* (On materializations)

\* Gerloff, Dr. Hans, *The Crisis in Parapsychology-Stagnation or Progress?* Walter Pustet, Tittmoning, Germany, 1965.

resorting to fakery or cheating. At a spiritualist camp this past summer we saw "materializations" emerge in a steady procession, like fashion models down a runway, from the cabinet of a medium. They looked like cheese-cloth draped figures, swaying and chirping "sweet nothings" to the audience. There were the usual admonitions for no one to leave his seat, the performance was presented in total darkness except for a small red light so directed as to illumine faintly the area where the "materializations" appeared.

On the other hand, we have seen materializations which seemed genuine. During my (Walter's) student days at the University of Wisconsin, my room-mate was a young Negro from the West Indies. With several other sceptics, we went to the spiritualist camp at Wonewoc for a materialization seance with Claience Britton more or less for a lark. On the way, my room-mate described to us his maternal grandfather, an Irish sea captain, tall, broad-shouldered, wearing a full white beard. The fourth materialization that appeared at the seance moved in the direction of my room-mate, and all of us immediately recognized the apparition from the description he had given us. He gasped out, "Grandpa Stewart!" to which the figure nodded. You can be sure that it was a considerable surprise as well for the people around us to have a black man visited by a white grandfather, albeit a ghostly one.

On another occasion, a black student who is now a Federal judge, went with us. A materialization with negroid features was visible to all of us. The emotional shock for the young man was great because his father had died some months before and he was convinced the manifestation was his father. On still another occasion, a family of believers began speaking with a materialization which they apparently recognized. When they asked, "Is Uncle Bill there, too?" a second figure materialized beside the first—about four inches taller but visible only from head to hips. Apparently there was not enough ectoplasm to form two complete figures at the same time!

### Psychic Photography

Psychic photography, spirit photography and "thoughtography" are terms used to describe unexpected images appearing on film. Until the invention of polaroid film, which is developed on the spot, very few except a small band of Spiritualists, even considered the remote possibility that so-called "spirit extras" could be obtained on film. There are so many unexplainable facets of this paranormal occurrence that we can only summarize reports in the

field and present what information we have on the history and background of several photos which have not been published.

Spirit photography was discovered by accident by William Mumler,\* a Boston engraver, in 1861 although it is possible that the phenomenon had appeared on other photographs but was not recognized for what it was. One day Mumler, it is reported, tried to take a photograph of himself by focusing the camera on an empty chair and jumping into position after uncapping the camera lens. When he developed the plates, he discovered an extraneous figure—a “transparent” young girl, sitting on the chair, the lower part of her “body” fading away into a dim mist. He recognized the face as that of a cousin who had died twelve years before.

Mumler was able to repeat his experiment and news of his discovery spread. He was besieged with requests for sittings and became a professional “spirit photographer” with considerable success until he happened to get “extra” faces of people who were still very much alive. Even Spiritualists at that time did not believe the possibility of such a thing happening and he was accused of trickery. He moved to New York City where after a time, he was arrested on orders of the mayor but acquitted when professional photographers testified on his behalf.

(It should be mentioned here that a photograph hangs in the parliament building at Victoria, British Columbia, which was taken of the first legislative council, January 13, 1865. All of the council were present but one. Charles Good, very ill and reported dying, was not able to be there. Yet, when the picture was developed, his face appeared with the four other members of the council. It may well be that Spiritualists will be compelled to modify their concepts of the origins of clairvoyant, and clairaudient phenomena as research in out-of-body experiences, bilocation, etc. provides more information about energy which is sometimes manifested on film or tapes while the human source is still alive.)

Frederick A. Hudson was the first Englishman to obtain psychic photographs (1872). He was reported to have gotten genuine paranormals, but according to Fodor,\* he was caught cheating part of the time—a situation which placed the entire phenomenon in question.

Similar paranormal photographs are reported to have been obtained in France, Japan and elsewhere, but clouds of doubt con-

\* Fodor, Nandor. *Encyclopaedia of Psychic Science*, University Books, 1966.

tinued to hang over the phenomenon because it was possible to double-expose plates and film and there had been known cases of cheating.

Dr. T. Fukurai at the Imperial University, Tokyo, was obliged to resign because he published a book in 1913 in which he contended that the experiments he conducted established clairvoyance as a fact. His psychic photographs were published in an English edition in 1921, entitled *Clairvoyance and Thoughtography*.

Maurice Barbanell, editor of *Psychic News*, London, says he “would regard the psychic photographs obtained by John Myers as the best examples . . . in my experience.”\* Many of Myers’ photos have appeared in *Psychic News* and Barbanell has written a biography of this medium, *He Walks in Two Worlds*. Myers, who practised dentistry in England, was induced to come to New York by Laurence Parish, an American who had become convinced of Myers’ healing ability. Myers had learned during a visit to a seance that he was able to produce so-called “psychic photographs” and some of his pictures, including those of Zangwill, Edgar Wallace and Sir Henry Segrave became famous, if controversial.

In the first decades of this century, Sir Arthur Conan Doyle lauded a Denver, Colorado, photographer who came from Scotland, as “one of the greatest spirit photographers of the world”. He was Alexander Martin, who earned the designation as “Dean of Colorado photographers”. He got his first paranormal pictures in 1879 when he took tintypes of babies in the mining town of Blackhawk, Colorado, and discovered “extra” images of children who were not visibly present.

The famous magician, Harry Houdini, made a special trip to Denver in 1915 to determine for himself, once and for all, if there was anything to Martin’s spirit pictures. Photographs were taken and one of Houdini with “extras” is in the Harry Price collection. Houdini was quoted at the time as saying he had witnessed every step of the process and was amazed when he saw several ghostly figures on the developed plates. “I am thoroughly convinced,” he said, “that he (Martin) has the ability to capture the spirit world on film. I observed him closely under the most exacting conditions and the results are nothing short of miraculous. I believe Alexander Martin to be honest and his craft authentic.”†

An original Alexander Martin photograph of the White family,

\* Barbanell, Maurice. *He Walks in Two Worlds: The Story of John Myers*. Herbert Jenkins, London, 1964.

† Cautwell, Larry. *The Denver Post, Empire Magazine*, September 12, 1971.

taken in 1912, is included in the illustrations. Mrs. Myrtle White of Denver, whose former husband is the young boy at the right in the photograph, told us that the Whites, who had come to Colorado from Arkansas, wanted a family picture. In the group, besides her former husband, are her brother-in-law, and mother-in-law and her brother (the boy's uncle). According to Mrs. White, extra faces above the family group appeared on the photograph when it was developed and the adults in the photo identified the "extras" as the brother's girl friend who had died before she finished college, an uncle and a grandmother.

Clarence Britton, the materialization medium from Seattle, Washington, also did "psychic photography". One of his pictures (see picture section) is of the author with three "extra" faces in the background, none of which has been identified. The other picture by Britton belongs to Mrs. Lenice Quick, Fennimore, Wisconsin, and contains six "extras". When Mrs. Quick sent the photograph to us she wrote: "The picture having the six faces on it includes those of my father, father-in-law and aunt who were all in Spirit."\*

Britton took my picture outdoors in broad daylight. For contrast he fastened a black cloth to the side of the cabin at Wonewoc, Wisconsin. At the time, scepticism kept me from showing the picture to anyone lest I be regarded as gullible. However, in evaluating phenomena, the circumstances and conditions under which they occur should be considered. In no way did I collaborate with Mr. Britton, nor in my judgement, could I find any basis to suspect that Mrs. Quick had collaborated with him. The question arises, "How did pictures of persons she recognized (3 out of 6) get on the picture taken of her?" We leave it to the reader to reach his own conclusions.

Ted Serios, a former Chicago hotel bellhop, has received international recognition in recent years for his "thoughtographic" photographs produced both on polaroid film and on video-tape at KOA-TV in Denver. Curtis Fuller, editor of *Fate* magazine, had written Dr. Jule Eisenbud, a Denver psychiatrist interested in parapsychology, about him. Taking a camera and polaroid film with him, Dr. Eisenbud arranged for a picture-taking session in a down-town Chicago hotel room—in daylight. Ted stared into the camera lens, tripped the shutter and produced a distinguishable photograph of a building with an illuminated sign. Dr. Eisenbud

\* Personal letter dated September 28, 1968. Both of the Britton photographs were made at Wonewoc, Wisconsin, during the middle 1930's.

persuaded Serios to come to Denver where he worked with him for several years, his photographic production witnessed and attested to by physicists, psychiatrists, engineers, chemists and an astonished camera crew at a TV studio.

Dr. Eisenbud has written the story of his experiments with Ted in his book, *The World of Ted Serios*.<sup>\*</sup> An intriguing aspect of many of the Serios photographs is that the objects appear to have been photographed from a position which could only be achieved from above the object as if some kind of astral projection accompanied the production of the picture. Serios also tried to produce specific target pictures, sometimes with an astonishing degree of success and he employed mental concentration to the point of utter exhaustion.

Persons who take photographs producing "extras" usually cannot control in any degree the outcome of the picture taken. Serios appeared at times to will his results and at other times to perceive clairvoyantly certain targets set for him. It appears that something different took place in the Serios photography than in the work of Mumler, Martin or Myers, for example.

The weekend of May 17-18, 1969, I flew to Waterville, Maine, to get acquainted with the Veilleux† family who were reported to get paranormal photos with a polaroid camera. I took along a polaroid camera, and after the father, Joseph and his two married sons, Fred and Richard, met me at the airport, we stopped at a drug store to buy a supply of polaroid film.

Their experience with the paranormal had begun when one evening they were playing with an ouija board; messages came, telling them to get a polaroid camera, point it toward a wall in the house, and faces would be on the film. They were intrigued, got a camera and to their great amazement, they did get pictures with "extras" on them where there were not supposed to be any faces. Part of the time they used the camera at specific times as dictated by the messages from the ouija board; at other times they merely pointed the camera at a wall, the porch or the street and got faces clear enough for some of them to be identified. On the average about one photo out of ten would show one or more faces, usually surrounded by a vaporous white "cloud". I looked at their collection which was of great interest, but I also wanted to see if they could get any paranormals while I was present.

Early on the evening of May 17, after getting a number of

\* Eisenbud, Jule, M. D., *The World of Ted Serios*, Morrow, 1967.

† See article on the Veilleux by Susy Smith in October 1974 issue of *Psychic*.

normal photos, they got one which definitely was not normal. The camera had been pointed toward me, but the photo showed the features of a rather gaunt, grey person appearing to be at least ten or fifteen years older than I. Several hundred people have seen this picture and at least half think it is a picture of a woman and virtually no one says it is a picture of me. (See picture section for this and other photographs referred to in the following paragraphs.)

The next morning (Sunday) we talked about their growing interest in the paranormal. They are all masons and bricklayers by trade. The psychic field was entirely new to them and the hundreds of paranormal pictures they had taken on polaroid film had added an entirely new dimension to their lives.

At 10.15 a.m., while I was sitting in an upholstered chair with my back to the wall of the living room, Fred pointed the camera at me and snapped the shutter. I appear talking on the phone, while on the right, there appear slightly abnormal manifestations of light, but nothing very impressive or conclusive, even though normally, one does not see light bending around a doorway. Both Fred and Richard had a loaded camera—the one I had brought and their own so that they could snap pictures simultaneously. Richard snapped another picture and when the covering was peeled off, I could tell from his expression that he had a paranormal and I said so to Dr. Arthur Freundlich (a clinical psychologist in Portland, Maine, with whom I was talking at the time). Richard was sitting on a couch beside Fred, across the room, so that the background of their photos is the same, but in Richard's photo, my head is completely obliterated by a white "cloud" and all that can be faintly seen is the telephone receiver in my hand and part of my shirt not covered by my jacket.

We talked for a while and at 10.50 a.m. Fred got another paranormal with his camera. This shows the "cloud" taking on a more definite shape, with several vertical pleats or folds and a sort of "button" on the upper right-hand side. In this case, both of my hands and arms are visible and my shoulders and head fade into the very pronounced white "cloud".

We moved to another room and continued to talk. I also took some time to make pictures with my Contaflex camera and close-up lens, of a number of their previously obtained paranormal pictures. At 11.50 a.m. Richard again pointed the camera at me and this time a white "cloud" covered nearly half the picture. Only a little of my waistline can be seen at the bottom. The right side shows waves and looks as if some form of energy has caused the window

drapes to move to the right, even though there was no open window and no draught. The photograph taken by Fred during the same minute was almost normal with only a spot of light about three feet above my head.

The pictures taken by the Veilleuxs were to have an interesting sequel. I had read Arthur Ford's autobiographical books, *Nothing So Strange* and *Unknown but Known* but had not met him before, and since I was going to Philadelphia from May 19 to 21, I phoned him and said, "I've read your books but have never met you. I would appreciate very much having a chance to get acquainted."\*

Ford replied, "I've had another coronary and am under doctor's orders not to go into trance. But why don't you come over and we can talk."

I was pleased to have the opportunity and the "talk" turned out to be a six-hour visit. My conscience bothered me, staying that long, but I did not want to leave as long as Ford felt like sharing some of his experiences.

I had been in the apartment less than ten minutes when Ford leaned back in his comfortable chair, closed his eyes and speaking slowly, said, "I see a white cloud over your head . . . it is taking the shape of a face—a Slavic face—either Czech or Russian." He gave me the name "George Gamow".

Not wanting to miss something which might be of importance, I asked, "Do you mind if I tape record this?" to which he replied, "No, not at all". (I quickly took the battery-operated recorder out of my briefcase and set it beside his chair.)

Ford: Let me try to recall what I said. There's a white cloud over your head, and he says that it is a memory picture of something he did recently, but wasn't able to complete the thing because he couldn't hold it long enough to form a face. But now I can see his face. It's a face of a man that is a Slavic type, maybe Czech or Russian. When I say Russian, he says, "Yes, Russian" and he says he is glad to be out of the body because he has suffered for a long time. He gives me the impression of having trouble with his legs and arms . . . like it was something to do with poor circulation or a heart condition.

He worked against great odds. Says that he was—that he worked with things that you could not see, atoms, etc. but you could see them in action. But now that I am invisible to you, I am anxious to act through you—or upon you—or with you.

\*Uphoff. Walter H. A Unique Experience With Arthur Ford. *Spiritual Frontiers Fellowship Journal*, Spring 1971. Vol. III. No. 2.

He speaks about Leningrad . . . speaks about . . . there's no reason to take the universe too seriously. It will manage to go on whether you are aware or conscious of it . . . He speaks the name—it sounds like—I thought it was George. Speaks with a slight accent and he knew several languages. Says he got his voice briefly on the tape in Germany. (Note: This last statement made me immediately think that Dr. Konstantin Raudive in Bad Krozingen, Germany, who for some time has been getting paranormal voices on tape, might possibly have recorded this voice.)

He says that he lived not far from where *you* are. He gives me the name. It sounds like Gambul or—it isn't Gambul—it's Gamow or Game or Gamow—something like that. He says that as proof to you, ask Igor . . . whoever that is—ask Igor who will *tell* you. Igor will tell you how I could laugh and make fun of the universe because I understood a lot, but my ignorance was greater than my understanding. And in order to keep my sanity, I laughed at the heavens and the stars. But I am not laughing now. I will be very close. I *will* get my face through sometime soon. This is a promise."

By now Ford was speaking slowly and faintly. He mumbled something about, "The moving (phase?) is the problem. Check it out," and came out of what seemed to be a light trance.

Arthur Ford had been told nothing about my trip to Maine to visit the Veilleux family, nor about the unusual photographs we had gotten. Those who have never investigated the material written about paranormal experiences, and who are completely sceptical may immediately think there must have been something wrong with the Polaroid cameras that were used. However, paranormals were obtained with both cameras. Some have suggested that there must have been a pin-prick hole which allowed light to produce the effects in the photos, but why did not the other pictures taken by the same cameras in the intervening period also have a white "cloud" on them?

When I returned to Boulder, Colorado and played the tape for a neighbour, who had recently become interested in parapsychology, I was surprised by his amazement. He was a physicist who had known George Gamow and was astonished that I did not. Dr. Gamow, who was born in Russia and had studied in Leningrad and Europe before coming to the United States to teach at Washington University, had been my contemporary on the faculty at the University of Colorado. He was a renowned physicist and cosmologist who had been a colleague of Niels Bohr, of Sir Arthur Eddington, and other great physicists. I had had no opportunity

to know him; he had died the previous August when we were in Europe and I had not even seen the obituary notice in the papers. When he heard, "Ask Igor . . ." our astonished neighbour exclaimed, "Why that's his only son!"

The evidential elements in this unusual experience, and the apparent (or possible) connections between the paranormal pictures taken May 17-18 and the experience with Arthur Ford on the 20th, should be checked out, I decided. I arranged to interview Dr. Rustem Igor Gamow and Mrs. George Gamow before discussing with them any of the foregoing experiences. Dr. George Gamow's philosophical outlook, the condition of his health, and other details were corroborated; both, however, after listening to the tape did not know what to think of it. Igor did comment that his father had often wondered how it was possible for a "fortune teller" in Belgium to tell him so many things which did come to pass. Mrs. Gamow thought that the first of the paranormal pictures taken by the Veilleuxs had some resemblance to the appearance of Dr. Gamow during his illness before his death. It has not been possible to isolate from the thousands of "voices" that Dr. Raudive has obtained on his tapes, any that might possibly be a "communication" from Gamow. However, Mrs. Gamow has given permission to publish the text of a remarkable dream which Dr. Gamow had several weeks before his death. So vivid was the dream, that he woke his wife and had her write down the details. It is included here because it contains aspects of the paranormal and shows how the mind (or soul) seeks to establish bridges with those with whom it has strong ties or spiritual goals.

"This is a dream that is really quite serious and is based on brain work I have been doing for decades. In the dream I am the Hero, the man who supposedly has died and who has had a revelation about the hidden problems of cosmology, particle physics, topology, basic mathematics, etc.; at the same time I am the Spectator.

The setting is somewhat Oriental—not a part of a pagoda or temple, but a very beautiful room with glass doors opening on a pond or pool with water lilies, reminding me a bit of the hotel in Marrokech which gave on a pool at the back. The man who is living there who is I (or I, Sir Arthur Eddington, my image) has long been trying to find out the connections beyond the unproved theories of mathematics. This Hero, apparently dead and dressed in a greyish robe of some sort, whose funeral I have been watching and who has joined the spirits of such great scientists as Newton, Galileo,



Einstein, etc. (who after they died learned the ultimate truths of all this) has found that the Truth is really very trivial, of the type of the Klein bottle solution, the Mobius surface, the left hand returning from far out in space as the right hand, etc. And yet at the same time has come to the realization that this is complete science."

A delightful book of Gamow's autobiographical notes, vignettes and philosophical observations was published posthumously. It is titled *My World Line*. published by Viking Press a year after the visit with Ford.

**Skotography**, a Greek word meaning "dark writing", was proposed by Miss Felicia Scatherd to describe "spirit writing on the photographic plate in an unopened packet, and similar effects". F. W. Warrick,\* a chemical manufacturer and psychical researcher, investigated the phenomenon and persons reported to have the ability to produce landscapes, hands, faces, symbols, etc., in this manner. He published a report of his comprehensive investigations of direct writing, supernormal photography and other phenomena in a 399-page book, containing 650 photographs and illustrations, which deals principally with experiments conducted with Mrs. Ada Emma Deane, Mrs. Madge Donohue and others over several decades. Mrs. Donohue first heard about skotography in 1921 from a fellow student while attending a class in spirit photography at the British College of Psychic Science. The student suggested carrying a package of unopened photographic plates on one's person, sleeping with it (so as to "magnetize" it) and finally holding it to the forehead. (Others suggest holding positive photoprint paper against the solar plexus, either in the dark or in the presence of a red light.)

Those who are interested in this particular field of the paranormal should try to locate Warrick's book through a library or used book-store. It carefully records and illustrates manifestations of the paranormal which, if they are genuine as many of them certainly seem to be, calls for a redefinition of ideas as to the nature of man and the world around us.

Our experience in this area is limited. When she attended my class on parapsychology at the University of Colorado, Mrs. L. H. Neuman brought a skotograph she said she had received at a seance at the Spiritualist Camp, Chesterfield in Indiana (U.S.A.) and an original photo to show that one of the faces on the skotograph strongly resembled her deceased husband. (See illustrations.) Later

\* Warrick, F. W. *Experiments in Psychics*, E. P. Dutton & Co. 1939.

we were told about skotographs obtained by Rev. Mary Ford Warren, Burlingame, California. I visited her in July 1969 and took photographs of her skotographs which she had obtained by the process described earlier, at Fort Smith, Arkansas. In early 1973 we had occasion to see another skotograph in the possession of Mrs. H. C. in Denver, Colorado. It had been obtained with the medium, Charles Swann, at the Chesterfield, Indiana, camp in 1959; she identified a face in the centre of the bottom row as her brother who had passed away at the age of 41.

On one occasion, nine of us, including Mrs. Warren, got together in Denver for an experimental session to see if we could obtain anything on photoprint paper. The group included a real estate agent, a psychiatrist and a medical student and their wives, and the authors. We followed the general directions outlined above and obtained blurred configurations which did not seem to be explainable by the developing procedures used. It would require considerable imagination to see faces but there are forms which could conceivably be the beginning of something paranormal.

Intrigued by what we had seen of skotographs so far and wanting to investigate the procedure first hand, we visited a "skotograph medium" who had been working in that field for years. We met people who had come to the sitting who had previously gotten skotographs with "pictures" of deceased relatives and friends and were eager to participate in another sitting. I went as a sympathetic investigator who wanted to get the facts, no matter where they led, and got a skotograph filled with faces, including one large dark face which could be said to have a certain resemblance to Arthur Ford. Mrs. Uphoff, after looking at the faces, thought one somewhat resembled her father, whom I had not known, but she could not be sure due to the indistinct outlines. The session, however, had only been observed and was certainly not conducted under "test" conditions, so I went to another sitting in another city where the same medium was scheduled for a demonstration of "precipitation of spirit pictures". I purchased a box of F-2 Velox Kodak photoprint paper which I took with me, prepared to give it to the medium if he should be out of unopened photopaper at the time of the sitting. However, he had a sealed package at the session (I was invited to inspect it) so I kept my package in my pocket.

A red light (which does not affect film) was used while a sheet of photoprint paper was distributed to each participant. Each was asked to write his name on the rough side and to hold the smooth side to his solar plexus. After this we were asked to join in repeating the Lord's Prayer and the singing of a hymn. At this point the

light was turned out for a period of meditation. It was then that I realized I could no longer judge the genuineness of what might or might not develop on the photo paper, so I opened my sealed box of paper with my thumbnail and took out two sheets which I held against my solar plexus, initialling one and writing my full name on the other in the dark before I did so. With the red light turned on to permit us to watch, we were called up in groups of six to place our photopaper in the pans of developing fluid. I placed the paper which I had taken from my pocket into the fluid and watched the "precipitation" darken the papers (as everyone knows who has printed films)—all the papers, that is, except the one that had my name on it. I sensed what seemed to be embarrassment or disappointment on the part of the medium when my photopaper remained blank.

All the others got faces on their photopaper when they placed it in the developing solution. The young woman next to me, who had oriental features, was ecstatic when oriental faces appeared on her paper. A general atmosphere of excitement spread through the room as more than 30 persons deposited their photopaper in the developing pan and faces appeared—sometimes faces they thought they recognized; some got "Indian guides".

I took the sheet of photoprint I had received and the one I had initialled and kept them away from light. When I returned home, I developed them—with the following results: The sheet I obtained at the sitting did develop faces when put into the solution. My own paper remained blank.

While this does not demonstrate that all skotography is faked, it does raise questions as to whether any or part of it is genuine. There is considerable evidence in the literature that some of it is, but this does underline that we neither accept or reject the claims in any particular instance without being satisfied that all alternative explanations have been considered. It is an unfortunate fact that the temptation to use deception when paranormal power fails, has led to cases of even well-known psychics and mediums falling into partial or total disrepute. The skotographs among the illustrations are included to illustrate the nature of the reported phenomenon. Readers are encouraged to think of all possible explanations for them.

### The Taped Voices

Just as the first psychic photographs were attributed to Mumler in 1861 only 23 years after the first crude photographic process was discovered by Daguerre, not long after tape recorders came

into general use Friedrich Juergenson of Mölnbo, Sweden, captured paranormal voices on tape while he sought to record bird songs (1959). As he listened, he heard what sounded like faint human voices; he heard a male Norwegian voice say something about "bird voices of the night". The more he concentrated on listening to the tape, the more voices he heard and the less likely it appeared that radio signals could explain what he heard. He heard his name called, then "Friedrich, you are being watched!" His dog Carino responded to the calling of his name on one of the tapes, and other voices, usually in Swedish, German or Latvian appeared. But the discovery, as Juergenson now admits, was not "pure chance". "... without any known reason, there grew in me an overwhelming desire to establish contact with somebody or something unknown."

After four years of careful and systematic experimentation, he decided that the evidence and its implications were too important not to be shared with others. He consulted technicians trained in acoustics and the physics of wave-length transmission, as well as parapsychologists, and in 1963 called an international press conference at which he played his tapes and discussed the implications of his findings. He published a book reporting his experiments, and a second book, the best known, in German\* in 1967.

Dr. Konstantin Raudive, a psychologist and author of a number of philosophical books, visited Juergenson in 1965 and together they made a number of successful recordings. Raudive returned to his home at Bad Krozingen at the edge of the Black Forest, Germany, and began the arduous task of recording, analyzing and cataloguing what now amount to some 80,000 paranormal voices.

Raudive obtained technical assistance from Prof. Alex Schneider, a Swiss physicist; Theodor Rudolph, a high-frequency engineer with Telefunken; Dr. Franz Seidl, an electronics engineer in Vienna; and others in the construction of diodes, goniometer, etc. which he used as alternate devices for microphones or inter-frequency settings on a radio to capture the paranormal voices. He published the results of his years of work in a book, *Unhoerbares wird Hoerbar (The Inaudible Becomes Audible)*, which was brought out in English by Colin Smythe Ltd. under the title, *Breakthrough: An Amazing Experiment in Electronic Communication with the Dead*.

That the book was translated and published in England is an interesting story in itself. Colin Smythe, attending the international

\* Juergenson, Frederick. *Sprechfunk mit Verstorbenen*, 1967.

book fair at Frankfurt, Germany, was given a copy of Raudive's book which he brought to his colleague, Peter Bander, to evaluate and advise whether it might be publishable in English translation. Bander, who wrote a book\* about the unusual experiences they had in publishing Raudive's book, at first reacted negatively:

My own position as a Senior Lecturer in Religion and Moral Education and as a trained psychologist may well have prejudiced me and I advised Colin Smythe against publication . . . Unknown to me, he (Smythe) has carried out an experiment according to instructions given in Raudive's book which I had translated in parts, in order to justify my decision . . .

Smythe's first attempt at recording yielded a voice which was meaningless to him, but to Bander had astonishing implications. During the previous week, Bander had been particularly insistent on keeping the door of his office closed, to a point where his colleagues "had chided him for his unapproachability". After he listened to Smythe's tape half a dozen times and was about to give up, he heard a soft but clear woman's voice, "Mach die Tur mal auf!" (Why don't you open the door!) What shocked him was that he recognized the voice as that of his mother with whom he had corresponded by tapes for eleven years before her death.

The publishers went ahead with checks and demonstrations in which Raudive, his methods and his tapes were checked out by engineers and scientists, with the conclusion:

They all say quite simply, "Here are voices which identify themselves, call our names, tell us things which make sense (or sometimes puzzle us), voices which do not originate acoustically, and the names they give us belong to people we know to have left this earth." The voices are on a tape which can be listened to by everybody. The physicists cannot explain the phenomenon and the psychologists cannot offer an explanation either. Scientific tests have shown (in the Faraday cage for example) that these voices originate outside the experimenter and are not subject to auto-suggestions or telepathy. Philologists have examined the phenomenon and testified to the fact that, although audible and understandable, the voices are formed by acoustic means, they are twice the speed of human speech and of a peculiar rhythm, which is identical in the 72,000 examples so far obtained.\*

There is little to add to what Peter Bander has said above. If

\* Bander, Peter, *Carry on Talking*, Colin Smythe Ltd., 1971. Drake, published in 1973 under the title *Voices from the Tapes*.

the voices had been received only by Juergenson or even by Juergenson and Raudive—but no one else—the genuineness of the voices could be questioned. But many others have obtained similar voices. Juergenson mentioned nine persons, including Raudive, in his book. Raudive estimates he has obtained about 80,000 voices since he began in 1965. Fr. Leo Schmid, Oeschgen, Switzerland, working independently, has obtained thousands which he has methodically classified. Rudolph, formerly a high-frequency engineer with Telefunken, has obtained paranormal voices and so has Dr. Burkhard Heim, Northheim, Germany, who is with a research institute for theoretical physics near Goettingen. Hanna Buschbeck, who lives at Nordstetten-Horb in the Black Forest, has obtained them and in a survey she made in 1972, 41 persons reported they had obtained voices. In her report, Frau Buschbeck cites the basic similarities in the voices but also includes some new aspects: Experimenter No. 14 claimed to have "projected thoughts onto tape" (like Serios' photographs?) No. 34 reported picking up the voices of her distant grandchild crying, "Omi! Omi!" and the director of a nursing home reported getting on tape the voices of unconscious sick patients, suggesting that some of the voices come from the living.

During his experiments with the taped voice phenomenon, Dr. Franz Seidl has endeavoured to improve reception with a device he calls a "psychophon". He prefers to call the voice phenomenon "transcendental voices", rejecting the "animistic" theory of Bender and others who think the voices originate in the subconscious of the experimenter or the participants, Seidl bases his conclusion on the subjective, conversational content of the messages received and that "photos taken during the so-called 'tuning up' for the recording (at times) show 'extras', that is, transcendental bodies which participate in the recording (which) makes the animation theory questionable".\*

Seidl further theorizes that the relatively "low level" of the information which comes through these "voices" is from the "planes of existence of the lowest frequency and we should not be surprised when the microphone method produces frightful answers. These are spiritual bodies who are not even aware that they have no more physical existence. They continue life in the accustomed manner . . . only a breath away from us". This is also the opinion of Dr. Robert Crookall, who believes that "the great majority of

\* Seidl, Franz, *Four Papers on Psi Research* (an unpublished monograph, translated by Hans Heckmann).

communications reach us from the 'lowest' of the after-death spheres . . . which is first entered after physical death".\*

As do others, Seidl expresses the hope that some use can be made of what is learned through experimentation and offers, as a possible direction for such efforts, an example of one of his own experiences. He reports that he had heard about the tragic disappearance of a young woman on a European camping trip during the summer of 1970, who after saying good night to her parents, was not seen again. Frau Seidl, who was much moved by the tragedy, asked if they might try to get some clues through "psycho-phon" recording. When Seidl asked if Sylvia Reyner had been abducted, he got the reply in Italian, "Quadro quart". Later a sentence came through: "Emmanua, in mare con dimetiatis Paolo".

In the fall of 1970, a newspaper mentioned the taping experience of Seidl in an article which the Reyner family happened to see. They came to Seidl who played the tape for them. "Paolo!" Mr. Reyner exclaimed, "That was the name of the young Italian who was at the camp site!" They began a series of recordings, obtained a girl's voice and that of a man which inferred that the girl had not met with an accident, that she was taken to Spain, but no further clues could be pursued to learn the girl's fate.

Father Leo Schmid had a similar experience with his tape recording experiments. On April 8, 1971, a teacher in Lugano, Italy, disappeared. Three hundred kilometres (180 miles) away, in Oeschgen, Switzerland, Father Schmid, working with his tape recorder, picked up the word "Steinschlag" (rockslide).† Somewhat later, at the very time a friend of the teacher was searching in the vicinity where the teacher was last seen, Father Schmid (who had his tape recorder operating) got further messages which seemed related to the situation: "rasch—hinabgehen . . . den Abhang hinab . . . heissen Spur . . . Hagebutte!" (quick—go down . . . go down the slope . . . hot track . . . the wild rose thicket!) Father Schmid noted the time and was able to ascertain that the lost teacher's friend had been at that very hour, looking over a rockslide on a steep slope overgrown with wild rose bushes.

Our acquaintance with Father Schmid, a parish priest in the Swiss village of Oeschgen, half-way between Basel and Zurich, dates to the 1969 Imago Mundi\* conference at Puchberg/Wels, Austria. It was here that Konstantin Raudive, Prof. Alex Schneider,

\* Crookall, Robert. "Conditions Affecting Communication Between the Dead and the Living". *Light, A Journal of Psychic Studies*, Vol. XCII, No. 3490, Autumn 1972.

† From personal correspondence with Father Leo Schmid.

Theodor Rudolph and Franz Seidl discussed their research into the taped voice phenomenon and Father Schmid was introduced to us as a co-worker of Raudive in his work with the paranormal voices. The following March, we received a letter from Father Schmid in which he said that his extensive work had convinced him that the taped voices were transcendental in nature and did come from entities in other dimensions. But the specific reason he was writing, he said, was that he would like to check with the U.S. Patent Office to determine if Thomas A. Edison had patented, or applied for a patent, for a device to record "voices from beyond". The following month, when I was in Washington, D.C., I obtained a copy of a list of all 1,093 patents issued to Edison over a period of 65 years. One hundred and forty-seven of them had some connection with phonographs or voice recording. The list was sent to Father Schmid, suggesting that if he could determine the exact year when the patent was applied for, we could get more specific information.

In response, Father Schmid wrote that information "had come through" another medium in Switzerland and "Edison" had explained that the intensive work he was engaged in during 1928 (Edison died in 1931) had not permitted him to complete his work on that project; that he (Edison) had been primarily working with chemical processes and realized that electronics had superceded the chemical procedures he had been following.

One much-argued characteristic of the voice phenomenon is the interpretation and translation of the messages. Knowledge of languages in this case has both advantages and disadvantages, although it seems that more voices manifest in the language or languages known to the individual experimenter. Deciphering what one hears is usually difficult and there is the chance of misinterpretation. A trained or practiced ear is essential for listening to most of the "voices".

An observation by Seidl is that "white noise", background noise, music, etc., seem to provide the vibratory facilitation—a "bridge" as it were—for transmission of the "voices":

" . . . If voice and music should be eliminated altogether . . . the modulation could not be heard any more. There would be no more carrier frequency and only microphone voices would come through. The radio programmes as a background are often transformed into answers paranormally by the spiritual bodies. They use the spoken word or sections of music to form an answer from it. This could possibly be a reason for their total disregard of grammar. It really makes some funny sentences . . . with the radio voices, one sometimes gets the impression as if the words were suddenly turned

around in the announcer's or vocalist's mouth and changed into a paranormal voice by some mystical procedure. The same phenomenon shows especially well with a musical background. Suddenly, before the question is answered, there is a noticeable crescendo in the music; then, an abrupt stop, the transformation into speech, followed immediately by a continuation of music. It seems speech and music serve an energy potential which is being transformed. This would explain the difficulties with the grammar and the haste in speaking that is often noticed . . ."\*

The problem of separating "voices" from background noise continues to plague experimenters. For four years, Theodor Rudolph, at Ulm in Germany, has been designing and building equipment to overcome this problem and also improve the reception of the voices. He believes this might be done by lasar. Allen Lukens, a retired Massachusetts Institute of Technology professor (U.S.), who is also interested in the voice phenomenon, believes Rudolph is on the track of a device that could work, but warns of the dangers of working with lasars unless one knows what one is doing.

In Great Britain, the voices have been the subject of conflicting views : †

Paul Beard, Pres. College of Psychic Studies : The voices compare very badly with those, say of Estelle Robert's direct voice evidences . . . Both at the technical and the qualitative poles, therefore, we are left with inconclusive loose ends. Surely it is premature to get over-excited about these phenomena. Certainly they *may* have the seeds of true significance in them . . .

Norman Gayethorpe : . . . given the right circumstances, and input circuit parameters, any tape recorder can be set up as a veritable Tower of Babel. The voices are likely to be discovered by accident, confirmed by experiment; and wishful thinking plus the pattern-making propensity in the mind of man determines their interpretation . . .

H. V. Bearman, Scientific Research Committee of the British Churches' Fellowship for Psychical and Spiritual Studies : If modern man should study *Breakthrough* in the hope of light upon his problem, what hope has he of acquiring much beyond a seeming confirmation that Death is not the end after all! . . . Among the voices, he finds, besides the appeals for prayer,

\* Seidl, Franz. *Four Papers on Psi Research* (unpublished).

† *Light: A Journal of Psychic Studies*, London, Summer 1971.

abuse, longing for food and drink, and urgent encouragement to the experimenter to hasten efforts to bridge a gap between their world and ours. In a word, a re-duplication of the kinds of people one encounters in terrestrial life!

Dr. Robert Crookall : . . . The voices which cannot be attributed to any earthly sources, recorded as objective phenomena on magnetic tape, already approach the additional "scientific" evidence which seemed so elusive.\*

Although a number of persons have reported that they experimented with tapes in the U.S., the most recent experimenters to come to our attention are a family in the state of Washington, whose taped material has contained an unusual running dialogue which others have not as yet reported.

Michael Lamoreaux, a teacher from Kittitas, was given the book *Breakthrough* to read by a friend who had found it in the local library. The phenomenon described was completely foreign to him but he was intrigued enough to read the book twice and start recording. Two months of experimenting brought no results and he told no one about his experiments until he visited his older brother Joe who had served as an intercept radio operator in the air force during the Korean war. Joe, sceptical about such matters, was nonetheless intrigued and bought a cheap reel-to-reel tape recorder to give it a try. To his amazement he picked up voices on his first attempt. The brothers were encouraged to go on and since have spent hundreds of hours recording, listening and transcribing. They think now they are perhaps 60 to 70 per cent accurate in transcribing and what they have is astonishing but consistent material. Perhaps because they had no previous interest or experience with the paranormal and were sceptics as well, they developed a method of "questioning the tape recorder", which has yielded "information" which no one else seems to have obtained so far, and certainly in greater detail. The descriptions they have received about other dimensions of existence puzzle and intrigue them and they would very much like to "check it out". Walter, when he visited them in May 1973, found the family (parents and three sons) completely open, willing to share their experiences and learn, and no ulterior or personal reasons for deception. The visit was made on the request of Harold Sherman to whom they had written, after reading his book, *How to Make ESP Work for You* :

We have, so far, I suppose, over a hundred transcripts and thousands of responses, all catalogued, and (I repeat) we have

\* Dr. Crookall refers here to proof of survival after death.

kept all of our recordings . . . We often don't receive clear answers to all our questions but we have received much information. We have communicated with beings from three different planes of existence, have been told the names of these three planes, and the names the inhabitants call themselves, as well as the name of the physical plane in which the "living" now exist . . . The people who most often come through have given us information about a place where they go to regain their health. They indicate that most are happy but some are not.

They have told us of a place where those who break the law (their law, apparently) are sent. They have explained how their voices are transmitted to us. We have information on animals other than humans, and on plants. We have been given descriptions of what it was like, or what happened when some of them "died". We have received answers to our questions about reincarnation, hell (which they say does not exist), how they perceive Time, how they travel, intimate relationships, and others.

Some of the entities or communicators are known to them; many are unknown. Some they contact with seeming ease and regularity. Some of the communicators would fit Dr. Crookall's descriptions of lower or earthbound entities, with mischievous intentions or low intelligence and some of the transcripts would lead one to believe that they have nothing else to do but stand around, interrupt conversations, and "kibbitz" like hangers-on at the local pub, or even play the role of imposters. One of the communicators purports to be Betty White (*The Betty Book* and *The Unobstructed Universe*)\* whose appearance is regarded with considerable respect by the "kibbitzers". On one occasion, Michael was informed by the communicators that he had better take a look at the beans cooking in the kitchen (which he did); when he returned, he found on the tape some conversation about the beans boiling over!

The method used by the Lamoreaux brothers is to address a question to the "tape recorder", let it run 15-20 seconds, then play it back many times until they are reasonably sure of what they heard, then write it down. Having begun in a very sceptical frame of mind, they may just possibly have opened new areas of information because those who "believe" would not think of asking some

\* White, Stewart, *The Betty Book*, E. P. Dutton & Co., 1937. *The Unobstructed Universe*.

of the questions they have asked. Through their persistent questioning, descriptions of levels of existence have been obtained and Joe writes about them as follows:

**P-a-r-e-e-n-a-h**: Our existence on earth. We are *in* or *on* Preenah and it seems that life begins here. The communicators call our inhabitants MAN.

**D-e-e-n-a-h**: The main place where one goes after death; it appears to be a subjective reality with rather stringent objective rules and most of the communicators we have talked to say they are in Deenah and call themselves "Moozla".

**N-i-l-o-w**: Where those who disobey the laws in Deenah are sent. The process is referred to as conditioning, and they may come back to Deenah when they are ready. Some seem to remain there, however, and are called "Nilowins".

**R-e-e**: Described as a state of limited movement closely related to Deenah. It is also described as a hospital or place where the inhabitants of Deenah are helped with health problems. Seems to be a matter of choice if one stays in Ree or Deenah. The inhabitants are called "Moolit".

**M-o-n-t-a-y-l-o-o**: Where one may go after Deenah if he wishes and if he is "ready". More "movement" there and more structured than Deenah. It has 12 sections and planned progressions.

Piloncentric, about which the Lamoreaux brothers have learned little, seems to be an advanced state to which Montayloans go. The inhabitants are called "Sentra" and may influence Earth with what we call "inspiration". Professor Don Cummings at Ellensburg, Washington, found the roots of the place names above in an Indo-European dictionary and says that the words are apt and fitting for the descriptions.

Both Michael and Joe have adopted an informal attitude toward their "communicators". They push hard for details and often ask for specific communicators to speak with them. The two most frequent communicators have been "Betty White" and a young girl who had lived in White Salmon, whose nickname was Punky. On another occasion, early in their work with the recorder, a communicator who identified as a deceased teacher of Michael's came through with so much evidential material that Michael was spurred on for hours-long work with the machine.

Here are several short, but interesting excerpts from the Lamoreaux' transcripts:

On March 29, 1973, Michael asks:

- 7-9: Hello, Punky. Is Betty White there yet? Please tell her to identify herself when she gets here.
- 9½: She doesn't wanna come with us. (m)
- 10: I think she's bored with us. (m)
- 11: I don't blame Betty. They won't leave her alone. (m)
- 12-14: I wish they wouldn't waste your time like this. I am Betty White talking. I'm talking here with Moozla. I am ready to answer questions. (Betty White)
- 14-39: . . . *The names the Moozlah and the Montayloo have given me, for example, Deenah, Ree, Montayloo and Philocentric, seem to be very clearly stated to both my brother and myself. I want to know why these names are not better known by mediums, people who perform astral projection, and other listeners like myself. Can you explain this to me?*
- 40-50: When they come here to Deenah, they never really ask for names. When they come to Montayloo, they're too busy just trying to comprehend it. Some people have different names they give the mediums. Depends who the people are and what they want to know. They don't have to use these names. They call us what we usually are called—a spirit they would call me. They don't ask very much and you are always after more names. I don't have to give you any more. I didn't have to give you any names. You must be really curious about names. (Betty White)

On April 3, 1973, more questions are pursued:

- 19-19½: Hello. This is Betty White, Michael, got a question?
- 20-36: *Hello, Betty. I do indeed have a question. Harold Sherman has brought up some interesting questions which Joe and I have also wondered about in the past. We were wondering how it is possible for us to talk to Martin Luther King, Einstein, Knut Hamsun, and of course, you. It seems when we ask for someone, it is never too difficult for the Moozla to get them for us. Why are we able to talk to these people?*
- 37: They are famous people only on Preenah (Earth). (Betty)
- 38: We can't get famous people if they don't wanna come. (m)
- 38½: People come from Preenah. What you do up here is entirely up to you. You reach as high as you want. (Betty)

- 39-44: When they do come to Montayloo, they stay calm and stay where they wish. And when they don't come, they work on their dream of what they want to happen . . . (Betty).

On January 24, 1974, Mike Lamoreaux wrote that on December 7, 1973 (Tape M47, Part 2) he had picked up what sounded like "Norman Tombus wants to tell Walter Uphoff". References to "candidate" and "president" followed, but he had no idea who the identity might be. (Norman Thomas had been the Socialist candidate for president six times between 1928 and 1948 and was a personal friend of ours for many years. But Mike was of another generation and had not even started school at the time of Thomas' last campaign; moreover, Mike who is not politically oriented, claims he had never heard of the man.)

As was his usual practice, he wrote out in long-hand what he heard on the tape and turned it over, as he has done periodically with all his tape transcripts, to Prof. Don Cummings, to have it typed. When Cummings saw "Norman Tombus" in the transcript, he exclaimed in surprise, "Why it's Norman Thomas!"

Cummings looked up biographical information on Thomas at the library and proposed that Mike, as a test, try to contact "Tombus" via tape recording again and, as a test, ask for his middle name. The results, while not exact, were too close to dismiss as coincidence. Mike got what sounded to him like "Malcolm" or "Malcoon". Thomas' middle name, which he rarely used and few people knew, was Mattoon—his mother's maiden name. It should be noted that in speaking over the telephone, we seldom have difficulty understanding vowels but consonants are more difficult. Often the operator will ask: "Is it 'p' as in Peter, or 't' as in Tom, etc.?" It is understandable that Mike may possibly have heard "Thomas" as "Tombus".

On another occasion, Joe Lamoreaux attempted to contact the victim of an industrial accident the evening he was killed. To Joe's amazement, he got a voice that judged by the content, seemed genuine. Limitations of space permit only brief excerpts from this and recordings made over a period of several weeks:

*Tape J20, Part 3*

- 0-4: *Today a friend of mine was killed . . . I would like to speak with him anytime . . .*
- 36: Joe, this is ——— talking to you. I'm up in Deenah. Can you hear me talk?

- 38-42: . . . *I can hear you talk. I'm surprised though that you know where you are and are able to talk to me so soon. What is it like "going through"?*
- 42-47: Going through. There's someone. They come and help you go up. At first I wanted to go back. I saw my body wasn't living and I knew I couldn't go back into it.
- 47: *Please continue.*
- 48-55: I didn't know why my father wouldn't listen. I talked to him but he wouldn't listen. Then I knew what was wrong. Then I knew I'd have to go. I came up in quite a hurry. It was very unpleasant at first. Others helped me to the Moozla, then it wasn't so bad. Now here I am talking to you. It's better.

## Tape J20A, Part 1

- 9-16: . . . *when you talk to me . . . do you think each separate word or are your entire meanings translated into words automatically?*
- 16½-20: I must think when I am talking to you. When I think, the words will follow. I guess it's automatic. The words you're hearing come right from Deenah.
- 21-22: . . . *your funeral is going to be held this ——— . . . Are you going to be there?*
- 22½-26: I wouldn't miss it for anything. I will be at the funeral. I will be there with my parents.
- 27-31: . . . *could you please tell me what your first impressions of Deenah . . . were or are?*
- 31-40: When I came to Deenah it was so very different. It was nothing at all like I thought it would be. It is difficult to describe it. It's not what I expected. It was very cold . . .

## Tape J20A, Part 2

- 33-36: . . . *Are you still cold? Are you having any problems?*
- 36: Don't worry. There are many doctors here.
- 37-39: The doctors are here to help people with their movement. They help to orient people.

## Tape J20A, Part 3

- 25-27: . . . *is there anything you can tell me about your communication apparatus there?*
- 28-29: . . . The lens is the primary thing we work with.
- 31½-35: . . . Everything goes through. Everything we're thinking. We must think into it. And when we think into it, it comes to you in words.

## Tape J20A, Part 4

- 10-14: *Will you tell me what things were different from the way you expected when you went to Deenah?*
- 14-35: The first thing you ought to know about—you've got to learn what life is. You've got to learn about Deenah. We will try to help you understand it . . . One of the things I've found out—Life is eternity. Life is like looking out of a window and you can look forever, and all of those who are here are looking back through the window. We're on the outside of it and you're on the inside looking out . . . You can even do it before you come to our side. I didn't know that . . . If I had learned that I would have learned about eternity . . . You'd better believe it pays to learn. I wish we could learn before we go out . . .

Then, on May 17, 1974, Joe "spoke to" his tape recorder as follows:

## Tape J22, Part 10

- 0-5: *This is Joe. I have a question. People of various religious faiths have what we might call "guidelines" to live by here in Preenah (Earth) such as the Ten Commandments in the Bible, for example. Can you give me such a set of guidelines to live by?*
- 6½: (Communicator is not identified.) The first is a real good one: Just live as though you're a part of everyone.
- 7½: The second rule is to help everyone.
- 9: The third is not to let anyone feel alone. Remember they're a part of you.
- 10½: The fourth rule is to love everyone.
- 11: The fifth one—forgive everyone.
- 12-13: *You have given me five rules so far. Are there more?*
- 13-17½: This is the sixth one. Listen. It is very important. The sixth one. Live it while you are in Preenah (on Earth) . . . Learn to live like you are one with everyone and everyone is one with God.
- 19: This is how you must learn to live here in Deenah.
- 20: *O.K. Thank you very much . . . Thanks and good night.*

William Welch has worked with Attila von Szalay who first heard faint voices while he was still living in New York where he tried recording "the voices" on phonograph records, with very limited success. Then, in 1945 Von Szalay experimented with the early wire recorders, and in 1956—three years before Juergenson—got his first paranormal voices on magnetic tape. Welch speculates



that it seems as if "entities on the other side" have their sender stations where there is at least one at the controls and others gathered in what he describes as a "miniature amphitheatre"—many present as observers and others eager to compete for the microphone to communicate. Thus the frequent interruptions and change of "voices".

David J. Ellis, on a two-year Perrott-Warrick studentship granted by the Society for Psychological Research and administered by Trinity College, Cambridge University (1970-72), interviewed a number of investigators and technical experts on the Continent and in England, regarding the taped voice phenomenon. We were among about 100 persons who received his periodic reports. In report No. 13, he wrote:

"Prof. Hans Bender and his team journeyed by car to Mölnbo, Sweden, for three experiments and arrived very late at the Juergensons' residence because they had forgotten about the 70/khp 'blanket' speed limit in Sweden. During the latter part of the journey, one of the party had a bad toothache. Mr. Juergenson, meanwhile, made a recording using inter-frequency on radio as receiver and received a message in the form of a voice whispering in German, 'Sie kommen bald . . . Zahnarzt . . . Zahnarzt' (They are coming soon . . . dentist . . . dentist). He played it to them as soon as they arrived. This appeared to be a case of a telepathic impression actually recorded objectively on tape."

The last sentence of this quotation is especially interesting because it indicates how easily conclusions are drawn that may not be warranted. Perhaps telepathy was responsible for the message, but might it not also have been a communication from an intermediary from another dimension? Why, otherwise, would the message say, "they" instead of "we are coming soon"?

Richard K. Sheargold, Maidenhead (Berkshire), England, has done a great deal of experimenting with the voice phenomenon and has hundreds of letters from fellow experimenters all over the world. Explaining that "the voices have taken over all my spare time", he published a booklet of advice to help those who encounter difficulties in pursuing their own experiments—*Hints on Receiving the Voice Phenomenon*.\*

That it often takes perseverance for success with the tapes is illustrated by the experience of Mrs. Mary Sharp, former chairman of the research committee for Spiritual Frontiers Fellowship (U.S.),

\* Sheargold, Richard K., *Hints on Receiving the Voice Phenomenon*, 1973.

who finally got messages after using "miles of tape" before her death in 1972. Attila von Szalay, North Hollywood, California, is another American who had obtained voices similar to those of Dr. Raudive, Fr. Schmid, Frau Buschbeck, the Lamoreaux brothers and others.

The question which continually arises is whether or not persons who receive these paranormal voices are mediumistic. Many do not think so, and it is, in any case, a circular argument. Does the fact that one has obtained paranormal voices indicate the person is mediumistic? Of 41 who responded to Hanna Buschbeck's questionnaire, 25 said they were mediumistic. Voices have been obtained when no one was present. So the debate goes on. Time will surely bring some answers—and undoubtedly more questions. (We were at Düsseldorf, November 1974 where 130 discussed progress with tapes.)

### Apports

Once when we asked Arthur Ford what he thought about apports, he replied that he thought he had witnessed some genuine demonstrations, but that in his opinion, most of the purported apports "came from the dime store". In parapsychology, an apport is an object, living or inanimate, which suddenly and mysteriously appears. Sometimes they are reported to come from an adjoining room, even though windows and doors may be closed; at other times from a much greater distance. Estelle Roberts, a respected and famous British medium at whose seances apports frequently appeared, describes them as "gifts from the spirit world", usually gems of a semi-precious nature, but sometimes of more value, "usually in a cut and polished state". As to their source, she believes they are lost or abandoned articles, transported over some distance, sometimes they may even be "dredged from the sea".\*

Usually the apport which arrives during a seance, is a piece of jewellery, a flower or bouquet, but insects, butterflies, birds, books and many diverse objects have also been apported. In poltergeist cases, stones, warm or hot, are often reported to fall or drop into closed rooms and the Swiss Parapsychological Society reports a case where water, in rather large quantities, was apported.†

Apports which are apparently genuine and not "from a dime store" are explained by several theories. One is that there exists a "fourth dimension" from which these things originate; the other is

\* Roberts, Estelle, *Fifty Years a Medium*, Herbert Jenkins, Ltd., London, 1959.

† 13. *Orientierungsblatt*, Schweizerische Vereinigung für Parapsychologie, June 1972.

that disintegration and re-integration (dematerialization and materialization) of these objects takes place. Johann C. Zoellner, a German professor of physics and astronomy during the last century, was inclined toward the first hypothesis which involved interpenetration of matter, which he was sure he had witnessed. Cases involving the sudden appearance of stones usually also include the observation that the stones were hot or warm, suggesting strong thermodynamic effort to effect the return to the former state after a disintegration or dematerialization.

One of the phenomena which occur in the presence of Uri Geller is the sudden, mysterious disappearance or appearance of objects. Dr. Puharich told an editor of *Psychic* magazine that ". . . In December 1971 Puharich was in the Sinai desert with Geller and was complaining that sand was getting into his movie camera. Puharich had left the camera case behind at his home in Ossining, New York. The next morning at 5.30 he got a call from Geller who said that there was a camera case in his room. "So I rushed over," said Puharich, "and looked at the damn thing and it was the camera case which I'd left six thousand miles away in Ossining, New York, locked in an equipment closet and it was my case with the markings. Furthermore when I got back to Ossining about eight months later, it was not there and the one I had was the one that had been there. So that was my first evidence that Uri was capable of transporting physical objects over long distances by unknown means. And subsequently he did this for me many times."\*

The incident of Dr. Hans Bender's missing jacket in the Nicklheim (Germany) poltergeist case has already been mentioned (see Section II-B) in which 12-year-old Brigette Redl was believed to be the activating agent. For several weeks the Redl family witnessed warm stones the size of potatoes flying up and down the stairs when their daughter was in the house. The local pastor who was called in saw a medium-size stone drop on the kitchen cupboard when all the windows and doors were closed. When the child came home from school such things as keys and buttons began flying through the air and coins jumped from a plate into a flower vase.†

This case was brought into question when the child began deliberately playing tricks and Dr. Bender withdrew from the

\* *Psychic*, "The Phenomena of Uri Geller", by Alan Vaughan, Vol. IV, No. 5, May/June 1973.

† *Illertiffer Zeitung*, December 16, 1968.

investigation. It is an example of the difficulties encountered in the investigation of spontaneous phenomena, even when reliable witnesses are present as observers. Even so, in our judgment, these difficulties do not rule out the possibility of such occurrences. Poltergeist phenomena often include apports, teleportation, dematerialization and materialization centring around a mediumistic personality.

#### SECTION D: Astral Projection, Out-of-Body Experiences, Déjà-vu

Not entirely unrelated to what has been said about apparitions, the "double" and telepathy in previous sections, are the phenomena which involve a kind of *mind* or *soul* travel independent of what is perceived as the physical body.

Astral projection or out-of-body experiences (OOBEs), the so-called bilocation or Doppelgänger event, and the experience of looking in on an event taking place at a distance all have to do with the concept of an *astral body*—a consciousness in a replica of the physical body but which is "of a finer state of matter" which may or may not be visible to others. An increasing number of persons have reported such experiences and scientists of good reputation have begun investigating this phenomenon which may well turn out to be explainable only in terms of discoveries yet to be made about the nature of energy and matter.

Often these experiences occur as part of a dream or a state such as that induced by hypnosis. Some mediums report having had such a separation of "body and spirit" in connection with precognition. The phenomenon can also be induced by certain drugs, especially the hallucinogens, but severe illness, pain, shock, and even resuscitation of heart attack and accident victims are adding to the growing number who have had an OOBE. Very rarely are there those who seem able to have an OOBE by sheer conscious effort, i.e., Sylvan Muldoon, the sensitive\* and a Virginia businessman, Robert A. Monroe.†

Dr. Charles T. Tart, a professor at the University of California-Davis, was one of the first American psychologists to give serious attention to the OOBE phenomenon. The American Society for Psychical Research (ASPR) has announced an intensive effort to learn more about OOBEs;\* its most successful experiments have

\* Muldoon, Sylvan, *Projection of the Astral Body, The Case Case for Astral Projection, The*, Aris Press, 1947.

† Monroe, Robert A., *Journeys Out of the Body*, Doubleday & Co., 1971.

centered around two psychics—Dr. Alex Tanous, theologian and educator, and the artist Ingo Swan who has worked with Dr. Gertrude Schmeidler, City College, New York and who has also participated in a study with Dr. H. E. Puthoff, a physicist, at Stanford Research Institute, California, with some rather remarkable results.

Brad Steiger\* divides OOBES into these categories:

- (1) while the subject sleeps;
- (2) while undergoing surgery, childbirth, tooth extraction, etc. (i.e., anaesthesia);
- (3) at time of accident when subject receives a jolt which seems literally to throw the spirit out of the physical body;
- (4) to "rise above" intense physical pain;
- (5) during pseudo-death wherein the subject dies for a few moments and is revived and restored to life;
- (6) at the moment of death when the subject appears to a living person with whom he has an emotional link;
- (7) through conscious catapulting the spirit out of the body (i.e., the Robert Monroe experiments).

Dr. Charles Tart, in his introduction to Monroe's book, *Journeys Out of the Body*, makes some definitive comments about OOBES:

- They are a universal experience all through recorded history and have "marked similarities";
- they are usually once-in-a-lifetime experiences which occur under special circumstances;
- they are profound experiences which radically affect the individual's beliefs concerning survival and the possession of a soul;
- the experience is "extremely joyful" for nearly all those who have had it;
- the descriptions of happenings experienced at distant places are "correct and more accurate" than could be expected by pure coincidence.

Tart acknowledges that a report of such an experience has "serious disadvantages" as admissible scientific data in that it cannot be reproduced at will and the person to whom it occurs is

\* Interestingly, this research has been conducted with funds awarded the ASPR by Arizona courts under the terms of the James Kidd legacy. Kidd's will specified the money was to be used to seek proof of survival of the soul.

† Steiger, Brad, with Loring G. Williams. *Minds Through Space and Time*, Award Books, New York, 1970.

too excited, "too busy trying to cope with the strangeness" of it and therefore "may not be a very good observer".

In the Electroencephalographic laboratory of the University of Virginia medical school, Tart conducted studies with Monroe in which he tried to induce an OOBES. For seven nights nothing occurred but he reported two brief OOBES the eighth night which did not yield enough evidential material for "proof". He was encouraged however, to attempt laboratory experiments again; the findings showed that the OOBES seemed to take place for Monroe at a time in the sleep sequence (State 1) when people ordinarily dream. But OOBES are not dreams, as the eye movements (REMs) showed, thus leaving the experiment out in the limbo where usual scientific criteria are difficult to apply.

Ingo Swann, now participating in the ASPR experiments, says that he has gotten impressions of "actually being in space" and has put his impressions into a group of paintings titled, "Expanded Awareness in Art". Of his own OOBES Swann says, "It may be premature to try to establish a definition of OOBES ability and I find that there are enormous difficulties in developing even a working premise to cover all the phenomena associated with it. But enough has now been established to justify increased efforts toward understanding it. It is one of the most widespread of the psychic phenomena.

"As I have developed my own ability to 'exteriorize' the experience has begun to reveal itself . . . as one of the most astonishing potentialities of mankind . . . the old superstitions and book legends which surround the experience fall away, till OOBES begins to appear as a primary 'life process', as a behavioural concept . . ."

Janet Mitchell, who has begun the experimental procedures with Swann and others (at this writing more than 100 have volunteered to participate), attaches the seated subject to instruments which record physiological states and reactions (brain waves, heart rate, respiration, etc.). On a shelf suspended 2 feet from the ceiling are the target objects arranged so as to appear quite distinct when viewed from different positions, such as north, south. The subject is asked to describe verbally and by sketches, the objects from the position he sees them and the results are given to psychologists who match the descriptions and the sketches without knowing for which target they were meant.

Mitchell has found that Swann is able (but not always) to give very clear descriptions in much the same way as if he were looking

\* ASPR Newsletter, No. 14, Summer 1972.

at the objects from the point where "he felt he had projected his spiritual self". OOB vision appears to be somewhat more like normal vision than ESP which seems to elude conscious awareness, while OOB vision seems directly observable. Engineers, physicists and psychologists are co-operating to devise tests to find if the objects are seen through the opening in a closed box as they are normally viewed, or if they are viewed clairvoyantly. If it is as in normal vision, the mirrored image would enable the subject to see the target object in a box, whereas if it is "seen" clairvoyantly, it would be as if the object were viewed "through" the box.

What happens to the body during the OOB state is also a subject of study. Responses of the nervous system, in preliminary studies, show a normal range which indicates no danger to the physical body during the OOB state. Studies of bio-feedback brain-wave activity are not completed but "voltage changes appear to be important".\*

OOBE is an interesting contrast with what mediums experience. Whereas OOB experience seems to be a temporary separation—something subtracted—from the body, mediums usually "feel themselves to be invaded by some outside entity"—something added.

Until now there have been no reports so detailed as that written by Robert A. Monroe (*Journeys Out of the Body*, Doubleday & Co., Inc. 1971). Readers who wish more information about his experiences should read the book. He maintains a cautious attitude toward such a subjective matter and has carefully set down his excursions into places which he calls Locales I, II and III, and how he achieves the separation of his non-physical from his physical body, when, after conquering his fears, he wills it to happen. His premises based on these experiences have a galactic awesomeness.

Monroe, who had his first OOB in 1958, is a Charlottesville, Virginia businessman, in cable TV and electronics, "living a reasonably normal life with a reasonably normal family". Vibrations which set in so alarmed him that he consulted his physician and a psychiatrist to find out if he were "cracking up" mentally or physically. Fortunately for Monroe, the psychiatrist who was his friend, told him, "There is nothing else you can do but look

\* *ASPR Newsletter*, No. 14, Summer 1972.

Interestingly, it was the funds awarded to ASPR by the courts (about \$270,000) under the terms of the James Kidd legacy, Arizona (Kidd's will specified the money was to be used to seek proof of survival of the human soul), which is making this important research possible.

into it and see what it is . . . If it happened to me, I'd go off in the woods somewhere and keep trying until I found the answer."

The vibrations continued for several months and the time came when, while waiting for the condition to pass, he touched the rug with his fingers as he lay with his arm draped over the side of the bed and felt them penetrate the rug, the floor and then the ceiling of the room below.

Overcoming his fears, and learning the hard way, the excursions continued; the conditions, entities, presences, terrors and ecstasies he encountered were described in a detailed and honestly kept journal which is the basis of his book and are far too complicated to go into here.

Monroe, despite his willingness scientifically to study his experiences, has been investigated only by Dr. Tart, who wrote in his introduction to Monroe's book: ". . . his accounts are particularly valuable for he works very hard to try to 'tell it like it is'." In 1971, Monroe decided to set up a Mind Research Institute for a systematic study of this "far out" phenomenon. "Throughout this writing (of his book)," Monroe explains, "I have made many references to one evident fact: The only possible way to appreciate the reality of this Second Body and existence within it is to experience it . . . Obviously, if this were an easy task, it would now be commonplace."

Monroe thinks it possible for anyone whose desire for the experience is great enough to learn to do it, but reserves to the individual the decision as to whether anyone *should*. The experience, as Monroe details it, seems considerably more complicated than the spontaneous occurrences which are described in the once-in-a-lifetime OOB reports which are relatively commonplace.

Charles H. Hapgood, professor of anthropology at Keene State College in New Hampshire, and Loring G. Williams, a professional hypnotist, have experimented with what they describe as "mind travel" under hypnosis. Brad Steiger and Williams in their book, *Minds Through Space and Time*\* make a differentiation between "mind travel" and OOBs, perhaps best discussed in connection with hypnosis. However, one experience of Hapgood's bears an interesting relationship to the phenomena we have been discussing. Williams, in company with a high school student, George Field, had gone to North Carolina to investigate what looked to Williams as a case of reincarnation. Prof. Hapgood was planning to go to Kentucky on an archaeological trip about the same time, so

\* Steiger, Brad and Loring Williams, *Minds Through Space and Time*, Award Books, 1971.

Williams agreed, when his own mission was completed, to phone Hapgood at a number in Kentucky where he might be reached. Williams tried calling the Kentucky number and was told that the party answering had no idea when the professor was expected.

Williams' party were undecided whether to wait and continue trying to reach Hapgood, or to drive to Kentucky hoping they might meet Hapgood there. There was a possibility Hapgood had to change his plans and was still in New Hampshire or en route, in which case he would have no way to contact them, since Williams' party were camping.

Williams got the idea of sending George, under hypnosis, to find the professor. First he was commanded to go to the apartment of Hapgood's sister in New York and tell what he saw. George described an apartment but saw no professor. He was then instructed to leave the apartment and "drift through space" to Richmond, New Hampshire, to Hapgood's home. George did and described the place though he had never seen it.

"Is anyone there?" Williams asked the lad.

"Charles is here," he said, "reading a book".

The party drove back to New Hampshire on the strength of the information gleaned from George's "mind travel" experience, and arriving home, Williams called Hapgood. The professor answered the phone and explained he had been forced to cancel his plans at the last minute and had been home all the while, trying to catch up on his reading.

True, this was not a scientifically controlled experiment but it points to some faculties of the mind which seem worthy of investigation and research.

A dream related to me by a Denver, Colorado, friend had all the earmarks of an OOBEE, along with precognitive aspects, perhaps also telepathic connection at the moment of death with someone emotionally linked. I was teaching at a steelworkers' summer school when D.D. came to me and said, "I have to talk with you. I've had several unusual experiences I haven't dared to tell anyone about for fear of being called crazy.

"I had a dream—if you can call it a dream—in which someone I didn't know came to the door and told me I was to go with him. We went outside and just took off through the air. We were flying; I could feel the wind in my face. In a very short time we were in California. I knew it was California; I could see the palm trees. We came to a large building with evergreen trees on each side of the entrance; the trees were graduated in size from small to large. I went in and

through corridors and found myself in a hospital operating room, where they were putting a white sheet over a man's body on the operating table.

"I woke up so shocked I could not go back to sleep. Later that morning I got a telegram from my sister in California telling me her husband, my favourite brother-in-law, died in surgery during the night."

D.D. flew (by plane this time!) to California for the funeral and then persuaded her sister to return with her to Denver. But before she could leave, the sister had business matters to take care of, including payment of the hospital bill. D.D. accompanied her, and approaching the hospital, she recognized it as the building of her "dream"—the entrance and particularly the graduated planting of evergreens at the entrance.

Without realizing she was doing it, she went directly toward the operating room where hospital personnel stopped her.

In many instances, out-of-body experiences during sleep and dreaming have a decidedly clairvoyant impact. We are indebted to Steiger for this account of an illness-induced "trip" which is fascinating because of its "earthiness".\*

An Alaskan who owned a butcher shop and lived in an apartment above it, contracted flu. Mid-afternoon he left a young employee in charge (his wife was downtown shopping) and followed the time-worn advice: Take a couple of aspirins and go to bed. His fever was high and he fell into a fitful sleep, drifting off and waking. Soon he had what he remembered as a weird dream of slipping out of his body right down into the shop below where he saw his young assistant eating a wiener from the showcase—something he had often reprimanded him for doing.

A friend of the young fellow who was hanging around the shop, remarked, "Wouldn't your boss get sore if he knew you were eating that?" to which the employee replied, "Na-ah, he's upstairs sleeping. What he won't know won't hurt him", and both proceeded to help themselves to several more wieners.

The man wished his wife would walk in and tell both of them off, and the instant he thought of her, he found himself beside his wife in an ice cream shop where she was eating a nut-heaped chocolate sundae. He thought, "Is this the way you keep on your diet? You'll come home and eat barely anything tonight and I'll praise you for sticking to your diet!"

\* Steiger, Brad and Loring Williams. *Minds Through Space and Time*, Award Books, 1971.

He thought it funny that everything he was seeing related to food and began to feel very nauseated. He looked at his wife eating the sundae and felt sicker; then he got a picture of his helper eating wieners and felt sicker still. He felt a spinning and seemed to hit his bed with a thump. He rushed to the bathroom.

Then feeling somewhat better, he walked down to the shop. "Before you leave," he told the boy, "settle up for those wieners you and your friend were eating". The boy started to say something but the owner silenced him with, "So what he won't know won't hurt him, eh?"

He was back in bed when his wife got home and she immediately set about fixing him some broth. He told her, "You can join me. It won't hurt you to skip a meal after that sundae you had downtown."

His wife was sure one of her friends had tattled on her. R., however, is convinced the experience was real and he was not dreaming.

Shortly after a column about out-of-body experiences written for a Madison, Wisconsin paper appeared, we received a letter from a young woman who experienced hovering in a corner of the delivery room, free of pain, watching herself, the doctor and the nurses during the delivery of her baby. Judge B. of Denver, Colorado, told us of his experience in the intensive coronary unit at a Denver Hospital. While the doctor and his wife were in the room, the oscilloscope indicated the heartbeat had stopped. At that very moment he found himself up near the ceiling looking down at his body while the doctor worked to revive him. For a few moments he was thought dead, but he recovered and is back at work—with a somewhat changed outlook as to the nature and purpose of life.

Dr. H. C. Berendt of Tel Aviv conducted experiments with the Mannheim (Germany) clairvoyant, Arthur Orlop in 1964 and in 1966 while Berendt was in Freiburg. In conversations with Berendt, Orlop told him he did not find it difficult to "transfer" himself to various strange places. Berendt asked him, "If that is so, where do I live?"

"That is a good problem," Orlop agreed and Orlop who knew only that Berendt came from Israel, got to his feet, paced back and forth a few minutes and then rapidly sketched a layout of Berendt's house and the surroundings. The completed sketch, for all practical purposes, was quite accurate, although it contained some items that had been seriously planned but did not actually exist and there were some discrepancies—probably semantic and conceptual—as to what would be considered the "center" of the

town, etc. Most interesting was the conversation which took place between Orlop and Dr. Hans Bender of the Institute for Parapsychology at Freiburg. Bender asked Orlop how he perceived the area and Orlop described it as a kind of "journey of the soul", "from a bird's eye view, always from above".

"As you would see it from a helicopter?" asked Bender.

"Yes, exactly like that; it goes very quickly. That is why I have to draw it so quickly."

Bender also asked, "Are you able to induce this?" and Orlop explained:

"Yes, it is my will to get there. On the way to Jerusalem in producing the drawing for Berendt I even noticed the pictures of three dams, two or three barges, two irrigated and one dry ditch. I crossed over them."\* On a direct flight from central Europe to Jerusalem, one did at that time, fly across dams (or reservoirs) near Ayalon, Beth Zayith, and Lachish, one of which was empty.

*Déjà vu* is the experience of a vivid impression that one has been in a place or situation before, somewhat like seeing a movie twice. It is a fairly common experience; but how many can be classified as a genuine *déjà vu* is difficult to ascertain. Some think of it as a hint of a previous lifetime, but it is also explained as a nagging recollection of something read, seen or heard and "filed away" in the unconscious, to be called up by an emotional or sensual moment in such a vivid manner as to give life and intense realism to the recall. Occasionally it appears to be another facet of the precognitive: the meeting, event or place is encountered in a dream and later experienced in reality. The I-have-known-you-before or the I-have-been-here-before sensation is a baffling experience to "prove" but there is no doubt that the experience is a common one.

Consideration of these experiences makes it apparent how much "spill-over" occurs in all these phenomena: OOBES, *déjà vu*, precognition, dreaming, hypnosis, as well as telepathic experiences. When we realize that our subconscious mind is a vast storehouse in which no experience or thought is lost—perhaps never to be consciously called up during an entire lifetime, yet subtly influencing our emotional responses—we can better understand how difficult is the scientific isolation and classification of paranormal experiences. In discussing the "Emotional Reactions to Psychic Experiences" (*Psychic*, December 1970), Dr. Freda Morris, assistant

\* Eleventh Annual Conference of the Parapsychological Association, Journal of Proceedings, 1969.

professor of medical psychology at the Neuropsychiatric Institute, University of California, Los Angeles, writes:

Contending that all parapsychological phenomena are in fact delusions of mentally disturbed persons recalls the defensive positions taken by entrenched scientists of the past in the face of challenging new scientific theories, e.g. the germ theory of disease, the heliocentric conception of the universe . . .

People who have psychic experiences are living in a world that does not explain the psychic experience they have and they understandably react to these experiences with fear and emotional disturbances at times.

### SECTION E: Hypnosis, Age-Regression, Reincarnation, Possession

Hypnosis, an altered state of consciousness resembling sleep, known and practiced for centuries, is still a mystery. Because the hypnotized subject is very susceptible to suggestion, it is viewed with caution by most psychologists and parapsychologists; and it has suffered considerably because it became a tool of entertainers and magicians who amused audiences by putting people into trance and commanding them to perform nonsensical tasks or feats of strength through the power of suggestion.

Nevertheless, hypnosis has been found a useful method which can be used, especially in obstetrics and dentistry, to produce anaesthesia and to relieve pain. Psychologists and psychiatrists have also found it of value in improving habits, relieving patients of anxieties, phobias, inhibitions, etc., and achieving relaxation. In recent months, doctors have experimented with teaching haemophilic patients to control bleeding through self-hypnosis with encouraging results. It has proved useful in surgery when the use of drugs would be harmful or dangerous, and patients trained in auto-suggestion are able to help themselves in illnesses when pain-killing drugs no longer have any effect.

Russian parapsychologists have been experimenting for some time to improve learning and creative talent through hypnosis; Dr. Milan Ryzl, a Czech parapsychologist living in California, found that he could greatly improve ESP ability in subjects by the same means. Under hypnosis, some subjects demonstrate unusual ability to do what they cannot do in the normal state, such as solving complex mathematical problems, performing unusual physical, psychic or artistic feats.

The first question to come up in every discussion of hypnotism

is: Can a hypnotist influence me to commit an act against my conscience? that is, commit crime?

While the usual answer is that he cannot make you do anything which your conscience would not permit you to do in your normal state, there is not complete agreement on this, and most experts would urge that one put trust only in respectable, reputable practitioners; and in any case, have a trusted person present as a witness, with the area of questioning agreed upon beforehand.

Dr. Robert A. Bradley, Denver (Colorado) who is president (1973) of the Academy of Parapsychology and Medicine, uses hypnosis in his practice as an obstetrician and says of it:

" . . . as with all medical tools (scalpel, forceps, etc.) when in the hands of fools, immoral individuals or criminals, it can result in harm . . . the same instrument in the hands of a skilled, moral, dedicated operator can serve to heal, to alleviate pain, to lead one along the path of self-awareness to . . . purposeful, productive living."\*

A hypnotist, he says, "is not someone doing something to someone" but rather "a coach who doesn't actually play ball but helps someone to perform it properly". In a sense, all hypnosis is self-hypnosis.

Hypnosis is often spoken of as a trance state, but there are differences between the trance state of a medium and that of the hypnotized subject which are worth noting. The hypnotized person has "an uncanny sense of time", while the medium in trance is "vague and uncertain" of the boundaries of time, Fodor points out.† If the suggestion is implanted, the hypnotized subject will remember what has taken place; the medium in trance has no recollection of what has transpired nor do efforts to implant suggestions work. The hypnotized subject is completely relaxed, while great muscular unrest often characterizes the state of mediumistic trance.

### Age Regression, Reincarnation

There are several fascinating aspects of hypnosis which bear heavily on the psychic experience, particularly "mind travel" and age-regression. The OOBEE has been discussed at length. Age-regression is the apparent moving "backward in time". In deep

\* Bradley, Dorothy B. and Robert A., *Psychic Phenomena Revelations and Experiences*, Parker Publishing Co., West Nyack, New York (1967).

† Fodor, Nandor, *Encyclopaedia of Psychic Science*, University Books, 1966.

hypnotic states, some can be taken back into memories and recollections of early life, childhood, infancy and in some instances, to purported "previous life-times" as in the famous "Case of Bridey Murphy" (by Morey Bernstein) and "The Search for the Girl With the Blue Eyes" (by Jess Stearn). The Bernstein book, dealing with his experiments in age-regression, created a storm of controversy when it appeared in 1956. Bernstein, an amateur hypnotist, but a good one, discovered among his acquaintances, a young woman who, in deep trance state, reverted to speaking of a life in Ireland which seemed so authentic as to suggest reincarnation, and *The Denver Post*, sensing a good story, sent one of their feature writers, Bill Barker, to Ireland to try to verify the existence of "Bridey Murphy". What he found was baffling and inconclusive but still difficult to dismiss as pure fiction or imagination.

Jess Stearn, who has written two books dealing with cases of "previous lives", the most recent about the author, Taylor Caldwell\*, comes to the conclusion that these are evidence of reincarnation. Joan Grant, a British writer, has written in profuse detail of lives she claims to recall—from ancient civilizations up to the present time. The portrayal of cultural material in her books is impressive. Caldwell, likewise, exhibits in her novels, uncanny knowledge of historical detail which is not easily acquired through the usual route of painstaking research. Where does it come from?

One alternative theory advanced is "racial memory"—the accumulation of the experience of generations, transferred in some way from one generation to another. Another is Jung's theory of the "collective unconscious" in which, in some way, the individual draws upon a storehouse of memories and impressions which are a common heritage of the human race, and which can be tapped under certain circumstances and conditions. Harold Sherman and Susy Smith, both of whom are respected writers and researchers of the psychic, are inclined to believe that possession, temporarily, of the living by deceased entities, is the more likely explanation of age-regression material.

Many, however, consider age-regression material obtained under hypnosis to be supportive of reincarnation. However, Ian Stevenson† in his research on the subject of reincarnation has not included any age-regression under hypnosis material in his reports.

\* Stearn, Jess. *The Search for a Soul: Taylor Caldwell's Psychic Lives*, Doubleday & Co., New York, 1973.

† Stevenson, Ian. *Twenty Cases Suggestive of Reincarnation*, ASPR, 1966.

Because of our acquaintance with Dr. Robert A. Bradley, we had the intriguing experience of attempting to check out such an age-regression episode ourselves. As mentioned earlier, Dr. Bradley occasionally uses hypnosis in patient treatment. In this case, his help was sought in alleviating a nervous condition and curing a smoking habit. The subject, T.—a young woman, born in a Southern state, has an unmistakable Southern accent. Under hypnosis, she was regressed into childhood and infancy when to Dr. Bradley's amazement, she began speaking in a British accent as the widow of a Yarmouth fisherman living a century ago.

Having obtained her permission, Dr. Bradley recorded a second session with this unusual hypnotic subject and the resulting material gave intimations not only of a previous "life" in England, but other "life-times" as well. However, the "Edith Medlin" personality of Yarmouth, England, provided the most detailed clues, which cannot be explained by any of T—'s interests, education or associations in her present life. She has never visited England, insists she has had no interest whatsoever in English history, and has read little about the country. From the standpoint of conscious role-playing, it would normally be impossible to maintain for so long a period, the consistent accent and the familiarity with the simple details of the life of a herring-fisherman, as she maintains on the three-hour tape.

When we went to Europe in the summer of 1972, Dr. Bradley provided us a copy of the tape and we journeyed to the port city of Yarmouth to see how much detail we could check out. The general descriptions of the times, the daily living and the herring fisheries seemed to be authentic; the actual existence of the persons (names, dates) she gave could not be found. Some things cannot be verified, of course. No living person, for example, could verify the authenticity of the accent of the taped voice—speech has been "bastardized" by international trade and travel, and "communalized" by radio and TV. However, one person who heard the tape said, "That's the way people in the Suffolk country used to speak when I was a child! *Soft Suffolk!*" Vocabularies have changed, and so have concepts of what life was like a century ago, most people tending to think of it as too modernized or too primitive a mode of life. Most important, history ignores the lives and deaths of "unimportant" people like herring-fishermen and tends to gild the facts about the rich and famous, so that "truth" in any case is difficult to arrive at. But from old directories, talking with "old timers" and walking through the older sections of the town, the locale and the small insights from the tape seemed to fit rather



well. In fact while the general descriptions of the setting and daily living seemed quite authentic, the actual existence of such persons (names, dates) checked against the vital statistics records kept by the government, church, etc., could not be established. (We did find all the last names—Medlin, Delk, Dabbs and Riley—for the Yarmouth area in the Central Registry at Somerset House in London.)

Throughout the three-hour session, the doctor and three other interviewers (two of whom had lived in Yarmouth) strove to find evidential clues. Perhaps because so much of what they heard took them somewhat by surprise, many of their questions were framed in complex, double-barrelled and sometimes confusing terms. With this in mind, some excerpts from the tape by "Edith Medlin, 1806-1884" will illustrate the elusive, fascinating and realistic quality of age-regression material.

Following recollections of the most recent "previous" life, the questioning continues: (H—Dr. Bradley, S—Subject, Q—Other questioners):

H: Let's go back farther . . . we are going back in time to another place . . . Another time . . .

S: (In English accent, with great effort) I tell you, my legs are paining me so . . .

H: Your legs hurt?

S: Yes . . . I feel a bit eerie, you see. I had a . . . cracked my hip on a rock, and . . . (The questioning develops that she had fallen, in her 77th year, and broken her hip. The year, 1883.)

H: What is your name?

S: Edith!

H: Your last name?

S: Medlin!

H: Let's go back. Just relax and the pain will go away. We're going back when you were a little girl, Miss Edith . . . before your mama passed away. (The subject relives the death of the mother, in childbirth. Edith is two.)

S: (Crying in a small child's voice.) Don't cry, papa! Don't cry, papa! (Sobbing.) She'll come back. You'll see. We'll find a new mama, papa! Mama died, papa! We'll find a new mama. (Intense grief.) Oh, papa!

There follows discussion of the funeral, the burial place, "papa's" working on the herring boat, about Norwich, which she pronounces "Norwick", and Ipswich, school days, college in London (very unlikely for a girl at that time), working for the *London Times*

(also very unlikely), the names of the editors (names did not check out). At one point when the question is asked concerning school, "Do you have any buddies?" She emits a small shriek, apparently mistaking "buddies" for "bloody"—which would undoubtedly shock a small girl as a profanity never uttered in the presence of a lady.

The questioning continued concerning her salary at *The Times*:

H: How much do they pay you?

S: Why do you ask so many questions? (with great reserve.)

H: Because we are interested in your working conditions.

S: (gasps) you sh— in *me*, sir!

H: Yes, we are very interested in you because we like you.

S: (gasps in astonishment.)

H: Are you paid adequately?

S: How am I paid, sir? I'm paid by the pound, sir! By the hour!

H: How much per hour? I'm sorry I didn't hear you.

S: (icily) Are you going to *marry* me?

At intervals throughout, knowing the importance of church records for evidence, the questioners press for church connections.

H: Did you and Joseph (her husband) go to church?

S: No!

Q: Who married you, if you didn't go to church?

S: (Firmly.) Oh, a minister married us!

Q: A minister of what denomination?

S: (whispering) Catholic!

Q: Catholic. Is Joseph a Catholic?

The subject then explains that you can be married by a priest, even if you are not Catholic "if you go into the Welsh community."

Q: Is Joseph a Welshman?

S: (mischievously) No, but I tease him a lot about it!

She was questioned about streets, the number or name of her cottage, how they received their mail, how they got news of what was going on, the tragic details of Joseph's death in a fishing boat accident, and "persuading" an elderly woman, Agnes Dabbs, to come to live with her. An interesting aside in which the questioner is corrected as to a historical detail takes place:

Q: Wasn't there a war around about 1858, 1860 that England took part in?

S: No, sir! It was the *whole United Kingdom*, sir!

How many Americans would emphasize the "United Kingdom" in reply to such a question as this?

Questions about children's games brought a light-hearted note to the subject's voice and replies:

Q: What other kind of games would you play?

S: Oh, we built frog-houses . . .

Q: How do you build a frog-house?

S: Oh, you pile sand on the feet, and you wet it and pull the foot out and you have a frog-house.

Q: Not a sandcastle.

S: No, it's a frog-house.

While she is queried about her fall and final illness, the interview is interspersed with her instructions to the faithful Agnes and the voice gives evidence of excruciating pain. "Close the window, Agnes, please! It's terribly cold in here." "Agnes, would you help me turn over? Agnes, you are a dear child, but you're awfully clumsy!"

She is led through a description of her funeral and the place of her burial. The voice is slow and tired. Then Dr. Bradley suggests:

H: Now your funeral is over, and looking about you, where are you?

There is a long pause:

S: (Spoken slowly and with wonder) I don't know!

H: What do you see?

S: (With amazement) Oh! I see a very brilliant light! Most brilliant light!

H: Who do you see?

S: Many people!

S: You bump into things.

H: You bump into things. Do you bump into things?

S: Oh yes!

H: What kind of things?

S: It's terribly crowded here!

More questions about the passage of time since her death, then

S: You can see forever . . . And any place you want to go, you can go!

Q: Is it pretty?

S: (with awe) Yes. It's beautiful! . . .

Q: . . . what makes it beautiful?

S: (with great awe) The vastness!

More discussion follows with inquiries about her condition, whether she recognizes anyone she knows, how much time has passed. Then she is asked if she wishes she were living on earth again.

S: I don't know!

H: Can you see earth?

To which she replies: "What do you mean 'can you see earth?' You are just a moment away!"

We have no explanations, only speculation about the intimations of this tape. Such experiences as this continue to challenge the efforts of many to explain and understand—and may continue to do so for decades. No one can say.

For years, Dr. Ian Stevenson\* has investigated cases of purported reincarnation and he thinks ". . . The 'personalities' usually evoked during hypnotically-induced regressions to a 'previous life' seem to comprise a mixture of several ingredients. These may include the subject's current personality, his expectations of what he thinks the hypnotist wants, his fantasies of what he thinks his previous life ought to have been, and also perhaps elements derived paranormally."

Dr. Stevenson has investigated and interviewed living individuals (and relatives and acquaintances) whose actions, memories and even physical markings such as scars and birthmarks, etc., have led them to believe they are reincarnated souls. Many of these cases have been found in India where the belief in reincarnation has existed for centuries, and some striking examples have also been found among Tlingit Indians in North America, where reincarnation is a widely-held philosophical notion. The successor to the sacred Lhama of Tibet is sought among male children born at the moment of his death, in the belief that the soul of the dead religious leader continues its existence in the body of the new-born who drew his first breath as the Lhama drew his last.

The belief in reincarnation is an ancient one, forming one of the religious bases of druidism, ancestor worship and Kaballistic Judaism, among others. Here in the West, the life readings of Edgar Cayce, as well as publication of other trance and automatic writing products, have lent impetus to the idea. Actually the belief in reincarnation is fairly widespread. Fr. Richard Wood, O.P., told a conference workshop of the Spiritual Frontiers Fellowship that a third of his adult class (Catholic) believed in it. The implications of this belief are far-reaching, according to Fr. Wood. Christian theology holds that salvation is a gift of God and not a painful learning process for perfection, by what someone has facetiously described as a "re-cycling of the soul".

Reincarnation is linked with belief in *Karma*, that the soul is

\*Stevenson, Dr. Ian. *Twenty Cases Suggestive of Reincarnation*, ASPR, 1966.

impelled to progress through a series of lives in which reward or punishment is meted, according to the actions and quality of previous lives until the learning process leads the soul into higher and higher stages of development.

The Western world is not likely to see the end of the wave of interest in the philosophy of reincarnation for some time to come. Some people accept it eagerly as an explanation which makes "sense" of their lives, and the passivity which often accompanies the acceptance of *Karma* has far-reaching implications for the whole of western society and culture.

### Possession

Possession was once largely dismissed as a hold-over notion from our unscientific past. Possession assumes the existence of a soul, and "once we admit the possibility of the soul leaving the body, we have to admit the possibility of another spirit entering it," Fodor wrote.\* The occupation of a living body by an entity occurs most frequently in trance mediumship. Partial or complete occupancy seems to be a condition in certain behavioural disorders often diagnosed as insanity or madness, if the experience of Dr. Carl Wickland is considered.† Dr. Wickland reports successful treatment of many mental patients, with assistance of his wife, a strong medium, by persuading the invading entities (most of which seemed unaware that they had died) that the bodies they were inhabiting were not their own.

Sometimes what appears to be possession may be the dominance of one of a dual personality; there have been reported instances of even more than two. *The Three Faces of Eve* dealt with the unusual case of three distinct personalities which took over from one time to the other.

The ritual of exorcism, though not in common use, is the acknowledgement by the Church of England and the Roman Catholic Church that possession by entities can occur. Canon J. Pearce-Higgins reports that he is often called upon to come to the aid of adolescents who have suddenly undergone obsessive personality changes, by performing the rite of exorcism. He has repeatedly warned of the danger of using ouija boards by the young, insisting that play begun in fun can lead to invasion by mischievous or low earth-bound spirits and that this can have very serious consequences.

\* Fodor, Nandor. *Encyclopaedia of Psychic Science*.

† Wickland, Carl, *Thirty Years Among the Dead*, Spiritualist Press, London, 1924 and 1971.

Such an instance of what appeared to be temporary possession was brought to our attention by four high school students in Boulder, Colorado, several years ago. They were so disturbed by the experience of one of them that they sought us out for an explanation of what happened, and what to do if it occurred again. They had been at a pajama party at the home of one of the girls and had played with the ouija board. Nothing of consequence came through until one of the girls suddenly became hysterical as she seemed to re-live the intense emotions of a mother seeing her five-year-old child trampled to death by horses at the edge of a Civil War battlefield, and committing suicide in grief and despair. Five days later, the same feelings again overwhelmed her as she was eating breakfast, and a third episode followed a little later.

We suggested that this may have been a case of temporary possession and advised her to resist the invading "entity"; we also gave her the name of a doctor to consult if the need arose. She has had no further experiences of this kind.

The well-observed case of the "Watseka (Illinois) Wonder" is one of the best known cases of such personality replacement.\* For a period of 16 weeks, Lurancy Vannum lived as a daughter of the Roffs, a farm family at some distance from her home, evidencing all the affection, memories and mannerisms of their deceased daughter Mary, who died when Lurancy was only fifteen months old. After the Mary Roff personality suddenly departed, Lurancy returned to her family to take up life again as Lurancy Vannum.

Many psychics and parapsychologists warn against the use of ouija boards and automatic writing, believing that inexperienced, immature persons are very vulnerable to invasion by mischievous or earth-bound entities. They advise using these only in a serious way for good purposes, after meditation and prayer, in which one asks for protection, and preferably in a circle or group which is supportive and can help in case of need—in the assumption that by use of these devices one submits oneself to a "control" and can be "supplanted" temporarily, if not for a longer time.

There is some evidence that some cases of insanity or derangement of personality might be "possession" rather than "illness", particularly when the personality change takes place suddenly or an identity switch is involved. Sufficient scientific proof may be lacking, but the experience of such persons as Dr. Wickland and Canon Pearce-Higgins demand serious consideration by laymen and professionals alike.

\* Fodor, Nandor. *Encyclopaedia of Psychic Science*

**SECTION F: Healing: Laying-on-of-Hands, Absent Healing, Psychic Surgery, Acupuncture, Bio-Feedback, Kirlian Photography, the Aura.**

*Die Krankheit heilt nur Gott allein.  
Der Arzt der steckt die Spesen ein.  
(an old German proverb)*

Translated, the German proverb implies that only God heals sickness; the doctor gets paid for the treatment. Mankind's pre-occupation with health and sickness, life and death has prevailed as long as history has been recorded. Because the basic causes of sickness and disease (*dis-ease*) were not—and to a large extent still are not—known, many theories and beliefs have been put forth, modified and frequently replaced through the years. Although much progress has been made in conquering or controlling many of the diseases which once took a heavy toll of life, much remains unknown. Louis Pasteur's work contributed greatly to understanding what appeared to cause certain illnesses and the extensive research and experimentation carried on in educated and sophisticated cultures has elevated the status of the physician to a point where many people believe he can perform miracles if only they can get to him in time and can afford to go. Modern medicine deserves much credit for the progress in health care, but much still must be done to make care available to everyone needing it and to develop more open attitudes toward illness and treatment.

The attitude held by many of the medical profession is understandable; they have spent much time preparing themselves for their profession, and because their methods of treatment usually work, they feel they are best qualified to decide what is the proper, and perhaps the only treatment to prescribe. Thus it comes as an encouraging sign to find in *Medical Economics* (USA) for September 17, 1973, an article by the senior editor, John Carlova, devoted to the work of Olga Worrall, "Even M.D.s have faith in this faith healer", introduced in this sympathetic vein:

A scientific basis for spiritual therapy has yet to be found, but more and more physicians are becoming interested in the healing touch of a woman credited with "cures" in hopeless cases.

The article is followed by commentaries from two physicians and two psychiatrists expressing their generally favourable impression of Mrs. Worrall and her gifts.

"If faith healing will help," said an Alaskan physician, "I am all for it, regardless of whether or not it's scientific", while another

said, "It might be said that we are being forced to decide between the welfare of our patients and obedience to so-called science".

Because the Worralls and other healers have urged co-operation with doctors, not all members of the medical profession feel threatened by forces which they do not understand.

Healing of illnesses diagnosed as incurable has been so widely reported in recent years that it is unwise to be intolerant of the "unconventional" treatment of illness. What is needed is more extensive objective investigation of healing in all forms, rejecting and exposing those which are clearly fraudulent but at the same time not automatically refusing to examine the evidence if the reported phenomenon happens to fall outside one's conceptual framework of how the body functions. Humility and open-mindedness may provide additional insights and techniques for alleviating pain and correcting physical and mental disorders. If the grains of truth in all the various techniques could be combined, we might come closer to having the "best of both worlds".

**Laying-on-of-hands, Absent Healing, etc.**

In investigating unconventional healing, one quickly discovers that there are many aspects and methods: laying-on-of-hands, absent healing, psychic surgery, etc. It is obvious that many are convinced they were helped or healed by one or the other of these methods. So much is occurring in unconventional healing that only by extensive reading and research can the phenomenon be properly covered. Even then more questions, in terms of conventional medicine, are raised than answered. Readers are urged to peruse some of the growing number of books and publications which deal with healing. The summary here can only briefly scan the field and we ask forbearance if a personality or technique is missing from this survey.

Christian tradition abounds with reports of healing by the laying-on-of-hands. Believers tend to accept the reports on faith, while sceptics have assumed that it was a case of mind over matter (psychosomatic) or imagination. Contemporary medicine is often inclined to call such an event "a spontaneous remission" or an "inaccurate diagnosis".

It must be kept in mind that since it is not known what actually causes healing to take place, sharp lines of distinction cannot be drawn between the various kinds of healing. What seems apparent in all forms of healing is that energy, or "directed" energy is involved.

It may be that a better understanding of our psychic dimensions will play an important role in the development of better mental and physical health. Psychosomatic causes are being given more attention in diagnosing and treating many forms of illness. Dr. John Schindler of Monroe, Wisconsin, estimated several decades ago that more than half his patients suffered from EII (emotionally-induced illness).\*

In no other Western country at present has spiritual or "psychic" healing received the recognition accorded in Great Britain where it is more widely accepted and openly practiced. This undoubtedly is due to a great extent to the efforts of the National Federation of Spiritual Healers (NFSH) which since its organization in the 50's has sought to professionalize the art of healing. The NFSH has membership requirements supervised by a committee; all its members take the Hippocratic oath; standards of practice are adhered to and maintained by courses which are offered to aspiring healers at nominal expense.

Rather than viewing man as a composite of systems treated by a variety of highly-trained medical specialists, the healers emphasize wholeness and the spiritual or psychosomatic causes of illness, and the ability of the human body under proper conditions to heal itself. "A single system of medical care is required", insists Marcus McCausland of the Federation's research council, "which combines relevant medical, scientific and religious knowledge, both conventional and unconventional, into one medicine which treats the whole being."

One of the Federation's founders is the busy and talented healer, Gordon Turner, who experimented with and studied emanations from healers' hands before anyone heard of Kirlian photography, and who—with Harry Edwards, George and Olive Burton, Ronald Beesley, George Chapman, the late Shaw Desmond, Ursula Roberts, J. H. Thomas, Christopher Woodward (to mention some of them)—has been credited with thousands of cures.

Probably the best known of present day healers who "lay on hands" is Harry Edwards of Surrey, England, who at the age of 80 still brings comfort and relief to thousands. Members of the British Royal family, cabinet ministers, members of parliament, as well as eminent surgeons and physicians have sought his help. He reports that he receives well over a thousand letters a year from physicians and many from ministers of religion, lawyers, judges,

\* Schindler, John A., M.D., *How to Live 365 Days a Year*, Fawcett-Crest Publications, 1968.

musicians, athletes and the theatrical world—"from the highest ranks to the most humble. Yet all are equal in healing."

Although Edwards occasionally conducts public healing services, it is within his Sanctuary that he does most of his work, assisted by Olive Burton. Encouraging his "Patients" to relax with gentle talk, Edwards' hands move and manipulate the afflicted parts of the body. He gladly works in the presence of and under the observation of doctors. He believes that the medical doctor and the spiritual healer should have supporting roles, with the love and welfare of the sick as their co-operative goal. He also contends that the "good" doctor may, in addition to his medical knowledge, possess healing power in his hands of which he may or may not be aware.

As the head of the National Federation of Spiritual Healers, he has had an important role in bringing their work to public attention and getting the British Medical Society and the hospitals to agree that patients may request healers to treat them at the hospital, although the request is put in the context of "the same basis as that accorded to ministers of religion".

One hears about persons having certain healing gifts in almost every community. In many cases, unexpected healings do occur and these healers seldom encounter any difficulties so long as they do not advise the sick to avoid or discontinue medical treatment. The reactions of the lay and medical community to relief or spontaneous healings is usually mixed, the professionals often explaining them as "remissions" or "incorrect diagnoses" rather than admitting that some healing force may be at work. To those who are helped, explanations are irrelevant, as the following incident testifies:

In April 1974, Rev. Latham Wright who was a hospital chaplain in Milwaukee, Wisconsin, had occasion to visit a victim of arthritis who had been a professional violinist. She accepted his offer to try to help her in the spirit of the scriptural admonition: "if anyone be sick among you, let him call for the leaders of the church and let them pray over him, anointing him with oil in the name of the Lord."

However, since she was Jewish, she felt uncomfortable with the thought of her forehead being anointed with the sign of the Christian faith. Would Rev. Latham anoint her instead, she asked, with the Star of David? To her great joy she was spontaneously healed and wrote in gratitude:

"I just can't resist writing to you to tell you of the miracle you performed with God's help and how it is remaining with me. Easter night at Diane McF.'s home, after you had anointed me

with 'the star of David' I felt something I had never experienced before in all of my life. If I am capable of describing my feelings when you placed your hand on my head, it is only because of what you had done through God Almighty. From my head to my toes, I felt a complete flow or catharsis, a washing out of the jittery feelings I have had particularly in the last few months . . . The bottom of my feet felt warm and tingly. It was followed by a complete quiet and calmness that I have never felt in my entire life. I did not know that this kind of calmness even existed. So far this feeling has maintained itself within me.

"You also took my crippled arthritic violin hands into yours and I felt a strengthening and straightening of the fingers, particularly in my left hand which is used for violin fingering. After you held my hands the swelling went down instantaneously and has remained that way. My hand felt like it did twenty years ago. My fingers were nimble. I played scales and compositions that I had played when my hands were in good condition. I have not been able to perform in this manner for many, many years. My fingers felt so free and nimble and it was so easy for me to play. I just couldn't believe that this had happened to me. I pray to God and am so grateful for his blessing that was given through you to me.

"If this note can help in any way so others may be helped through you, please use it or feel free to contact me at any time. Sophia Q."

Many healers conduct their work in a religious atmosphere or setting. Such healers are Ambrose and Olga Worrall of Baltimore, Maryland, USA, although in the beginning, with Ambrose, this was not the case. He discovered his healing talent in his teens, in an intuitive or guided way, yet he could not believe that he had "the healing touch". But appeals from sufferers broke down his hesitation. "After all," he wrote, "I was not doing them any harm; I was not telling them to leave their physicians; in fact, exactly the opposite, I insisted they must see their physicians and carry out their orders."\* He followed his instincts in what he did, saying a silent prayer, passing his hands over the afflicted member of the body and holding them at the point of pain or injury for a moment or two. "Then once more entirely by intuition or inspiration I would know that I had done as much as I could."

Many use the terms "faith healing" and "psychic healing" or "spiritual healing" interchangeably. Faith healing suggests that the

\* Worrall, Ambrose and Olga, *The Gift of Healing*, Harper & Row, New York, 1965.

person has enough faith so that he can be helped or cured. Psychic healing may occur without faith or belief on the part of the individual. Most healers would agree that the "patient's attitude" is important, although in cures effected with animals and infants, the element of belief does not seem to play a role. Some healers work with large crowds in which a high degree of emotionalism is generated. Although some healing done in this atmosphere appears to be lasting and genuine, the element of mass-emotionalism or even hysteria is injected by the very nature of the surrounding conditions. Ambrose Worrall, in *The Gift of Healing*, gives a detailed and lucid account of what he believes occurs in the act of healing, through the working of a force or energy flowing through the healer who is the "transmitter". The source of healing power is now being investigated by a growing number of scientists in medicine, physiology, physics and other disciplines. What is most difficult to understand for those who do not believe in survival after death is how certain persons with little or no medical training are able to diagnose and treat illnesses or disabilities which have often been declared hopeless by physicians.

The British medium, George Chapman, former RAF mechanic, and Aylesbury fireman, so impressed journalist J. Bernard Hutton who was cured of imminent blindness that he wrote the story in his autobiography, *On the Other Side of Reality*\* and later wrote Chapman's biography, *Healing Hands*.†

Chapman, in trance, becomes the "instrument" of the noted ophthalmologist, Dr. William Lang, who died in 1937. Lang, through Chapman, is so convincing a diagnostician and surgeon that Dr. Robert Laidlaw, a New York psychiatrist, after observing him, testified: "There is no doubt I was talking to a medical man. No layman could be familiar with all the technical matters we (Lang and Laidlaw) discussed."‡

Maurice Barbanell, reviewing Chapman's new book,§ wrote: "George Chapman is regularly consulted by medicos on their own behalf for relatives and friends. Many send patients to him. Medical etiquette prevents those in Britain from being named. They would be struck off for 'co-operating with an unregistered practitioner'." However, in 1969 Chapman made public the fact that he is "under

\* Hutton, J. Bernard, *On the Other Side of Reality*. (Out of This World, Psychic Press.)

† Hutton, J. Bernard, *Healing Hands*, W. H. Allen, London, 1966.

‡ *Psychic News*, May 19, 1973.

§ Chapman, George, *Extraordinary Encounters*, Lang Publishing Co., Aylesbury, Bucks., 1973.

contract" to a group of medical men. Some of them knew and worked with Dr. William Lang at Middlesex and Moorfields hospitals before 1937. Chapman reports that when Lang first made his presence known, he (Chapman) contacted the hospitals where the surgeon said he had worked. Some of Lang's medical colleagues were intrigued and at a trance session Lang, during a strict cross-examination, accurately named many relatives and recounted facts known only to the doctors present. They then produced patients and after diagnosis were convinced enough to ask for a "gentlemen's agreement contract" to allow them to further investigate and consult with Chapman-Lang.

Yet another British healer, J. J. Thomas, an ex-warrant officer in the RAF, a medium and convinced Spiritualist, has told in his autobiography\* how a German Doctor Robert (pseudonym) who died before the turn of the century, used Thomas' body in trance, to "perform etheric operations on the Spirit body which surrounds our physical bodies". "Through me," he writes, "Dr. Robert has diagnosed and treated over 70,000 patients. Some of them have been people who were grasping desperately at one last, slender hope. Some have been openly, aggressively sceptical. The vast majority have been cured or have found considerable relief."

In 1949-50 Thomas was invited to Germany where, under the Aegis of the Psychical Research Society, demonstrations and tests were devised at which medical men, scientists, graphologists and even palmists tried to satisfy their curiosity as to the sources of Thomas' unusual abilities. Despite several encounters with officials who questioned him for violation of the law in treating the sick, people flocked to his demonstrations for healing. Once he told a police escort, "You are suffering. You have had a long and painful series of operations. If your authorities do not stop me from working here, the Spirit doctor who controls me will cure you." The man, who suffered from abdominal trouble was astonished and could only say to Thomas, who in his eyes was breaking the law, "I wish I had known you two years ago!" Eager to get the public to understand, he agreed to co-operate with a German newsreel company to make a film, purportedly to be shown in Germany and Britain. For some reason the film was never released. Thomas' comment on the investigations he underwent is interesting: "I have not the faintest idea how the cures are effected. I know only that people come to my sanctuary and get well."

\* Thomas, Jesse J., *Psychic Surgeon*, London 1957 (Associated Booksellers).

For years, Ambrose and Olga Worrall conducted healing services in the New Life Clinic of Mt. Vernon Place Methodist Church in Baltimore, Maryland. Ambrose, who came from Scotland, worked for many years as an engineer for the Martin Company and after retirement was a consultant to Westinghouse. During this time, until his death in 1972, he continued with his healing work in addition to his professional life.

Both Ambrose and Olga had clairvoyant experiences at an early age and their healing gifts helped many during more than half a century. It can be said that their devoted work has helped develop the interest in church healing services now to be found in nearly all faiths, for physical, mental, emotional and spiritual health. Not only have the Worralls conducted healing services at the Clinic, but throughout the years have stopped whatever they were doing, wherever they were, at nine o'clock in the evening for five minutes to pray and "hold in their thoughts" the sick and troubled for whom they have been asked to intercede. They accept no pay—not even love offerings.

Ambrose told about an incident which occurred when he had given a lecture to an audience in which a completely sceptical doctor sat. At 9 p.m. when the five-minute prayer and meditation period began, the M.D. was too embarrassed to walk out and instead decided to give this strange intercession a try. Casting about for someone to "hold in his thoughts" he chose the sickest patient he had—a man hospitalized with emphysema and heart trouble. Next morning on his rounds, the doctor was greeted by his patient with, "Say, Doc, you know that medicine you've been giving me? Well, last night at 9 o'clock it finally took hold!" The doctor, astonished at the sight of his greatly improved patient could only say, "It wasn't the medication but my thoughts about you that did it."

Case stories of healing abound and no one knows exactly how it works. The number of reports, however, are too many to ignore and more research needs to be done on conditions conducive to healing, as well as further speculation as to the dynamics and energies or forces involved. Many think that circles or groups concentrating their prayers and thoughts can generate healing forces, which help the ill and suffering. Evangelists, such as Kathryn Kuhlman and Oral Roberts, seem to create or generate energy levels in an evangelistic setting where healing occurs with the impact of religious miracles.

The Worralls, who have earnestly and carefully studied their own healing experiences caution that medical treatment and

spiritual healing should not be divorced from each other, for "the two are complementary and compatible". They also warn that "results obtained in the emotion-charged conditions of crowds" may be psychologically induced and only temporary once the "emotional setting" is removed.

In continental Europe, unconventional healings are also reported. Gerard Croiset, the internationally-famous paragnost from Utrecht who has helped locate many lost persons who have been victims of accidents, foul play, etc., considers laying-on-of-hands healing his principal life work. He has been working for years with the Institut voor Parapsychologie at the University of Utrecht where Prof. W. H. C. Tenhaeff, the director, has observed and studied him. In an effort to determine if some form of energy flows from Croiset's hands, Prof. Tenhaeff, Mdm. M. P. Karmeyer-Micheaux, Dr. Pharm., and Miss J. Homan conducted an experiment in 1970. Solutions of nickel chloride exposed to Croiset's hands for 60-120 seconds were compared with untreated solutions of the same chemical by means of a Beckman spectrophotometer readings taken every 24 hours for five days. The tracings showed significantly different readings for the treated sample which after five days had returned to normal. (*See picture section.*) The experiment was planned and directed by G. H. van Leeuwen, president of Enzypharm n.v. and witnessed by M. H. Keert, Dr. Pharm., and H. Schat, Chief of Animal Experimentation. Solutions of organic substances (fructose and indigo) produced even more marked results than the inorganic nickel salt solution.

Mr. van Leeuwen concludes his report on the experiment, saying (in part): "The influence is a real, measurable one . . . the nature of this influence is not yet clear, more investigations are needed before attempting to make any postulations."

The hands of healers have been the subject of research at Rosary Hill College, Buffalo, New York, and at McGill University, Toronto, Canada. The hands of the Hungarian healer, Colonel Estebany, speeded up the healing of wounded mice in experiments Dr. Bernard Grad conducted at McGill and significantly affected spectrophotometer readings of the enzyme trypsin in Sister Justa Smith's experiments at Rosary Hill.

### Psychic Surgery—a continuing controversy

We are acquainted with one of the busiest healers in Germany, who has dedicated herself to healing since she herself received successful "psychic surgery" from the Philipino healer Tony Agpaoa in July 1971. Frau Sigrun Seutemann suffered from a

congenital heart defect which as she grew older necessitated having an oxygen supply available at all times. Her condition worsened and as a last resort she decided to join a group from Europe who flew to the Philippines in 1971 for treatment.\*

She told us that in less than ten minutes Agpaoa repaired her aorta and she "felt like doing a hand-stand". A clairvoyant herself, she decided to remain for three weeks to observe Agpaoa and learn all she could about his healing methods in the hope that she might develop ability of her own to help others. At this time she had been working four days a week with her husband, a homeopathic practitioner in Karlsruhe. Wishing to see what she might be able to do with what she had learned, she opened a treatment office in their summer cottage at Konstanz where she said she treats 100 to 130 patients each Saturday when she is not on a lecture tour or accompanying ill patients to the Philippines. As of June 1973 she had accompanied more than 700 Europeans and was scheduled to make her tenth flight on July 11 this year (1973).

The day that she and her husband went to Konstanz merely to look over their cottage to see how it might be renovated as her office, a chartered bus stopped at the gate with 60 persons aboard. No sightseers, they had come to see *her* even though there had been no publicity about plans to open her treatment rooms. Now she works on Saturdays from 5.30 in the morning until 11.30 at night, in semi-trance, without food or drink, treating patients with all sorts of ailments. Word about her healing talent has reached to Russia where she was invited to Moscow and Leningrad for lectures and demonstrations.

The amount of interest in the paranormal which she found in Russia amazed her: she reported that they had investigated Agpaoa and found him "einwandfrei" (genuine). She was invited again in November 1972 and had a third invitation in the spring of 1973.

Sigrun Seutemann is a vibrant person, fully committed to healing and helping others. She is somewhat bewildered by the pace at which her healing gift has developed and does not claim to understand how it happened. All she knows is that she can help many of the sick who come and that they tell others, resulting in the stream of people who come to see her.

Frau Seutemann views spiritual healing and psychic surgery from a perspective in which the major premise is that the physical body is a materialization of our astral or spiritual bodies, which are normally invisible.

\* Personal interview, June 1972



"The physical body is opened when surgery is needed and what is removed from the body (in psychic surgery) is also materialized of a substance which we cannot as yet say where it comes from . . .

"Although I am a spiritual person with mediumistic abilities, I have been educated to think scientifically . . . What the healer does is no wonder or miracle—just something which nature has practiced since protein life existed. In psychic surgery, the harmony is restored between our visible body (which will go back to earth material) and the much longer-existing astral or energy body of a higher energy level, which gives us impulses for life and destiny."

Should Frau Seutemann's concept of psychic surgery (which views the spiritual or etheric body as the primary "template" of the individual) prove correct, medical investigations of psychic healing and surgery may well be on a parallel course in which "the twain shall never meet". This is illustrated in a case which Frau Seutemann cited in a letter to us, October 23, 1973:

"In March 1972 I took a Swiss citizen in a wheelchair to Tony (Agpaoa). This 42-year-old man at that time had been unable to walk for 5 years after he had cortisone therapy to cure psoriasis. The treatment was toxic for him and the cartilages in his joints were necrotized. He had been in Swiss hospitals for 2½ years without interruption and had paid more than 280,000 Swiss francs. Cartilages were removed; the bone was taken off at the hips and knees—so far had the necrotization gone. Of course, it was not possible for him to walk, or even to use his arms because the shoulders and elbows were also affected. His spine is one continuous scar. Five operations were done to fuse it because he could not live with the pain.

"Tony gave him treatment—the patient stood on his feet, and after two days began to walk again. Today he works all day in his big repair station (for trucks); he swims, walks many hours in the Alps.

"The Invalide insurance (charged) him with being a fraud and for months there has been a fight. Now we have the clinic attests that the X-rays show no change (as a result of) Tony's treatment. The professors shake their heads. They just cannot understand why this man can walk. In their eyes, he is 100 percent an invalid. The insurance continues to be paid, but he can walk. You only notice that his spine is still a little stiff . . . Normal clinic tests are not enough to give a full picture of the effectiveness of spiritual healing or surgery. What kind of substance makes this man free of pain and able to walk? X-rays cannot show this."

A new book, *PSI Heilung* (in German) by Alfred Stelter,\* a most thorough-going treatment of paranormal healing, discusses the sensationalized *Stern* report and also presents a sequel showing how persons unfamiliar with the paranormal are unable to comprehend what they see and therefore assume it must be trickery and do their best to prove it.

Stelter recounts Frau Seutemann's report about a German TV team who went to the Philippines to investigate Agpaoa. Frau Seutemann, who was present, asserts that Agpaoa permitted reporters and photographers to come as close as they wanted to film his operations from all angles. No plastic film, as *Stern* alleged, could be found. When Agpaoa learned that the TV team tried secretly to obtain blood and tissue samples from the "operations", he denied them the privilege of observing his work for several days.

Not wanting to sit around, the team then contacted the German embassy in Manila, looking for evidence to discredit Agpaoa. There they obtained the name of Dr. Lothar Lissner, a German physician practicing in Manila, who although he had not heard about Agpaoa, agreed to co-operate with "the Schwindlers". They took Lissner to Agpaoa where he was presented as a physician from Hong Kong whom they had met by chance in Manila. The ruse might have worked but the two nurses working with Agpaoa, who had trained under Dr. Lissner, recognized him immediately.

According to Frau Seutemann, Lissner examined Agpaoa and found nothing hidden under his clothing which might have been employed in his operations to deceive observers. A bladder tumour, as big as a goose egg was taken from a patient by Agpaoa and given to Dr. Lissner to hold. Dr. Lissner asked Agpaoa if he might have polyps in his nose removed. Agpaoa's treatment took a matter of minutes and he was amazed he could *breathe normally* for the first time in 20 years. The doctor then noticed that his eyesight was blurred and learned, after an ophthalmologist examined him four weeks later, that he required less strong glasses than those he has worn for the past 15 years.

After observing other operations, Lissner travelled with Sigrun Seutemann to the lowlands to watch other healers at work. He was especially impressed when healer Jose Mercado was able to remove a Douglas abscess, after he (Lissner) had concluded that there was no hope for the patient.

\* Stelter, Alfred. *PSI Heilung*, Schertz Verlag, Bern. Munich, Vienna 1973.

Instead of becoming an accomplice for the TV team, Lissner became a sympathetic supporter of paranormal healing which he could not understand. The TV report in Germany completely ignored Dr. Lissner and perpetuated the notion that Agpaoa's operations were all faked with the use of plastic foil. The viewing audience was not informed that three physicians and a chemist were present watching procedures and should have been able to discern the difference between polyethelene foil and human (animal) tissues.

Frau Seutemann has become Agpaoa's friend and supporter, helping to raise money for a healing centre at Baguio City to better accommodate the hundreds who arrive each month, many in such poor condition that "miracles", to say nothing of cures, have to occur to halt or slow down the process of deterioration.

Agpaoa is probably the most controversial figure today among those engaged in this controversial area of life and work. Not all who go to him are healed and it is only fair to mention that there are many other native healers who are credited with cures which are as "miraculous" as Tony's.

*Stern*, a German illustrated magazine, carried an 8-page article in the July 11, 1971 issue, with many coloured illustrations, titled "Der Heiland mit den flinken Fingern" (The Saviour with the quick nimble fingers). Dr. Hans Bender from the Freiburg University Institute for Parapsychology, a parapsychologist and medical doctor, and a Hamburg internist, Dr. Peter Wartenberg, accompanied a reporter and photographer from *Stern* to conduct an investigation of Agpaoa. They reported that most, if not all, that occurred was trickery. The thrust of the report was that Tony Agpaoa could be using two chemicals which turn into a blood-like substance when in contact with each other and that the kneading of the body with his "flinken fingern" was deception. They cited cases of patients who were examined before and after in whom the same conditions—tumours, gallstones, etc. remained. Dr. Wartenberg, *Stern* reported, was asked by Agpaoa to stay away from the "operating room" for a day because he produced "bad vibrations".

A free translation of one paragraph, however, indicates that something paranormal and genuine may occur, at least at times:

"That Tony does not work only with tricks but must also possess unusual powers was demonstrated on a native. An older woman came with a deeply impacted tooth in her lower jaw. Dr. Wartenberg felt the tooth and said that a dentist

would really have to work to get it out. Tony reached into the woman's mouth and with very little effort lifted the tooth out with his two fingers."

Dr. Bender returned quite convinced that Tony's procedures were accomplished by sleight-of-hand, although he granted it is conceivable theoretically, that paranormal forces might produce healings, since there is evidence for psychokinetic energy moving physical objects.

Dr. Hans Naegeli, Zurich, Switzerland, a physician and psychiatrist, who is active in the Swiss Parapsychological Association, took issue with the article in *Stern* for he, too, visited the Philippines at the same time and observed not only Agpaoa but a number of other native healers. He had watched while these healers removed foreign bodies, such as pieces of vegetation, small sticks and reeds from the bodies of natives—an aspect of the phenomenon which adds further mystery to the occurrences and the energies or techniques employed to produce such bizarre results. We saw and examined the materials which Dr. Naegeli brought back. What is the explanation? Materialization? And what is materialization?

Professor Werner Schiebeler of the Engineering School, Ravensburg, Germany, has built sensitive equipment designed to measure minute changes in weight, temperature, etc. when paranormal activities are in progress. He went to the Philippines in March 1973 and photographed (600 meters of colour film and 300 colour slides) what he observed; he has the impression that genuine paranormal phenomena occur, perhaps at times supplemented with sleight-of-hand. He observed eleven healers and filmed the work of ten of them.

Dr. F. Granone, sponsored by Italian TV, also went to the Philippines, equipped with film cameras, a TV camera, etc. and technical personnel to operate the equipment. Dr. Granone, a neurologist, was quoted in the May-June 1972 Parapsychology Review: "One of the tricks we detected was that the surgical medium produced on the patient's body coloured substances or animal blood to give the impression that the substances oozed forth from the opened body. These liquids, however, were smuggled into the operation room in little vials that, unseen by the audience, were deftly broken at the opportune moment." The presumed human blood was swabbed up by Dr. Granone and taken back to Italy where it was examined at Turin University and found to have no connection between the blood of humans or of animals. (The chemical composition was not reported.)

The report does not give any details about the kind of evidence

which led to the conclusion that "little vials were smuggled into the operating room". It would seem that eventually concrete evidence should accumulate either on the side of indisputable paranormal healing or trickery exposed by evidence of sources where vials of chemicals and animal tissues are obtained. During the past 13 years, thousands have gone to the Philippines, yet nowhere have we seen any evidence to back up the charges of trickery—not only for Agpaoa, but for the numerous other healers who work in a similar way. Moreover, if cures of serious and often "incurable" health problems can be documented, ought we not to be most interested in finding how it is done? With strong opinions on both sides, it is strange indeed that so little has been undertaken to ascertain the facts.

We, personally, have viewed colour films taken by five persons (P. Affolter, Switzerland; Dr. Werner Schiebeler, Germany; Harold Sherman, Donald Westerbeke and John Salstrom from the U.S.) as well as colour photos of so-called "psychic surgery". Harold Sherman has written a book recounting his observations, *Wonder Healers of the Philippines*\* which anyone who wants more information should read. Tom Valentine's book, *Psychic Surgery* (1973) deals with the same subject.†

The first-hand report of Donald Westerbeke, University of Wisconsin graduate and California businessman, is of special interest to those who want to know more about the Philippine healers. Westerbeke developed severe headaches and blurred vision after a ski-ing accident and lost hearing in his right ear early in 1972. He was treated at Marin General Hospital. He was seen by his own physician, an internist, an ophthalmologist, an orthopaedist and a neurologist. After further tests at a veterans' hospital, doctors diagnosed a pituitary tumour and advised an operation. This was followed by further examinations and tests by another neurosurgeon, an endocrinologist and another ophthalmologist. "Based on results," Westerbeke wrote in his log, "Dr. B. and Dr. E. decided on 'surgical intervention', using the frontal entry technique. Scheduled operation for Friday, July 21st."

It was then that a friend brought a movie "of operations being performed without instruments or anaesthesia by the Reverend Tony Agpaoa in Baguio City, Republic of the Philippines". Faced with an expensive, high-risk operation, Westerbeke decided to postpone the "surgical intervention" and fly to Baguio City so that

\* Sherman, Harold, *Wonder Healers of the Philippines*, DeVorse, 1957.

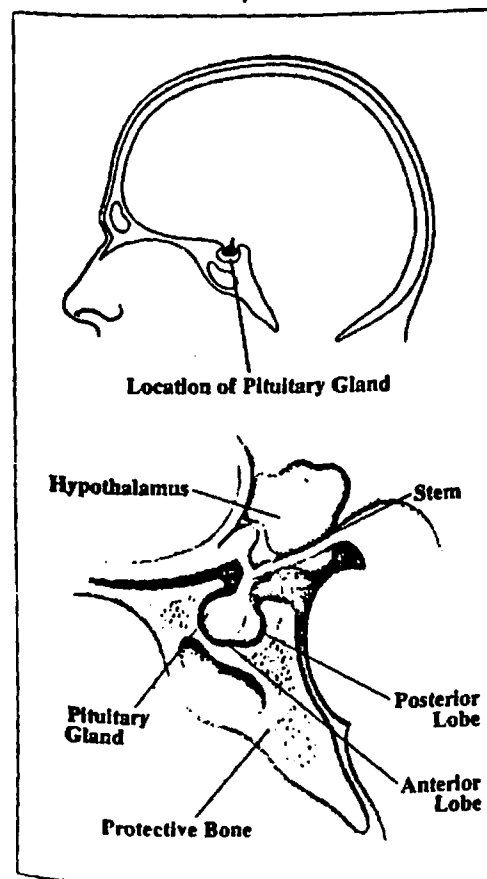
† Valentine, Tom, *Psychic Surgery*, Henry Regnery, Chicago, 1973.

Agpaoa could examine him. Arrangements were completed and on July 17 he left on the Philippines Airline for Manilla, arriving in the midst of torrential rains.

He watched other "operations" performed by Agpaoa while he waited his turn which gave him a degree of confidence although what he saw baffled him. Saturday, July 22, 1972, he wrote:

The operation on a pituitary tumour scheduled for University of California Hospital, Friday, July 21st—to take 8 or 10 hours followed by several days of intensive care, then 10 days in the hospital and probably 30 days more for recovery—was performed on a hotel bed in 5 to 10 minutes and other than a bandaged eye, my recovery time was zero.

Although he was fully conscious, he could not watch his own operation. Drops had been put in his left eye and cotton pads placed over both eyes.



This diagram of the protected location of the pituitary gland, will help readers to appreciate the complicated surgery that Westerbeke was scheduled to undergo.

I felt sticking of my forehead and application of oil and grease and then a pulsing or vibration of Tony's hands and not much else. At one point the pad fell off my right eye and I opened it and could see the ceiling in the room, but you can't see what's going on on your own forehead . . . The camera with faithful Mary Anne (De Long) rolled on and there was an occasional "My God, you should see what's coming out of your head!" from Mrs. Leach. Suddenly there was a movement of hands on my forehead, a sort of "pushing it all back in" movement and Tony said, "We are finished".

Westerbeke recounts standing up from the bed and looking in the mirror, seeing a bandage over his eye—no scar on his forehead—no blood except a bit on his hair—no pain or feeling of having been worked upon.

The details are too long to report here, but it should be added that either the physicians who scheduled the "surgical intervention" had made an inaccurate diagnosis, or somehow Agpaoa was able to produce a cure because, as this is written, Westerbeke feels fine and is eager to talk about his experience and to show his films to university and public audiences, without charge.

Another American we shall call Mr. X took his parents to Agpaoa late in December 1972 after his mother had had surgery for malignant brain tumour the previous July and her condition was worsening, following a period of improvement. The day before Christmas, X, a graduate student in biological sciences, witnessed things which changed his outlook on life. It was difficult for him to comprehend what his eyes perceived. The mother, incoherent and in a wheel-chair was helped on the simple table where Agpaoa after a few moments of meditation, apparently was able to raise his "vibrations" or "energy level" to open her head without the aid of surgical instruments and remove a "growth" with a forceps. There were no preparations, no shaving the scalp, no special antiseptic precautions. The head "seemed to close" when Agpaoa's hands were removed and in about five minutes the mother was assisted to her feet and told to rest for two hours before going to lunch. There was no "post-operative shock" which often accompanies serious surgery and no long recovery in bed. At lunch X and his father remarked about the clarity of the mother's speech, which surprised her for she was not aware that she had been speaking incoherently.

The father who had a painful hip condition for years had "cartilage" removed by Tony. Mr. X took movies and photographs of the two "operations" and of others he witnessed.

The mother made only a temporary recovery but she did gain some weeks of lucidity. Cancer had spread through her body and she passed on, but the family was grateful that Mr. X's father, as a result of his treatment, was able to care for his wife during the weeks before her death.

A manufacturer of cardiovascular instruments for diagnosing and monitoring heart patients, who himself was "cured" in the Philippines, has accompanied more than 40 persons who had severe illnesses to the Philippines and seen many of them helped or cured. One of them was a woman so afflicted with multiple sclerosis that she crawled on her hands and knees, who was cured. He views the phenomenon as a demonstration of genuine, but not understood psychic power, often combined with sleight-of-hand deception, but nevertheless effective—a cultural practice unique to that part of the world. Some draw the conclusion that the practices of the Philippine healers are comparable to the use of placebos (substances which are harmless and have no medicinal effect) by Western physicians. The patient is helped or relieved because he and/or the physician believe that he will be—so close is the interrelationship which exists between the body and the mind.

The Academy of Parapsychology and Medicine (U.S.) is investigating reported cases of unorthodox healing. The executive secretary wrote us about having "a pronounced mal-occlusion corrected and the appearance of my lower face noticeably changed (immediate family so perceived)" by Rev. William Fuller, an evangelist who maintains he is an instrument through whom "God fills teeth". We are in no position to pass judgment on this incredible report. Anyone who wishes to pursue this interesting facet of paranormal healing may read the documented account by Daniel Fry, an electronics engineer.\*

Vivian Buchan, a free-lance writer and former university teacher, writing for *Fate* magazine (February 1971) tells the story of another American healer, Rev. William C. Brown of Toccoa, Georgia, who has treated people by "etheric surgery" for 18 years. He has no medical training; he goes into trance and "spirit doctors" take over to make the diagnosis; then his hands move swiftly several inches above the afflicted part of the body in what appears to be skilful pantomimed surgery.†

\* Fry, Daniel W., *Can God Fill Teeth?* CSA Press, Lakemont, Georgia, 1970.

† Buchan, Vivian, *Healing Ministry of the Rev. Wm. Brown*, *Fate Magazine*, February, 1971, pp. 64-72.

The Reverend Brown claims none of the cures as his own. He believes, furthermore, that each individual "cures" himself. "Any abnormality in a body is there because of some inharmonious distortion brought on by the individual himself. All anyone engaged in the healing art can do is give the individual the assistance necessary to remove the abnormality."

Brown's work is so demanding that appointments are made far in advance. No charge is made for his services but donations and gifts from patients and friends are accepted to help carry on the work of the Browns. A Mr. R.S. wrote :

I experienced a severe and multiple coronary in April 1971 (last year) which required 3 weeks of intensive care in the local hospital. When "Dr. Murphy" (one of the spirit-doctors) visualized my heart area, he gave what I must consider a very accurate description of my heart trouble, gave some dietary advice . . . After the diagnosis is completed, another "entity" takes over the body, a former heart specialist and surgeon from England. He speaks the clipped "King's English" of an Oxford-educated Englishman . . . "Well, we have an inflammation here . . . Heavy scar tissue on the pulmonary valve . . . Calcification and some cholesterol on the mitral valve . . ." etc. Then he gives an injection and starts to operate on my etheric body, a few inches above my chest area. His hands reach for invisible instruments from invisible helpers. Once a short order : "Scalpel!"

Nine days later he went to his local heart specialist, who knew his medical history, for a previously arranged check-up, and who said in surprise, "Your blood pressure is *very* good! Everything looks very good. What did you do?"\*

Dr. H. K. Puharich, M.D., speaking to a symposium of the Academy of Parapsychology and Medicine† on his studies of the Brazilian healer, Arigo, discussed what he would consider the qualities of a "complete healer". "Speaking as an M.D. myself," he said, "we mostly patch things up. I think it is because we don't have a complete philosophy of medicine . . . We don't have the model before us of the complete healer."

He would look for the following characteristics :

(1) The ability to diagnose illness, not by ordering fifty blood tests and twenty X-rays but by looking at the patient, if the patient

\* Personal letter, August 18, 1972.

† Puharich, Andrija, M.D., "The Work of the Brazilian Healer, Arigo" Paper prepared for Academy of Parapsychology and Medicine Symposium, October 30, 1971.

is present, and if not present to use some intermediary contact with the individual.

(2) Healing by laying-on of hands. Here he gives credit to the research work of Bernard Grad at McGill University (Montreal, Quebec) and Sister Justa Smith, Rosary Hill College, Buffalo, New York, both of whom have investigated the effect of energies leaving hands of known healers. (He might also have included Professor Tenhaeff and Gerard Croiset here.)

(3) Ability to heal himself—one of the rarest phenomena to find in a healer.

(4) Ability to use molecular medicine. (Here he refers to the work of Humphrey Osmond and Avery Hoffer who are quoted in the section, "What Others Say".) The use of chemical molecules to add to the organism, whether human or animal, which affect the organism in such a way that certain functions are modulated and are either mollified or disappear.

(5) The ability to produce anaesthesia by non-chemical means.

(6) Ability to do instant surgery. Describing Arigo's work he said, "He simply borrowed any locally available knife, usually someone's pocket-knife, and did the most fantastic and skilled surgery on the spot with that knife, and returned it to the owner after wiping it on his shirt, and went on to the next patient." He then refers to the Philippine healers (some of whom he considers fraudulent and some genuine). "They are able, and I think we have pretty good evidence for this, to part tissue without touching the skin at all by simply pointing the finger at the site to be opened and it will open."

(7) The bacterial stasis treatment. "A true healer violates every known surgical principle of antiseptis . . . he seems able to talk to the bacteria and they don't misbehave."

(8) Healing at a distance—practiced by many spiritual groups and prayer groups.

(9) The use of a spirit-guide. In the case of Arigo, identified as "Dr. Fritz".

(10) Ability to regenerate tissue.

In Dr. Puharich's opinion, Arigo exhibited seven of these abilities. He lacked the ability to heal himself, there was no evidence that he could heal at a distance and no evidence for tissue regeneration.\*

\* Arigo, an uneducated Brazilian labourer, not only became famous for his performance of so-called psychic surgery, but, according to Dr. Puharich, had an unexplained repertoire of medical terms which he used in diagnosis, and prescribed an impressive range of pharmaceuticals known only to the medical profession. He died January 11, 1971, at the age of 40, the victim of an auto accident.

### New Cancer Therapy

Despite the atmosphere of conservatism which seems to pervade much of the medical community today, many diverse approaches are explored, seeking to achieve the physical, emotional, mental and spiritual well-being of man.

Very recently a man who is in conventional medical practice has reported on his experience with some very *unconventional* ideas which indicate that bridges are being built between the physical and psychic. His holistic approach to the treatment of cancer has—in his words—“accumulated results” which cannot be ignored, even if there is no so-called “scientific proof”.

Dr. Carl Simonton, a California radiation therapist, has worked with cancer patients, instructing them in meditation programmes which are definitely related to progress in recovery. Dr. Elmer Green, who directs the psycho-physiology laboratory at the Menninger Foundation, Topeka, Kansas, said:

Dr. Simonton's approach is new and unusual. But it is getting results and that is what counts. He's highly regarded in his field. He treats the body with the co-operation of the mind.

He observed as early as 1969 when he was a resident at the University of Oregon Medical Center, that a percentage of the patients he treated were “cured” or lived longer than could possibly be expected. These patients who “beat the statistics” and confounded the doctors, he discovered, had mental attitudes which enabled them to live despite the diagnosis that their chances were nil.

Simonton says he got his insights by listening to patients, both those determined to recover and those who conversely seemed resigned to suffering and death for reasons of guilt, feelings of worthlessness or being unloved, trapped in life situations, etc.

Cancer, Dr. Simonton thinks, and there are others who would agree with him,\* can be psychologically induced, and everyone has malignant cells (cancer) in his body a number of times during his lifetime. But the immunological system of the body destroys them.

\* Dr. Gotthard Booth, New York cancer specialist, who has authored more than 50 treatises on psychosomatic medicine and the cause and treatment of cancer, told the 1972 conference of the National Association of Healers in Manchester, England, that “spiritual healing and medical therapy are not as far apart as most people think”. Cancer patients, he said, were in greater need of personal attention than others; “The importance of human support is most purely illustrated by those instances in which the spiritual healer cures those whom physicians have declared hopeless.” *Psychic News*, May 6, 1972.

The problem, as he saw it, was to mobilize the mind to support the immunological response to illness—in this case, cancer.

Briefly, the program he prescribes is thrice daily meditation for periods of 15 minutes during which the patient goes into a state of relaxation, and in that state is taught to visualize peaceful scenes; then using mental imagery to “tune in” on the cancer, to “see” the white blood cells destroying the cancerous ones, co-operating with the cobalt or radiation or other treatment to halt the disease. The patient is made *aware* of the cancer by learning all he can about it; his family or those closest to him are also educated as to the nature of the patient's medical problem and helped to lend a supportive role. But, as one interviewer observed,\* there is also the ingredient of Dr. Simonton himself, who cares about his patients and often “wants them to live more than they do”.

Dr. Simonton† started with an interest in biofeedback and says he “learned a tremendous amount from that”; he went on to take several mind development courses and took a look at salesmanship to find all he could about positive attitudes toward oneself and what one sets out to do. What he has learned about the high correlation between attitudes and response has been of great help to him in teaching his patients by giving them a “basically clear idea of how I was going to incorporate . . . my work into medicine.”

The success of Simonton's program, as cancer is understood, seems phenomenal. During his two-year study of 152 patients, 20 who were positive and co-operative showed marked relief of symptoms and dramatic improvement—some to a point where no sign of cancer is present; 65 who were non-co-operative in attitude showed no such improvement; and an in-between group, which showed general improvement and relief, included 65 who usually or always followed instructions and 2 who did not.

The attitude of the scientific community being what it is, more data seems to be required, but he has been able to present his ideas and his experience to some medical and psychiatric groups and institutions who are taking note of his work. For the parapsychologists, his efforts in enlisting the aid of the psyche to help the physical body in the treatment of so fearsome a disease as terminal cancer, hold more than casual interest. For instance, he

\* Bolen, Jean Shinoda, “In the Treatment of Cancer” A Report, *Psychic*, Vol. IV, No. 6, July/August, 1973.

† Dr. Simonton currently practices medicine in Fort Worth, Texas.

has observed that patients in a semi-conscious state have less resistance to treatment, and that the psychological environment—the understanding and support of those around the patient (not the least of whom undoubtedly is Dr. Simonton himself) is a very important factor.

Jean Bolen, writing for *Psychic* magazine, speculates: "Dr. Simonton may have some healing power himself, which, if really present, would be influencing his results." The test will be in the application of his methods by others.

In September 1973, the National Federation of Spiritual Healers announced its own cancer research project and has ready for distribution a confidential questionnaire which it hopes cancer patients, or relatives of cancer victims, will fill out so that a body of information about the disease can be acquired.

Referring to the U.S. Department of Health report that one American male in four dies of cancer, Harry Edwards, president of NFSH writes:

Why is it that a single, law-abiding normal cell changes into an abnormal, renegade, "lunatic" cell to commence the tumor? Medical science does not know. Spiritual healers claim to know . . . We declare the cause of the malignancy is not physical but psychosomatic (inner-self mind unrest and frustrations), the loss of fundamental relationships such as (in the case of a woman) desire to have children.

The questionnaire is designed to discover the character of the frustrations associated with cancer in different organs of the body. Cancer victims and their relatives who wish to cooperate can obtain the questionnaire from the Cancer Research Council, National Federation of Spiritual Healers, "Short Acres", Church Hill, Loughton, Essex, England.

### Physicians and Healers

Some physicians in the U.S. use psychics and healers to assist or supplement their work. Recently two New Jersey hospitals have allowed Ethel de Loach, a gifted healer, to treat patients who ask for her help and she is accorded the respect and co-operation of the hospital staffs.

Dr. Robert Laidlaw, a psychiatrist, often called on the famous psychic Eileen Garrett for assistance. One of the psychics mentioned in *Breakthrough to Creativity*, by Dr. Shafica Karagulla\* was employed for a time in the haematology department of a leading

\* Karagulla, Shafica, M.D., *Breakthrough to Creativity*, DeVorse, 1967.

medical center. Dr. Eileen O'Ferrell, Cincinnati, Ohio, uses psychic William Boshears to help diagnose difficult cases. "Almost without fail, he accurately describes the patient's disease. Although he has no medical knowledge, he can always tell me what's wrong. He makes suggestions and I change my therapy accordingly. I know I'll be criticized by the American Medical Association, but I don't care . . . I have no hesitation in asking him for help. I regard him as another tool in my bag."‡

Dr. C. Norman Shealy, head of the Pain Rehabilitation Center at La Crosse, Wisconsin, is an associate faculty member of the medical school of the University of Minnesota and the University of Wisconsin-LaCrosse. Three years ago, after he had read Ostrander's and Schroeder's book, *Psychic Discoveries Behind the Iron Curtain*, he was struck with the idea that sensitives could contribute much to medicine. Working in the Middle West, he had little opportunity to find psychics with whom to work, but he was not discouraged. He located a man who had trained himself to lie on a bed of nails.

To prove to himself, and to patients, that it was possible for the mind to control the intensity of pain, he taught himself to do this. Then he had Henry Rucker, a Chicago psychic, and other sensitives come to LaCrosse to see how accurately they could diagnose physical and psychological problems of patients. In a day and a half, they saw 17 of Dr. Shealy's chronic pain patients—people who had been under treatment for more than 2 years, who averaged 5 operations, who were on drugs and who had "tremendous personality problems". Besides seeing the patients in person, the sensitives were given a palmprint, a handwriting sample and astrological data for each one. They were asked to come to agreement among themselves on the condition of each patient. Checked against the medical records, the psychics' diagnosis made the impressive showing of 98 percent accuracy in personality diagnosis and 80 percent in physical diagnosis, even finding some conditions of which the doctor was unaware.

Shealy believes the medical-spiritual collaboration in treatment of the sick is promising and, in view of the worsening medical situation, necessary. Twenty-five percent of hospital beds in the U.S. are occupied by patients suffering from "complications of treatment" which, added to the estimated 80 percent of illnesses rooted in psychosomatic origins, is an indication that in many cases conventional medicine has not arrived at the fundamental causes of illness and disease.

‡ *National Enquirer*, January 7, 1973, p.3.

Little is known in the western world of oriental attitudes and methods in the area of health and sickness. However, a healing center has recently been established in Houston, Texas (1972) by Norbu Chen, an American who studied healing rituals in a Tibetan monastery for four years. He practices a number of methods of the healing art: "mental" healing, acupuncture and herbal medication, treating only those who have been pronounced incurable by doctors. He requires medical records before accepting anyone for treatment and documents each case.

"I am a mental healer," Chen insists, "not a faith healer. Faith has nothing to do with it." Chen builds up "healing energy" chanting before a small altar and at the proper moment, places his hands on the patient, appearing to force energy into the body with a tremendous exhalation of breath.

Reports of unorthodox healing procedures come from all continents, and with them a renewed interest in folklore and treatments of ancient and primitive peoples and a curiosity about whether they may have learned from experience something modern science has overlooked. On the other hand, some of the discoveries of our electronic age may have importance to this new approach.

### Biofeedback

Research in the medical uses of biofeedback has only begun. The idea behind it is simple: If psychosomatic attitudes can produce disease, why is it not possible to maintain health through proper psychosomatic attitudes which produce well-being. "Once we look at the body as part of a unified field, we may engage in 'thinking healthy,'" says Dr. Aristide Esser.\*

"Since physicians are saying these days that about 80 percent of human ailments are psychosomatic in origin, or at least have a psychosomatic component, it seems reasonable to assume that about 80 percent of our disabilities can be cured, or at least ameliorated, by the use of special training programs for psychosomatic health," Dr. Elmer Green of the Menninger Foundation told the October 1971 symposium of the Academy of Parapsychology and Medicine.

Biofeedback is training in the use of machines which monitor, by light or sound signals, levels of control of bodily functions. Autonomic functions, such as heart beat, blood pressure, muscle

\* Esser, Dr. Aristide, *Man-Environment Relations and Healing*, A paper given at the annual meeting of the American Psychiatric Association. Honolulu, Hawaii, 1973.

contractions, even brain waves, can be tuned in on by means of the amplified signals which make the individual aware of them. The blinking light or beeps merely serve to help him attain mastery of his physical body. The importance to medicine is that dysfunction, tension and bad habits which are a primary cause of many diseases may be brought under conscious control and the condition corrected or cured through the patient's awareness.

M. S. Tester, a British healer,\* discussing, "Will Electronics Help Healers?" wrote: "It does seem that if average persons could learn to control Alpha wave output simply and safely in the home (with instruments becoming available) then they could remove the cause of psychosomatic illness. People suffering from hypertension, insomnia, nervous tension and a wide range of psychosomatic illnesses resulting from the stress of modern living have poor Alpha output."

Dr. Esser† would qualify that conclusion, however. "The rather common notion that alpha wave training by use of biofeedback is beneficial in achieving a sense of well-being and relaxation has turned out to be not necessarily true," he says. "Some individuals become irritable and experience bad effects," he told a workshop at the American Psychiatric Association annual meeting. He urged open-minded investigation and evaluation of *all* types of procedures, even those which "seem exotic and unorthodox" and suggested that the Association establish a task force for such a study.

Green reported that an Indian yogi, Swami Rama, who demonstrated at the Menninger Foundation that he has fantastic ability to control body temperature, brain waves and even to stop his heart beat, took two biofeedback machines with him to India to assist in the acceleration of training young yogis "to the point where machines could no longer follow."‡

Biofeedback has not only possibilities for medical research, but is also a device which can alter states of consciousness and thereby human behaviour. In a time when drugs, psychology, sociology and government all bring forces to bear to manage and manipulate society, biofeedback can be a method by which the individual

\* Tester, M. H., "Will Electronics Help Healers?" *Two Worlds*, July, 1972.

† Esser, Aristide H., *Man-Environment Relations and Healing*, APA, 1973.

‡ Green, Dr. Elmer H., "Biofeedback for Mind-Body Self-Regulation: Healing and Creativity", Transcript of Interdisciplinary Symposium. The Academy of Parapsychology and Medicine, October 30, 1971.



himself holds the power to influence his own behaviour. It also has important similarities to the training and discipline achieved through meditation and yogic practices which enhance ESP and PK abilities.

Russell Targ, who has been experimenting with the use of machines in enabling subjects to gain voluntary control of their extrasensory perception ability, believes "it is possible to teach and enhance the phenomenon through techniques of feedback and reward, in much the same way as visceral and glandular functions are brought under volitional control".\*

### Acupuncture

A method of diagnosis and healing that originated in ancient China, is now studied by a growing number in the Western world. By inserting needles of various sizes in specific parts of the body, acupuncturists claim and have demonstrated to the satisfaction of many, that many health problems can be cured or alleviated.

Well-known persons who reported successful treatment of ailments by means of acupuncture have given impetus to the interest in acupuncture which is based on philosophical views of the Taoist religion. According to Taoism, all life is composed of the principles of *Yin* (dark, introverted, female) and *Yang* (bright, extroverted, male) and these forces must be in perfect balance in order for the body to be healthy. It is believed that certain ailments are caused by an excess of *Yang* and that acupuncture can be used to reduce the pressure and equalize the metaphysical forces. If there is too much of the *Yin* principle, moxa leaves are burned in a glass cup placed over the puncture.

Acupressure (shiatsu treatment), a medical cousin of acupuncture, uses finger and thumb pressure instead of needles applied to any of 450 points to stimulate nerve junctures, muscles and glands.

Interest in acupuncture has swept the Western world since a U.S. ping-pong team played in China, and further gained impetus following the visit of a conservative U.S. President to China, a country where acupuncture has been in use for thousands of years. Because acupuncture works in some situations, even though doctors and physicians have no satisfactory rational or scientific explanation why it should, an increasing number are investigating this "traditional practice in Chinese folk medicine of attempting to cure illness by puncturing specific areas of the skin with needles". On

\* Karlins, Marvin and Lewis M. Andrews. *Biofeedback*, Warner Books Inc., 1973.

June 23-24, 1973, Frank Z. Warren, M.D., Clinical Assistant Professor in Anaesthesiology at New York University and National director of the Acupuncture Research Society, spoke to two well-attended symposia in California on "The New Dimensions of Healing" sponsored by the recently-formed Academy of Parapsychology of Medicine. Other subjects on the symposia programmes included faith healing, biofeedback, the mind as manager of the body, new perspectives of our physical and spiritual universe, "From Parapsychology to Paraphysics" and "The Fourth State of Matter".

### Kirlian Photography

Kirlian photography, developed by Semyon and Valentina Kirlian in Russia (1939), has attracted the attention of researchers in many parts of the world. Dr. Thelma Moss and her staff at the University of California, Los Angeles; Dr. Stanley Krippner; Prof. E. Douglas Dean at the Newark (New Jersey) College of Engineering; Prof. William E. Tiller, Stanford University (California) physicist; and others have photographed the energy field around human fingers, leaves and inanimate objects.†

The Kirlians observed in their early experiments that the emanations from leaves changed in colour and brilliance when torn or injured. They also observed that their own physical states and emotions, i.e. fatigue, anger, illness, etc., affected the emanations from their fingers. Researchers have photographed hands of healers in these fields of high energy current and discovered that the energy projected during healing shows in flares of greater intensity and brilliance than those of non-healers.

Some researchers think Kirlian photography may contribute to understanding acupuncture and the human aura, but other scientists are urging caution in concluding what the photographs really show and what possibilities they hold for medical diagnosis. Prof. Tiller reports that Russian experimenters have found paths on the surface of the body along which electrical resistance is lower and that these correspond to what Chinese acupuncturists call meridians.

† Krippner, Stanley and Daniel Rubin, editors. *Galaxies of Life: The Human Aura in Acupuncture and Kirlian Photography*, Gordon and Breach, New York, 1973.

Dean, E. Douglas. *The Significance of Kirlian Photography*, *Human Dimensions*, Vol. 2, No. 1, 1973.

### The Aura

The human aura is difficult to define, yet the fact that some people can sense or see "emanations" is as old as antiquity. Evidence of this appears in paintings and statues of saints and mystics with a halo or nimbus similar to the descriptions which those who see auras have given us. The aura which some sensitives report is described as a "surround", sometimes extending a foot or more, which encompasses the entire body. Many see colours in the aura which indicate to them the state of the physical or emotional health of the individual: red indicating anger or passion; blue, religious feelings; brown, greed or avarice; green, jealousy; yellow, higher intellectual activity; grey or dull colour, illness or fatigue, etc. Furthermore, depending on the source one reads, many kinds of auras in addition to the health and emotional surround are described.

Charles Tart\* takes the position that "although there is a lot of nonsense in this area, there may be some genuine, important phenomena" and he defines the human aura as "something associated with the space immediately surrounding a target person that an observer can see".

Dr. Walter J. Kilner (1847-1920) of St. Thomas's Hospital, London, did extensive experiments investigating the aura and invented goggles with chemicals hermetically sealed between two pieces of glass, which, when a naked person was viewed by dim light before a dark background, made visible "three distinct radiations, all lying in the ultraviolet end of the spectrum".† Tart explains that the Kilner goggles which enabled one to see a "fringe" around people, created the effect because they caused "the malfunctioning of their visual system". This does not, however, explain the changes which Kilner found to take place in the extension (depth) of the emanations which he perceived with these goggles.

Charles Tart believes that the observer is an important factor in seeing the aura. Good observers—people who have most of their needs satisfied so that their needs do not interfere with their perception (people tend to see what they want to see and label it) simply report what they see. To ask if the aura is real is too simple a

\* Tart, Charles T., "Concerning the Scientific Study of the Human Aura", *Journal of the Society for Psychical Research*, Vol. 46, No. 751, March, 1972.

† Fodor, Nandor. *Encyclopaedia of Psychic Science*, University Books, 1966.

question, says Tart.† You must ask: which aura? Physical? Psychical? Psychological? The projected aura? What conditions? Real to whom? etc.

At Harold Sherman's ESP workshop at Hot Springs, Arkansas, last summer (1973), Evelyn Monahan, who has considerable psychic ability, demonstrated an aura effect during her lecture. Standing before a white screen in the dimly lighted auditorium, and inhaling deeply, she produced emanations of a moving, vapour-like glow, reminiscent of the *aurora borealis*, rising around and above her head and shoulders visible to the entire audience.

Now that more is known about energy fields of the human body because of the research and study of such scientists as Dr. Harold Burr, Yale University (U.S.), the idea of the existence of the aura does not seem so far-fetched. Moreover, since we know that the ranges of perception in individual sight, hearing, smell, etc., vary greatly, we cannot summarily say that because we have not experienced it, it does not exist. Dr Shafica Karagulla,\* a neuropsychiatrist who has made a notable contribution to parapsychology by her investigation of these energy fields, describes these extended abilities of the senses as "higher octaves of perception" which is one way of thinking about the range of abilities in individuals. She lists four fields: the energy or vital field, the emotional field, the mental field, and the "computer-like" field which "integrates the others . . . the sum total of what you are and what you might have been".

Karagulla herself does not see the aura, but relies on sensitives whose ability and integrity she respects. She has observed them clearly discern and describe the areas and effects of illness and the interchange of energy between individuals and groups. Tests and medical diagnosis later confirmed the sensitive's observations.

Through experimentation, Dr. Karagulla found that one of her most gifted subjects could identify the south pole of a magnet by the reddish haze, the north pole by the blue! The sensitive, Diane, saw force fields "around everything"—animate and inanimate. Energy fields in humans appeared to her to emanate and move in vortices on different parts of the body. Spots and colours in these vortices were the clues to the condition of the organs and the functioning of the body. Tests conducted in which the sensitive was

† Tart, Charles T., "Concerning the Scientific Study of the Human Aura", *Journal of the Society for Psychical Research*, Vol. 46, No. 751, March 1972.

\* *Psychic*, "Shafica Karagulla, M.D., in Interview", Vol. IV, No. 6, July/August, 1973.

asked to give observations on the health problems of patients in the waiting room before they had seen the doctor or undergone tests, proved so amazingly accurate that Dr. Karagulla believes that "one of these days we may devise scientific means for observing these energy fields which are a matter of daily observation to the sensitive". This could, she thinks, lead to a new technology and creativity in medicine which "hasn't really been tapped".

### SECTION G: Psychics and the Arts: Automatic Writing, Painting, Music

Creativity, an expression of the human spirit, is usually accompanied by what is euphemistically referred to as "a burst of inspiration". But what, really, is inspiration? Men and women of genius, in describing what they think happens in the production of works of literature, or art, or coming upon insights in scientific or inventive quests, speak of the intensity of the idea, the compelling nature of the thought to be constructed into form. The flash of insight, the dream, the inspiration—these are the common experiences of the geniuses who have lived among us.

#### Automatic Writing and Painting

Many of the artists and writers worked in a frenzy of creativity to set down the words, the music, the pictures which seemed to flash full-blown within their heads, or were suddenly implanted as if coming from outside themselves. Coleridge, Yeats, Shelley, Mozart, Blake, Keats, Stevenson, Tennyson, Beethoven, Chopin, as well as many a lesser light, could speak of such experiences. Scientists, too, have come upon ideas, concepts and theories in such flashes of brilliance as if someone or something worked *through* them or *in* them and they were the instruments or the channel. Niels Bohr got the construction of the atom in this way; Chester Carlson, inventor of the xerox process, felt he owed so much to "the other side" that he left a generous bequest for the pursuit of psychic research. "... it is not mine!" Blake cried (of his poetry) on his deathbed. Harriet Beecher Stowe claimed that *Uncle Tom's Cabin* was "given" to her, "I did not write it!"

Ingo Swann, a gifted American psychic artist, who has put on canvas his impressions from out-of-body experiences, said of his

\* Papers presented at *Lecture Forum Honouring the Memory of Chester F. Carlson*, Proceedings of the American Society for Psychical Research, Vol. 28, May 1969.

talent: † "... suddenly, within three months, the whole thing changed and I blossomed to have a control and mastery over paints that simply was foreign to anything one could learn in a given lifetime. It was like tending a garden for a long time in which nothing grows, and suddenly one morning the whole thing has bloomed. It was a great shock. I realized that much of it came from an accumulation of abilities learned in the past somewhere..."

The student of psychic phenomena soon discovers the existence of a large body of writings which are purported to be automatic, or as Geraldine Cummins, an automatic writer, prefers, "transmitted" messages. So completely outside of conscious effort is the so-called automatic writing that the person is unaware of what the lightly-held pen or pencil (or planchette) is putting on paper. In automatic writing, the medium is relaxed and passive and may be engaged in talking or reading. Stainton Moses became so adept that he wrote with the other hand consciously, while one hand was writing automatically. Although the automatist feels the hand and arm to be controlled, sometimes forcibly, he can will it to stop. Questions are often put to the "control" and the answers inscribed on the paper.

Psychic literature abounds with publications of materials received in this way, some of which is conceded to have considerable literary merit. The three novels and the poetry "dictated" to Mrs. John Curran, St. Louis (USA) by a "control", Patience Worth, purporting to be a 17th century country girl who lived in Dorset, England, and later emigrated to the New World, were published and received widespread attention. Mrs. Curran, a poorly-educated woman who had no previous knowledge of, nor access to, sources from which she could have secured the information and background for the novels, was the subject of intensive study by Dr. Walter Prince. He never publicly stated his conclusions or explanations of this remarkable case of automatic writing. Kenneth Walker, in his book, *The Extra-Sensory Mind*,\* puts forth a number of possible explanations, none of which he regards as a satisfactory explanation: (1) telepathy between Mrs. Curran and knowledgeable persons; (2) contact with the "collective unconscious" (Jung's theory); (3) control or possession by a discarnate spirit; (4) reincarnation, i.e., retention of memory from previous lives; (5) surfacing

† Interview, *Psychic Magazine*, March/April, 1973, Vol. IV, No. 4.

\* Walker, Kenneth. *The Extra-Sensory Mind*, Perennial Library, Harper & Row, New York, Evanston, San Francisco, London, 1972.

of the subliminal self as a secondary character in Patience Worth. The reader who is interested in this baffling case may wish to read Dr. Prince's extensive study, *The Case of Patience Worth* (see reference in appendix book list) or the recent excellent re-examination by Irving Litvag, *Singer in the Shadows: The Strange Story of Patience Worth*.

The works of Geraldine Cummins of Cork, Ireland, produced as automatic scripts, are of unusual content in that her first three: *The Scripts of Cleophas, Paul in Athens* and *The Great Days of Ephesus*, detail the history of the early Church and the activities of the Apostles from the death of Jesus through the departure of St. Paul for Athens. The writings show a familiarity with that period which historical scholars have recognized and verified. Miss Cummins, who normally wrote at a very slow pace when composing, had amazing automatic writing speed which sometimes reached 2,000 words an hour!

Of special interest to parapsychologists are her *Swan on a Black Sea* which contains the scripts obtained "through Mrs. Willett"\* (Mrs. Willett was the pseudonym adopted by Mrs. Coombes-Tennant, the highly intelligent and respected medium whose scripts contain messages from deceased founders of the Society for Psychological Research—F. W. H. Myers, Henry Sidgwick, Edmund Gurney, Professor Verrall and others) and *The Road to Immortality*, which is a compilation of communications purported to have come from F. W. H. Myers, describing the progression of the soul through eternity.

There are in existence a number of automatic scripts, many of which have been published, attributed to deceased literary greats, including such personages as Dante, Oscar Wilde, and Jack London.

Recently, Ruth Montgomery published her book, *A World Beyond*,† purportedly given to her shortly after his death by Arthur Ford, through "automatic typing". Many persons who knew Ford, however, are dubious about the source of the material, for in automatic writing, as noted in Walker's comments about Mrs. Curran, the subconscious seems to have an important role—at times a rather "free-wheeling" one. Often the material which comes through automatism is of a philosophical and discursive nature such as the scripts "dictated" presumably by the famous

\* Cummins, Geraldine, "What is Proof? Personality Evidence Through 'Automatic Writing'" — *Light*, Winter 1964, V. LXXXIV No. 3459, College of Psychic Studies, London.

† See references in this book.

Viennese psychiatrist, Dr. Karl Nowotny to a friend, Grete Schroeder shortly after his death in 1965. The content is similar to messages from guides and entities which have been taken down during trance or seance sessions. Some of these are considered classics in paranormal literature, notably the Silver Birch books, *The Seth Materials\** (Jane Roberts) and Stewart White's *The Betty Book\** and *The Unobstructed Universe.\** (An interesting accompaniment of the Seth material was the discovery of Robert Butts' talent in producing psychic portraits. A professional artist and illustrator, he has painted portraits of the "entities" and "personalities" speaking through his wife, Jane Roberts, in trance.) All these scripts deal with the mysteries and purpose of human existence, as well as descriptions of life after physical death, and such subjects as reincarnation, etc.

Critics point out that such scripts seem to contain much that wells through the subconscious, but some parapsychologists also maintain that care should be exercised not to make the subconscious a catch-all explanation for all phenomena which cannot be explained by what is presently known.

The automatic writing phenomenon has appeared even in the very young who have scribbled messages they could neither read nor understand. It is one of the more common mediumistic phenomena; those who have experienced it maintain they are powerless to direct their hands and arms, and some have reported a control so violent as to bruise the muscles. Like the Ouija board, automatic writing is a form of experimentation that is warned against for idle, frivolous or merely curious purposes, the reason being given that it is a means whereby possession by malevolent spirits can occur. Anyone who receives implausible, obscene or malicious material is urged to desist.

Aside from what would be called psychic literature, one encounters literature, old and new, with psychic themes, descriptions of ghosts and spirits, and intimations of supernatural elements entwined in the lives and fortunes of mankind. Charles Dickens, Nathaniel Hawthorne, Edgar Allen Poe, Emmanuel Swedenborg, Daniel Defoe, Robert Louis Stevenson, Oscar Wilde, William James, James Thurber, C. S. Lewis—to mention some of the authors—included episodes of what could best be described as paranormal phenomena in their works. "In retrospect," writes Jane McCormick in an article in *Psychic Magazine*. † "it is easy to

\* See references in this book.

† McCormick, Jane, "Ghosts in Literature". *Psychic*, Jan/Feb., 1972, Vol. II, No. 4, pp. 44-48.

see that literature was at least very important in the survival of interest in the paranormal—and certainly so in the minds of cultivated literate people". The Bible, old Testament and new, abounds with accounts which seem most logically explained as psychic phenomena; Shakespeare created several enduring literary ghosts; and a number of modern playwrights have profited from the fact that "spirits" make for good dramatic themes.

### Psychic Art

"All art is a bridge to the beyond. It is an urging of man's soul to a higher, better world of being. A world that we are given the command to create on earth."\*

Art, the universal language, communicates uniquely personal and individual emotions and ideas. For the purpose of our discussion, psychic art encompasses drawings, paintings and the like which are more or less conscious efforts to convey a mystical or psychic experience (such as out-of-body travel, etc.) and work which has been done in trance, or clairvoyantly in much the same way that automatic writing is produced.

Not only successful, well-known artists, but uncounted individuals, have been moved to portray (with more or less talent—and some would also admit, more or less "help from the Other Side") experiences of expanded awareness. One needs only to read biographies of artists to realize how intensely, how feverishly—almost fanatically—they drove themselves until the inspired moment was captured on paper or canvas, in clay or stone.

Some works of art, such as Ingo Swann's *Saggiarius*, are portrayals of an experience of an altered state of consciousness, a mystical experience, or an insight or awareness of cosmic proportions. They may be symbolic or surrealistic expressions of what has been "seen" or encountered. Oftentimes the work has a highly emotional content and the perceptions seem to be those of another dimension, or another world. In Remagen, Germany, Herewart von Guillaume, a publisher, showed us a collection of colorful, mandala-like drawings, a man's 15-year labor, in which he endeavoured to express his concepts of the cosmos in mathematical constructs. Such art falls well within John Dewey's *Art as an Experience* definition: "... an expansion of ourselves . . . we are carried out beyond ourselves to find ourselves."

\* Harwood, Ruth, quoted in *Cosmic Art*, an unpublished manuscript by Raymond and Lila Piper from "Cosmic Art" by Ingo Swann, *Psychic*, Jan./Feb., 1972, Vol. II, No. 4.

Of a different sort is the artistic product rendered by mediumistic means; most important, the portrait. No suitable explanation has yet come forth for the unique mediumship of May and Lizzie Bangs of Chicago, two sisters who in the 1890's and the early 1900's "precipitated" pastel-like, vivid portraits of the deceased (with one exception) for sitters who were asked to bring, but not show, photographs of the persons whose portraits they desired.

The method they used was of particular interest. Two canvases, mounted in wooden frames were placed face-to-face, with paper between them, and held against a window: an opaque blind was pulled down over them. With the light streaming through the window, the sitter was able to see the portrait "growing" and when the canvases were separated, the portrait was on the one nearest the sitter. During this time the sisters, one on each side, held the canvases. The colour on the canvas, when the paper was removed, was at first moist and somewhat greasy to the touch. The medium has not been identified: it is not pastels, charcoal, oil or water colour. It appears lightly stippled as if applied with an airbrush. The colours are fresh and lifelike. Some of them have a history of changing details, such as clothing style, additions of jewellery and opening and closing eyes. A collection of the Bangs Portraits are in the gallery at the Spiritualist camp at Chesterfield, Indiana. The portraits, however, according to Fodor,\* could not be explained and no evidence of trickery was ever discovered. The speed at which they were produced—some in as little as five minutes—and the quality of the portraits put this phenomenon in a class by itself.

One of the mediums doing portraits today, Coral Polge, of London, is among the more talented. Her drawings are produced in a manner not unlike automatic writing; the hands being guided or controlled and working at faster than normal speed. Psychic artists like Coral Polge have produced likenesses of deceased persons which are unmistakable as to the identity. The explanation is that they are able to see the subject clairvoyantly with no photograph or previous knowledge of the subject to guide them.

A promising automatic writing/drawing artist has recently appeared in England. The 18-year-old son of an architect, who until 1967 displayed no marked ability in art, has produced drawings in the style of an Elizabethan miniaturist, Isaac Oliver, the famous

\* Fodor, Nandor, *Encyclopaedia of Psychic Science*, University Books, 1966.

Albrecht Dürer, and others. Young Matthew\* says of his drawings: "I use what would be called kinetic energy, associated, I think, with my subconscious. I think Dürer works through me so that it would prove survival, though I believe my subconscious plays a larger part in it." Matthew got his first inkling that he possessed some unusual psychic qualities when poltergeist activity began occurring around him in 1967. When he permitted his hand to be used for automatic writing and drawing, he discovered that the poltergeist activities ceased.

Those who have studied paranormal phenomena are also familiar with the unexplained change or alteration which sometimes takes place in works of art. This has occurred on paintings and sculpture of Laurie Hoffman, Los Angeles,† a professional who admits that some of her work is done through automatism. "The direction did not come from somewhere outside me, but from within me. Yet often I did not know until I had completed the drawing just what it was meant to be." Faces appearing in works of art in strange, unexplained ways seem to be a characteristic of so-called psychic art. Faces have been discovered not only in works of amateurs, but even in some painted by great artists—the great Flemish artist Rubens, for example.

## Music

We are far enough removed in time from the great classical composers so that we are not likely to learn more about their sources of inspiration and genius than we already know, but Rosemary Brown's compositions and Rosemary Brown are here and now for study and investigation.

Rosemary Brown is a modest English widow who, until the music she was setting down in the styles of great composers (Liszt, Beethoven, Chopin, Grieg, Schubert, Bach and others) began to receive recognition, worked in a school kitchen in one of the poorer sections of London. A clairvoyant from childhood, she saw, when she was 7, a vision of a white-haired man who told her he would teach her music when she grew up. In 1964, the white-haired

\* *Psychic Researcher and Spiritualist Gazette*, July, 1973.

See also *The Link* by Matthew Manning, published by Colin Smythe Ltd., which is an account of his psychic experiences, including automatic writing and drawing, as well as poltergeist phenomena, and psychokinesis (PK).

† Crenshaw, James, "A Psychic Artist", *Fate Magazine*, January, 1969, Vol. 22, No. 1.

visitor, whom she said she recognized from pictures as Liszt, re-appeared and began instructing her in playing the piano, guiding her hands in improvising, and then later dictating note by note, musical compositions. Liszt was joined by others and since that time she has set down more than 400 compositions for the piano, some of which she has played for audiences on British and American television.

The style and authenticity of the compositions has been hotly debated by critics, but most agree that "you couldn't fake music like this without years of training," and Rosemary Brown's integrity and stability have been thoroughly tested and investigated by experts. Rosemary thinks,\* "He (Liszt) explained that various individual souls and groups of souls . . . are making concentrated efforts to establish communication with us. Their aims are to offer as much proof as possible that human beings are immortal and retain their individuality . . ." She reports that her other-world visitors communicate with her in English, but tend to go off into their native tongues when excited. For example, Chopin reverts to Polish, which she does not know at all. "I try to write it down phonetically . . . and a Polish friend of my daughter's translates when she can—and it makes sense."†

The music she has produced is impressive and there is much speculation as to its source. Rosalind Heywood writes,‡ ". . . Rosemary Brown seems to belong to the type of sensitive whom frustration, often artistic, drives to the automatic production of material beyond their conscious capacity," but Heywood, a psychic herself, agrees that what is happening to, or through, Rosemary Brown has not yet been accounted for.

No discussion of paranormal music should omit the amazing genius of Jesse Francis Shepard, born in England in 1848 who travelled as an infant with his parents to the U.S.A. where he grew up on the prairies of Illinois. At 19 years of age he was exhibiting clairvoyant abilities, taking piano lessons, and showing exceptional talent. At 21 he was in Paris where he quickly gained fame as an improviser on the piano as well as for a remarkable voice. He entertained in theatres and private salons of the rich

\* Brown, Rosemary. *Unfinished Symphonies*. Wm. Morrow & Co., New York, 1971.

† Robb, Stewart, Ed. *Stories from the Beyond*, Pyramid Books, New York, 1970.

‡ Heywood, Rosalind, "Notes on Rosemary Brown", *Psychical Research*, Journal of the Society for Psychical Research. London, December, 1971, Vol. 46, No. 750.

and famous from London to St. Petersburg and he led what must have been a most exciting and gratifying life. He returned to the United States in 1874, became interested in Theosophy, continued giving seances and entertaining. He was credited with singing in two voices, soprano and bass, simultaneously—a performance that bewildered and mystified his audiences. Brilliant as his musical career had been, it took second place when he turned in later years to writing under the name of Francis Grierson. His autobiographical *The Valley of the Shadows*, the story of his boyhood on the prairies, is considered his best work—an American classic. He continued his writing and his music despite reversals of his fortunes, until his death in 1927. His concerts were brilliant renditions of music in the style of the great composers who were thought to be present and directing Shepard's outpouring of incomparable music. Yet none of his improvisations was ever put on paper!\*

#### SECTION H: The Occult Life of Animals and Plants

Folklore is replete with stories of animal apparitions and the responses of animals to apparitions in human form. Much-loved pets, particularly cats and dogs, seem to figure in the majority of these reports, as if their strong attachments to their human masters and mistresses drew them back to familiar places. Nearly every issue of a U.S. magazine† which publishes personal stories of paranormal experiences, has a letter or letters from readers about phenomena in which a pet or animal has had a role. The precognitive behaviours of animals in connection with danger, death or disaster has been recorded throughout history. In Freiburg, a lovely university town at the edge of the Black Forest, Germany, is a monument to the flock of ducks that warned of the approach of bombers in World War II.‡ Not only dogs and cats, horses and birds, but even wild creatures figure in paranormal experiences.

The Psychical Research Foundation at Durham, North Carolina, has concluded that gerbils and snakes may be helpful in survival research. “. . . a pet rattlesnake reacted strongly (by assuming a

\* Gaddis, Vincent. "Jesse Shepard, *Musical Medium*", *Fate*, June, 1972, Vol. 25, No. 6.

† *Fate Magazine*, Clark Publishing Co., 500 Hyacinth Place, Highland Park, Ill. Curtis Fuller, editor.

‡ Bender, Dr. Hans. *Unser Sechster Sinn*, Deutsche Verlags-Anstalt, Stuttgart, 1971.

strike position and even striking) in a haunted room . . . Several of them reacted strongly when presented with a sealed packet of notes which had been associated with strong emotions, but did not react when presented with a control packet . . . As technique becomes refined, we hope to continue studies in which animals are used as possible detectors of the presence of theta survival agencies."\*

Animals have proved on occasions, to be the forecasters of natural catastrophes—earthquakes, floods and the like. Had those who observed the behaviour of cattle grazing along the coast before the disastrous Alaskan earthquake a few years ago known how to interpret it, some measures might have been taken for the safety of the people in the area. Several days before the quake, the cattle abandoned their grazing areas near the sea and moved to higher ground. The refusal of horses, mules and other beasts of burden to cross unsafe bridges is well-documented; the stories of heroism and devotion of dogs, often responding from some distance, to danger or death of their masters, indicates that some kind of communication or "knowledge" of events is operating.

Before World War I, a Russian neurophysiologist† in experiments with dogs, discovered that they responded to his unspoken thoughts. The Rhines at Duke University (1929) reported that a horse named Lady, which had been trained to answer questions by spelling out the answers by nosing numbered or lettered blocks, could "respond correctly" only when the experimenter or her owner knew the answers, suggesting that some kind of telepathy was at work. Dr. Karlis Osis, also at Duke at the time, conducted experiments in the 50's which showed that a human agent could influence cats to make turns in a T-maze, "supporting the notion of a telepathic link between humans and animals". An interesting observation was that the animals showed a wide difference of psi ability not unlike the range of psi ability in humans.‡

In 1968 researchers at the University of Strasbourg, France§

\* THETA, Pschical Research Foundation, Inc., Durham, North Carolina, Nos. 36/37, Fall 1971, Winter 1972.

† Randall, J. G., "Recent Experiments in Animal Parapsychology", *Journal of Society for Psychical Research*, V. 46, No. 753, Sept. 1972.

‡ Since this was written *Time* magazine (August 24, 1974) reported that Walter J. Levy had been dismissed as director of the Institute for Parapsychology, Durham, North Carolina, for manipulation of measurements in electronic experiments with rats.

§ Randall, J. G., *ibid.*

§ Meyer, Jean-Arcady, "Psi Experiments with Mice", Paper presented at Eleventh Annual Convention of the Parapsychology Association, 1968.

received the McDougall annual award for their studies with mice, in which randomized shocks were given on one or the other side of electrically-wired cages. The intent was to see if the mice might telepathically anticipate which half of the cage was to receive the shock, thus avoiding the trauma of the shock. The performance of the mice led the researchers to conclude that the mice were receiving telepathic influence from the scientists who realized that their own attitudes toward the experimental animals (which were in another laboratory across a wide hall) were somehow transmitted and affecting the responses.

American researchers, Levy and McRae\* at the Institute for Parapsychology, took up the experimental ideas of the French scientists and in more than 10,000 trials, found the mice scored from 52.8 to 54.9 per cent. They got the idea of "dis-orienting" the mice in their environment by swabbing the cages with disinfectant to obliterate the smells and changing the nests, with the result that the mice improved their scores amazingly—odds against chance rose to 50,000 to 1! corresponding to observations of humans in whom crisis situations seem to induce psi ability.

Perhaps more astonishing have been experiments of Dr. Helmut Schmidt, Levy and Andre and others with animal influence on electrical heating devices.† Schmidt placed a heat lamp coupled to a random generator in a box in an unheated garage. When the cat was out, the lamp turned "off" and "on" on a normal basis; when the cat was sleeping in the box, the lamp was "on" more often than "off".

Levy and Andre experimented with chicks under a hover equipped with a Schmidt random number generator which turned the heat off and on at night. In the morning the automatic counter showed that the heat was on during the night significantly more often than it was off. With no chicks under the hover, the normal on-off pattern resumed. Fertilized "live" eggs influenced the thermal controls in the same way. When boiled "dead" eggs were in the box, the randomizer performed in the normal pattern.

A paranormal phenomenon in the animal world is the occasional creature which evidences some of the same "genius" as the so-called idiot savants. There has been no satisfactory explanation

\* Randall, J. F., "Recent Experiments in Animal Parapsychology", *Journal of the Society for Psychical Research*, V. 46. No. 753, September, 1972.

† Randall, J. F. *ibid.*

for the mathematical feats of the famous Eberfeld horses in Germany in the 1890's.\* In all, five horses were taught addition, subtraction, multiplication and division and after four months were able, by stamping their feet, to spell out square and cube roots in answer to problems put to them. Scientists and others who studied them, took pains to rule out the possibility of mind-reading and signals by isolating their trainers and the questioners from the animals, who still were able to produce the correct answers or refuse to answer when there were no correct answers to problems.

The British pony, Black Bear of Briarcliff, displayed not only mathematical and spelling ability, but exhibited telepathic ability as well. A dog in Mannheim, Germany, learned mathematics by being present while lessons were given to a child. In the U.S., the horse Lady Wonder, taught to spell answers on a simple version of a typewriter on which she pressed the keys with her nose, demonstrated what appeared to be clairvoyance when questioned about the whereabouts of a child who had disappeared in the state of Massachusetts. She typed out, "Body in pond, near waterwheel," and a dragging of the pond some miles from the child's home yielded his body.†

The journeys of hundreds, even thousands of miles, that have been negotiated by pets to return to their homes or owners are legend. A grey tomcat‡ added a new angle to this old story recently. Taken by his family on a camping trip, "Thomas" disappeared; the family searched without success and set out for home 500 miles away. A few days later, another family camping at the park was annoyed by a grey cat that insisted on hanging around their trailer for several days. When they moved to another camp site several hundred miles away, the same grey cat emerged from the shadows as they were setting up for the night. Curious, the campers noticed that the cat wore a collar and tag. To their astonishment, the tag bore the name and address of a family who lived only a mile away from their home in Texas! Needless to say, "Thomas" was able to "hitch" a ride home.

Far out on the "edge" of the paranormal are the reported sightings of such "non-existent" creatures as the Yeti (the Abominable Snowman), the sasquatch or Big-Foot (a hairy, tall, shy humanoid creature who occasionally prowls remote settlements in

\* Fodor, Nandor, *Encyclopaedia of Psychic Science*, 1966.

† Hervey, Michael, *Strange Happenings*. Ace Books, New York, 1966.

‡ *Fate* magazine, September, 1973.



the Pacific Northwest or wooded areas in the Middlewest States). Then there are the legendary beasts—the super-wolf, the black panther, the ghostly puma, the killer-bear—larger than life, half-fantasy, half-fact, possessors of charmed lives, pursued but rarely caught, which emerge repeatedly in the news and tales of all cultures, never laid to rest. Theoretically impossible, but somehow *there*.

The phenomena involving lesser creatures with whom mankind inhabit this planet seem more plausible now in the light of recent discoveries about the nature of plants. An impressive collection of reports is now accumulating which suggests that plants, and other forms of life, are sensitive to what goes on around them.

The most extensive pioneer work under laboratory conditions has been that of Cleve Backster of New York City. Expert in the professional techniques of the polygraph (lie detector) Backster, one day in 1966, on an impulse,\* hooked the instrument to a *dracaena massangeana* plant, to see if anything registered when the plant was watered. What he got was a tracing suspiciously like that of an emotional reaction in a human being. Dipping a leaf into his morning cup of coffee produced nothing. Then he thought about getting a match to burn a leaf. The instrument registered a strong response as if the plant "felt" great anxiety.

To rule out the possibility that he himself was somehow telepathetically influencing the instrument, he constructed a series of dump dishes filled with brine shrimp. A randomizer was constructed to select six different time intervals for dumping the shrimp into boiling water when no one was present in the laboratory. The *dracaena* plant recorded a strong response at the exact moment the shrimp life was terminated.

Spurred on by these intriguing discoveries, Backster set up an experiment in which six persons in succession entered a room in which there were two plants. One of them, selected by lot, was directed to destroy one of the two plants, by tearing it out of the pot, shredding and trampling it. Backster then attached the polygraph to the survivor and sent the six suspects back into the room, one by one. When the "killer" entered, the "witness" showed an "extreme emotional reaction".

Subsequent observations in Backster's laboratory have shown that a plant responds when hot water kills bacteria in a drain pipe; when Backster accidentally cut his finger; and when he decides to return to the laboratory after leaving it. Continued experiments

with the brine shrimp indicated that the plants' responses tend to taper off with repetition as if the plant had adapted to the trauma.

Breaking or boiling a fertilized egg caused a reaction in his plants and other eggs, Backster found. (*See picture section.*) There now are references to "the Backster effect" which he, however, refers to as "primary perception at cellular level". He has switched from experiments with plants to working with simpler forms: moulds, yeasts, animal tissue, blood, human sperm, fruits and vegetables, paramecium and bacteria. For monitoring he uses the electroencephalograph (EEG) and regards it as very important to automate the experiments to remove the human element which might consciously or unconsciously contaminate the results of his study of what appears to be a communication system within animal life—a third system, hypothetically speaking—which operates in addition to the nervous system and the chemical "messenger facility".\*

Backster's discoveries have changed his outlook and his life in fundamental ways; and understandably, he has developed an affection for his plants. After all, they register his moods, his goings and comings, and seem to display an attachment for him. He has also stopped "threatening" them in his experiments and has changed from "terminating" lesser forms of life to using "rewards" of nutrients as a stimulus. Research on plants is at such an early stage that more must be done before firm conclusions can be drawn, but more experiments in this area are surfacing month by month. Dr. Aristide Esser, Rockland State Hospital, New York, has gotten similar results with plants in preliminary experiments. "When I first heard about Backster's experiments," Dr. Esser wrote, "I laughed it off. I've had to eat my words." Howard Miller, Backster's medical consultant, thinks he may have discovered a kind of "cellular consciousness". Esser thinks "there is now a certain amount of evidence, both from observation and laboratory studies, to suggest that plants may interact with human beings in ways which cannot be explained by known bio-physical mechanisms."

Among others† who have been inspired to study the so-called "Backster Effect" is Dr. Marcel Vogel, an International Business Machines (IBM) scientist, Los Gatos, California. For nearly four years, he has been attaching electronic instruments to plants and

\* Backster, Cleve. "Evidence of Primary Perception at Cellular Level in Plant and Animal Life". A Paper presented at the First International Congress of Parapsychology and Psychotronics. Prague, 1973.  
 † Tompkins, Peter and Bird C. "Love Among the Cabbages". Harper's Magazine. November, 1972.

\* Tape, lecture, Spiritual Frontiers Fellowship Conference, May, 1972.

his experience reinforces the work done by Backster. Vogel thinks plants could provide a key for scientific study of the psychic because they are a simple life form which can be a base from which to start psychic research.

Plants, he has found, have a rhythmic response "similar to the heart-beat of a human". He has experimented with "tuning in on plant vibrations" and "projecting thoughts" to them. He theorizes that concentration and love can be projected into the plant and elicit responses from it. "People are not capable of holding a thought form for a long period of time . . . it takes a trained and disciplined mind to do it consistently" in his opinion. His experiments have convinced him that "our minds are very powerful instruments" and that we should "take care in what we think".

The response of plants to thought has been seen by other scientists as a useful tool in measuring and studying telepathy and Paul Sauvin, an electronics technician and inventor,\* has constructed a device to trigger by telepathic message via a philodendron plant at his laboratory 2½ miles from his house, the ignition of an automobile in the laboratory parking lot. Two thousand miles away, a short-wave radio station in Boulder, Colorado, timed the events as occurring synchronously. Sauvin now hopes to design experiments which, using plants as a kind of transmitter for telepathic messages, will determine if the energy of ESP travels at, or faster than, the speed of light.

Both Vogel and the Russians have hit upon experiments which indicate that plant life can be sustained under certain circumstances in ways which are not yet explainable. Vogel took two leaves from a plant and placed them in separate boxes in a closet. One he ignored; to the other he directed thoughts, willing it to live and thrive, but otherwise giving it no further care. Checking after a month, the leaf that had received his "thought form" was alive and green, the other wilted and dry. A month later, the "thought form" leaf was still green and alive, "having received" Vogel explains, "energy from me". Prof. Ivan Gunar,† head of Timiyazev Academy's Laboratory for Artificial Climate, Department of Plant Physiology, reported that the Russians planted a corn stalk in a closed container without watering it for weeks. It remained, however, as healthy as the cornstalks near it which were receiving usual care. The botanists think that the plants nearby transferred

\* Tompkins, Peter and Bird C., "Love Among the Cabbages", Harper's Magazine, November, 1972.

† Tompkins, *ibid.*

water "in some way" to the "prisoner" cornstalk in the jar. The question is, HOW?

Dorothy Retallack, a physician's wife of Denver, Colorado, returned to school after she was a grandmother to get a degree in music. In an effort to relate her major in music to a course in biology she was required to take, she set out to find if music had any effect on plants. Using various kinds of music, recorded on tape, played through speakers in controlled biotronic plant chambers at Temple Buell College, she found that "acid" rock music deformed and killed plants and that they tried to grow away from the music source. Of all the music to which they were exposed, the plants "liked" Bach, East Indian and jazz best. Ravi Shankar's "Sounds of India" recording had her plants "almost embracing" the speakers.

As often the case with research, Dorothy Retallack's experiments have raised as many questions as they answered, but she is continuing to try, along with many others, to learn more about what life is. "Hopefully," she wrote, "we shall build a small bridge over to the scientific community—so they can walk back to our side on it . . . In their own way, whether through a simple, easily explained physical law, or a parapsychological phenomenon, I feel the plants were trying to tell us something about music . . ."\*

From their writings, and from incidents in the lives of Charles Darwin, Luther Burbank and George Washington Carver, it is known that they possessed a sensitivity for and understanding of plants which is corroborated by the recent findings by researchers of plant life. Burbank is reported to have told Swami Yogananda: "The secret of improved plant breeding, apart from scientific knowledge, is love." Marcel Vogel believes that a plant will thrive if talked to, admired, touched and given attention.

Possibly the most remarkable application of the ideas of Rev. Loehr and of the experimenters—Backster, Vogel et al—is a community led by the Caddys on Findhorn Bay of the North Sea on Scotland's east coast. Windswept and inhospitable as this area is known to be, a community of about a hundred souls has been able to produce wheat, vegetables and flowers of abundance and beauty on land normally fit only for gorse. The lush flowers, towering wheat and 40-pound cabbages are the result of "radiations of love put into the soil" by those who cultivate it.

The Findhorn community believes that guiding spirits tend the

\* Retallack, Dorothy. *Sound of Music*, Santa Monica, Calif.: DeVorss & Co., 1973.

welfare of the individual plants and consideration is given these spirits by leaving strips of land for them. The environment of happiness and love, say the people at Findhorn, is more important than water or soil.

The idea of spiritual communion with plant life, which is the basis of the experiment, is not too different from the beliefs of ancient peoples in nature spirits—elves, fauns and fairies—who cared for growing plant life. Regardless of how one views this idea, the former chief of the U.N. Food and Agriculture mission, could attest to the success of the Findhorn community's agricultural methods, based on harmony between man and his fellowmen and nature: ". . . the vigour, health and bloom of the plants in midwinter on land which is almost barren sand cannot be explained by the application of any known cultural methods of organic husbandry."\*

There have been, over the years, many reports of the influence of thought and prayer on plants. Dr. Robert N. Miller, former professor of Chemical Engineering at Georgia Tech, carried out an experiment in which the tips of rye plants were fastened to a sensitive transducer and recorder. The plants showed 8 times as rapid a growth rate after two well-known healers, Ambrose and Olga Worrall of Baltimore, who lived 600 miles away, prayed for the plants.†

Rev. Franklin Loehr in his book, *The Power of Prayer on Plants*, describes many experiments in which the growth rate increased as much as twenty percent when individuals or groups "prayed" for the plants in a systematic manner, "praying" being the visualization of the plants "thriving under ideal conditions".

### SECTION I: Still Farther Out

Through the years, as we have investigated what are considered unusual, far-out and unbelievable phenomena, it has been obvious that it is highly desirable to keep an open mind and be in no haste to accept or reject. This approach has two advantages: it does not prevent one from at least looking at all kinds of reports and phenomena, and may at times contribute to a better understanding of life and nature; and secondly, it makes it unnecessary for one to "eat crow", as the expression goes, and have to admit that one

\* Phone conversations with Marshall Spangler and: Tompkins, Peter and Christopher Bird, "Love Among the Cabbages". Harper's, 1972.  
† *Psychic* magazine, April, 1972.

was wrong. It does, however, require that one learns to live with uncertainty.

The phenomena encompassed by parapsychology and parapsysics comprise a far-ranging field, without adding other untestable and elusive aspects of the paranormal and unexplainable. Yet, who is to say what is "farthest out"? One soon finds that it is difficult to draw clearly defined lines as to what should be included as "psychic phenomena", parapsychology or parapsysics. We know that phenomena occur which are beyond conventional experience, "above" or "below" the perception of human sight and sound; phenomena which cut through the time and space continuum in inexplicable ways and seem to be related to energy in forms other than those studied in most classrooms and laboratories.

Reports from all parts of the world intimate that there are still other phenomena which should be investigated if we are to have a more accurate view of health, of life, and of the universe. Those investigating in these areas must *also* guard against developing their own dogmas and their own limits as to what they believe is possible.

To us, the dichotomy between science and religion appears unreal and unwarranted. It is understandable that the breach occurred during a period when less was known about the nature of life and the universe than is known today. Rather than having two conflicting or competing concepts, it is more logical to concede that what is genuine, whether from science or religion, is part of a much larger, more complicated and interesting, as well as more mystifying, universe than science or religion has been willing, generally, to admit. Whether it is called "God's plan" or the "Laws of Nature" is a matter of personal preference. The verities, which we can only partially comprehend, remain the same.

Space and the limits of our own experience obviously limit the discussion that follows. This section is written primarily to encourage the reader and student to ask questions about the quantity and quality of the evidence supportive of phenomena which are "farther out", recognizing that calling them "farther out" does not necessarily make them less likely to be valid. Astrology, Ufology, witchcraft, etc. have not been in the mainstream of our interests, but each of these areas has a body of followers, including serious scholars. Thus, who is to say that one is more important than another? Connecting links may eventually be found between many of the phenomena and beliefs considered too far out. In fact, some of the phenomena mentioned in this section may be considered less

far out than others discussed earlier. The reader must decide how to rank what follows.

### Astrology

The forerunner of the science of astronomy, astrology, no longer occupies the position of prestige it once held. The Random House Dictionary defines it as "the study that assumes, and professes to interpret the influence of the heavenly bodies on human affairs". The brief popularized horoscope columns that newspapers carry these days, purporting to describe personality and prospects for persons born under each of the twelve signs of the Zodiac, appear to us as so much nonsense. But that is not to say that there are not planetary and cosmic influences on our lives. We have known level-headed, well-educated people who have had detailed astrological charts prepared which have been amazingly accurate and meaningful, including precognitive information.

There seems to be some empirical evidence that good astrologers who have been thorough students of how the positions and relationships of the planets (macrocosm) correlate with the behaviour patterns of the individual (microcosm), can foretell events in their lives. Several years ago, the Institute for Parapsychology at the University of Freiburg in Germany, sent questionnaires to about 175 astrologers in Germany.\* Of that number, it was determined that about 45 seemed to have some ability to predict by means of whatever system of astrology they were using. This was followed by a more detailed questionnaire sent to the 45 and of these 15 appeared to "have something" worth investigating. Two were brought to the Institute for further detailed study and we are looking forward to the Institute's report.

"Medical astrology," a program recently developed at Astra Research Center† in Czechoslovakia by Dr. Eugen Jonas, grew out of the interest of this gynaecologist in cosmic and planetary influences on human reproduction. Using astrological information, a system pertaining to birth control, fertility periods, and precautions against conception of children with birth defects was devised which is claimed to work "as well as The Pill" for birth control, and 95 percent effective in the predetermination of the sex of the child.

\* Interview at the Institute, Freiburg.

† Schroeder, Lynn and Sheila Ostrander, *Psychic Discoveries Behind the Iron Curtain*, Prentice-Hall, New Jersey, 1970.

"Nobody," Jess Stearn\* writes, "knows for sure how astrology works" but "there are plenty of theories". The Sun, the centre of the solar system, according to astrologists, emanates psychic, mental and spiritual forces as well as light, heat, magnetism, cosmic rays, etc. These influences are also affected by the planets, depending on their configurations in relation to the Sun, the Earth and the other planets. A further influence is the movement of the solar system through the twelve signs of the Zodiac. The moment of birth is of great importance to the astrologist "casting" the individual's horoscope. Stearn quotes scientist David Williams: ". . . this moment . . . and its importance derives from the fact, scientifically demonstrated by Dr. G. R. Wait of the Department of Terrestrial Magnetism of the Carnegie Institution, Washington, D.C., that the air we breathe consists of electrically charged particles. It is believed that these particles are modified by the celestial rays effective at that instant of time and at that particular place, and hence have a profound effect upon the psychic, mental and physical bodies of the newborn infant.

"The basic heavenly pattern impressed upon these bodies at the time of birth is subject to modification by the subsequent movements of the heavenly bodies throughout the life of the individuals."

Some astrologers believe that in time astrology will modify existing religious faiths and perhaps reinforce them in presenting a comprehensive picture of a limitless universe in which every event, regardless how miniscule, is predictably part of a universal order which clearly has a guiding intelligence.

Biologists have for some time observed that solar activity and lunar phases effect the biorhythms of animal and plant life and speak of our "biological clocks", "the circadian rhythm", etc. With the advent of jet travel, many of us have become personally aware of the relationships of our physical and mental functions with the planet Earth's rotation in the solar system. When the data accumulated from the space flights has been analyzed and evaluated, we can expect to learn more about human responses—physical and mental—to drastic changes in position within a limited part of the system. Some of the intellectual and spiritual effects of the space experience of the astronauts have already made profound changes in their philosophical orientation, particularly in the case of Edgar Mitchell who has decided to make cosmic consciousness his life pursuit.

\* Stearn, Jess, *A Time For Astrology*, Coward, McCann and Geoghan, Inc., New York, 1971.

### Dowsing

Dowsing, since it has been accepted for so long a time, is not necessarily "far out" but it is often considered tangential to the core phenomena of parapsychology. In any case, it is another gift or ability possessed by certain individuals that adds to the variety and complexity of what man can do. Dowsing with a divining rod or forked twig can be traced to Biblical times. It is claimed that those who have the ability can locate underground water, minerals, buried treasure, etc.

Berthold Eric Schwarz, M.D., a psychiatrist long interested in the paranormal, did a case study in depth of Henry Gross of Biddleford, Maine, U.S.A.\* Schwarz points out that the literature on dowsing is comprehensive and controversial; he decided to study one well-known dowser rather than accumulating more statistical data, of which there is plenty. Psychiatric methodology showed that Gross was a stable individual who possessed strong confidence, or faith, in what he did and who related his "gift" to his desire to help people. "I can't use the rod for evil purposes," Gross told Schwarz. "For this reason Uranium has bothered me. I don't want to find anything that will destroy people. I want to benefit them."

Gross did not limit his ability to "on site" work. He located oil, minerals, etc. with amazing success by merely holding a dowsing rod over maps. He also developed the practice of "asking the rod questions" and thus got quantitative information pertaining to depth, flow, etc. that is difficult to explain. We must agree with Dr. Schwarz when he laments that the scientific world has paid so little attention to someone like Henry Gross, and hope that the accumulation of other inexplicable facts will contribute to greater curiosity and open-mindedness about such gifted persons.

### The Hieronymus Machine

"From all available evidence, the human race appears to be on the brink of a discovery that literally dwarfs the combined invention of the wheel, the discovery of fire, electricity and atomic energy—and it is the first piece of psionic hardware ever invented and patented. Its applicability is as vast as the universe itself—that's The Incredible Hieronymus Machine," wrote Joseph F. Goodavage in an article for *Saga* magazine.\*

\* Schwarz, Berthold Eric. *Psycho-Dynamics*, Pageant Press, Inc., New York, 1965. (Also in paperback as *A Psychiatrist Looks at ESP*, Signet Mystic Book, 1968.)

† Goodavage, Joseph F., "The Incredible Hieronymus Machine", *SAGA* magazine, September 1972 © by Gambi Publications, Inc.

Developed by T. Gesten Hieronymus, the little black box with dials, but no known source of power, similar to the De la Warr apparatus, is reported to accomplish fantastic feats even though it is denounced, ridiculed, or ignored by scientific, medical and government establishments.

Dr. William J. Hale, chief of research for the Dow Chemical Company, is reported to have photographed a blighted citrus orchard in central Florida, and to have painted on several rows of infected trees in the photo, a powerful chemical which was deadly to the invading nematodes and other insects. The photograph was then placed in a box which looked "electronic" although there was no visible source of power. The farmer was told to turn it on for two hours every morning. After a week, the trees shown in the "treated" rows in the photograph were free from parasites, while the insect destruction of the adjacent untreated rows had continued uninterrupted. Countless dead nematodes underground had been killed by some invisible force.

The *Journal of Paraphysics* (November 3, 1969) reported the extermination of termites—at a distance and without pesticides—at the Municipal Works, Rosenheim, Germany (incidentally, the same community where the poltergeist episodes occurred in Attorney Adam's office). Goodavage also reported that "The electrical system of a power plant in California experienced crippling breakdowns with no known cause until a troubleshooter inserted detailed photographs of the installation into a mysterious, box-like 'dowsing' machine. Within hours, all circuits and malfunctioning relays were back in normal operation." The writer further reported that a few drops of a woman's blood were put into the receptacle of an "odd looking electronic device" in Oxford, England. A photographic plate was put into the box and after a short period of time, the developed picture showed the profile of a woman's lower vertebrae and pelvic region and a semi-transparent human fetus.

Professor William A. Tiller, Ph.D., Chairman of the Department of Materials Science at Stanford University, Palo Alto, California, was awarded a Guggenheim Fellowship in 1970 to study at Oxford University. Among other things, he investigated radionics, an instrumental form of radiesthesia (which deals with the interaction between mind and matter and with the complete interrelationship of all things) and examined the work of Hieronymus, de la Warr and others who have developed "instruments" for diagnosis and treatment of plants, animals and humans. The British Society for Psychical Research had "exposed" the de la Warr machine in 1961. Nevertheless its use had continued and

sufficient results have been reported to challenge some scientists and to puzzle the scientific establishment. An hypothesis advanced by Frances K. Farrally, a good psychic, (and also shared by others) is that these machines are merely crutches which can assist good psychics.

### Radiesthesia and Radionics

Professor Tiller defines radiesthesia as sensitivity to radiations from any source, living or inert. As examples, he mentions: eyeless sight, clairvoyance, clairaudience, telepathy, psychometry, dowsing, etc. *Radionics* is the term applied to the instrumental form of radiesthesia. Whatever is at work seems to function effectively over long distances between operator and patient, so long as there is a spot of the patient's blood or other suitable "witness" as a link.

The basic idea of radionics, according to Tiller, is that each individual organism or material radiates and absorbs energy via a unique wave field which exhibits certain geometrical, frequency and radiation-type characteristics. An extended force field exists around all forms of matter, animate or inanimate. The theory underlying radionics is explained in greater detail by Dr. Tiller in the paper he presented for the Academy of Parapsychology and Medicine.\*

Professor R. A. McConnell, University of Pittsburgh, has taken issue with Professor Tiller's interpretations.† "The kindest thing that could be said for the de la Warr machine," he stated, in part, "is that some exceptionally psychic person, using it as a psychological crutch, might come up with true answers, just as a water dowser might get information with his forked hazel stick." So here we are, back with the enigma: What does it mean to be "psychic" and is it the object or the thought that is crucial in producing paranormal effects?

The London *Sunday Times Weekly Review* for January 7, 1973, carried a feature about division in the French scientific world over the extraordinary machine built in Bordeaux by engineer Antoine Priore. Using electro-magnetic radiation, it appears to have inhibited the growth of cancerous tissue in rats and cured sleeping sickness in mice. Under strict controls, it was found that rats and

\* Tiller, Wm. A., *Radionics, Radiesthesia and Physics*, Transcript of an Interdisciplinary Symposium, "The Varieties of Healing Experience" Academy of Parapsychology and Medicine, October 30, 1971.

† McConnell, R. A., Paper, "Parapsychology and the Occult", *Journal of the American Society for Psychical Research*, Vol. 67, No. 3, July, 1973.

mice treated with radiation from the Priore machine recovered from cancer to an amazing degree, while the control animals died.

All of this suggests that the gulf between conventional or "orthodox" medicine and the unconventional methods of healing is narrowing.

### UFO's

Many theories have been advanced as to what UFO's might be. Those concerned with military matters naturally wondered if they might be alien aircraft: others are inclined to think they are of extra-terrestrial origin; still others have the impression that they may be forms from other dimensions which materialize and dematerialize, moving into and out of the wave lengths or vibrations or frequencies perceptible to man.

Reports of sightings of UFO's became so frequent that the U.S. Air Force in 1967 awarded \$500,000 to the University of Colorado for a UFO study to be administered by the well-known physicist, Edward U. Condon. A team of physicists and psychologists assembled extensive data and made a number of field trips, but the emphasis of the study seemed to be more concerned with establishing the emotional stability or instability of those who reported the sightings than with other evidence. Two staff members left the committee, claiming the investigation was too biased. In the files they had found an internal memo stating that "the trick will be to describe the project so that to the public, it would appear a totally objective study . . . even though the study would be conducted almost exclusively by nonbelievers . . ."\* *Look* magazine ran a feature story on this memo and the general approach of the committee. When the Condon Committee's report was finally released, those who preferred to believe "there was no such thing as flying saucers" were comforted by the explanation that most of the sightings could be explained as natural phenomena.

Although the Condon investigation made at the request of the Air Force seemed to reduce the published reports of UFO's for a time, that situation did not last long. Reports have continued to come from many parts of the world, many of them attested by pilots, law enforcement officers and other reliable citizens who saw or encountered the unexplained aerial phenomena when not looking for them.

During World War II, these moving lights and objects in the sky were dubbed "foo fighters". Recently ufologists talk about a

\* *C. U. Perspective* (University of Colorado Publication) May 3, 1968.

variety of UFO's including "mother ships" which release and collect smaller ones. In addition to cigar-shaped, saucer-shaped and pear-shaped "aircraft" and "lights" it is theorized that there may be also "space animals" of varying shapes and sizes. The argument offered is that, if creatures exist in the depths of the seas under conditions once thought inhospitable to life, might not the atmosphere also have its own population of creatures visible to us, because of their different energy forms and vibrations, only under certain conditions; hence their ability to "materialize" and "dematerialize".

Generally, those having seen these unexplainable "visitors" have been reluctant to speak of the experience. But recently in Mississippi\* (USA) two shipyard workers, Charles Hickson, 42, and Calvin Parker, 18, fishing from a pier on the Pascagoula River were "scared to death" by a fish-shaped vehicle that came out of the sky and landed near them. They maintained that they were taken aboard by three strange creatures and stuck to their story under hypnosis. Dr. James Harder, University of California, who interviewed them said, "They are not unbalanced people. They're not crackpots. There was definitely something here that was not terrestrial." Dr. J. Allen Hynek, Northwestern University professor of astronomy, agreed, "There is no question in my mind that these men have had a very terrifying experience. Under no circumstances should they be ridiculed." Of the visitors, he said, "Where they are coming from and why they were here is a matter of conjecture, but the fact that they were here on this planet is beyond a reasonable doubt."

When the Condon report dismissed the bulk of UFO sightings as delusions, illusions, hallucinations or pure fabrications, Dr. Berthold E. Schwarz, a New Jersey psychiatrist, responded that "In thirteen years of private practice in which I have seen 3,391 patients in psychiatric examinations and have participated in thousands of hours of psychotherapy, I have never noted symptoms related to UFO's. Questioning other psychiatrists and checking textbooks and journals in his field, he found an "absence of UFO-like experiences in various 'nervous' and mental diseases."†

We include this French view of the dilemma of the UFO's:‡

\* UPI release published in *The Capital Times*, Madison, Wisconsin, October 15, 1973.

† Schwarz, Berthold E., M.D., "UFO's in New Jersey", *The Journal of the Medical Society of New Jersey*, August 1969, Vol. 66, No. 8.

‡ *Fate Magazine*, "French to Study UFOs" by Rho Sigma, Vol. 26, No. 5, May, 1973.

The *Gendarmerie Nationale*, the French élite national police force, announced its decision to investigate UFO reports, saying, "An élite corps does not waste its time with an investigation of things which do not exist," and commented on the \$10,000 fine and 10 year prison sentence which may be imposed on U.S. pilots who make a public report of a UFO sighting, "Why so many precautions for something that does not exist?"

Dr. Hynek, who served as a consultant to the U.S. Air Force until he was relieved of that job in 1969, has continued to write and speak on the subject and his book\* is the most authoritative reference on the subject that we have to date.

Countess Wassilko-Serecki, Vienna, advanced the idea that UFO's, at least some of them, may be life-forms which feed on pure energy "around a core or body of highly tenuous matter". Trevor James, a Los Angeles businessman, offered a collection of photographs—most of them taken in the Mojave desert—in his book, *They Live in the Sky*,† as well as his conclusions about the nature of UFO's. At this writing a growing number of people continue to observe what still remain "unexplained" if not "unidentified" flying objects.

### Paranormal Music

The summer of 1972, we were in the home of Paul and Edith Affolter-Zinner, Liestal, Switzerland, talking about the paranormal taped voice phenomenon in which we were all interested. Paul broke in to ask if we had heard paranormal music. What he proceeded to play that night had been obtained under most unusual circumstances.

Several years before, he had participated in and recorded a seance with a German medium, through whom he hoped to get further instructions from the "Other Side" for taping paranormal voices. During her trance, he had been given instructions for getting an adaptor to enable him to tune his TV set to 470 megahertz and changed from frequency to amplitude modulation at which setting entities might better be able to manifest. The information she had transmitted—how to use earth magnetism, etc. to capture the paranormal voices on tape—was beyond the

\* Hynek, J. Allen. *The UFO Experience: A Scientific Inquiry*, Regnery, 1972.

† James, Trevor, *They Live In The Sky*, New Age Publishing Co., Los Angeles.

knowledge and interests of the young clairvoyant. The instructions purported to come from Thomas Edison.

Affolter had come upon the "ethereal" music, however, quite unexpectedly. He tuned the TV set to 470 megahertz one morning and while he was in the bathroom shaving, he heard a strange "blip" sound, abruptly ending the program to which he was listening. Unidentifiable, strange "celestial" music poured from the instrument and continued for about 18 minutes when another unexpected "blip" returned the regular programme.

He discovered that this music could be obtained each day for approximately 18 minutes, with about a ten-minute shift in time, related (as he figured out) to the position of the moon. For about six months he had recorded the same music and learned that when the moon was full, or nearing full moon, the reception was best; and that for about 10 days of each month, when the moon was in its low phase, reception was poor.

Franz Seidl, the engineer from Vienna who has done extensive recording of the voice phenomenon, observes that "in the UHF band, which can be recorded through television receivers, one sometimes receives dream-like 'space music' in an energy spectrum which seems to carry ethereal sound . . . sounds of a kind never heard before and seemingly coming to us from other dimensions."

We played part of the Affolter tape as part of our presentation of the paranormal voice phenomenon at Harold Sherman's ESP Research Associates' annual workshop at Hot Springs, Arkansas, in June 1973. Three attenders came afterward to say that they too, had heard such music in their heads and were glad someone had recorded it, for it reassured them that they were not losing their sanity. One woman said she heard the music when the Northern lights (aurora borealis) displays were brightest and most active.

When we played this unusual music at Harold Sherman's 1974 workshop in Dallas, Dr. Alex Tanous, a psychic from Portland, Maine was one of the listeners. His eyes lit up with recognition. "That is music I heard on an astral trip into the past," he said. "That is music played for the funeral procession of a Pharaoh!" An interview with Dr. Tanous was taped and sent to Affolter who immediately responded that he had, at an earlier date, been informed by a musicologist that it was "ancient Egyptian (Coptic) music". Now we are eager to get opinions of other music scholars as to the identity of the music.

The music is "mind-expanding", sweeping and cascading in strange cadences, fading and welling up with impressive grandeur,

in unfamiliar melodic nuances which call up images of the sea and endless vistas. Someone, someday, may be able to tell us from where this music of the spheres comes and who are the musicians. As of now, for the Affolters and for the authors, it is another mystery. Could we have been privileged to hear what Donald Hatch Andrews entitled his book about the nature of the universe, *The Symphony of Life?*

Scott Rogo\* tells about a friend who heard "celestial music": ". . . it was incredibly beautiful, clearly superhuman, and could not possibly originate from earthly instruments or voices . . ."

People report hearing strains of music in dreams, in out-of-body experiences, and in altered states of consciousness. Rogo, who has made a study of paranormal, or psychic, or transcendental music has given the Sanskrit word, NAD, to music which is heard from no discernible source.

Dr. Guiseppe Crosa† who is director of the Genoa Psychiatric Hospital, Italy, has unusual tape recordings of music, according to an article in *Fate* magazine. He recorded a speech on yoga during the 1968 International Catholic Association of Parapsychology congress and on playing back the tape, heard in the background of a soft female voice singing a Hindu melody to the accompaniment of musical instruments.

In 1970 Dr. Crosa recorded a visit to a medium who had formerly lived in Brazil and who, in addition to her other talents, did absent healing by praying for people who sent her names, addresses, photos and descriptions of their illness. She did this at six in the evening and when her discussion with the doctor approached six o'clock, she mentioned that she would postpone her absent healing prayers until later. Fifteen days later when Crosa listened to the tape he heard what was probably another paranormal recording: groans, sobs and moaning, presumably of the sick who had to wait, were heard in the background.

Crosa mentioned this to a representative of the Philips Recording company who, thinking there were defects in the tape, presented Crosa with new, specially demagnetized tapes. With the new tapes he made several mid-afternoon recordings with the medium on which nothing unusual appeared. But in a recording of a later visit made while the medium prayed for the sick during

\* Rogo, D. Scott. *NAD: A Study of Some Unusual "Other-World" Experiences*. University Books, New Hyde Park, N.Y., 1970.

† Kigar, Paul D., "Tape Recordings From the Other Side", *Fate* Magazine, November, 1973, Vol. 26, No. 11.



her six o'clock healing prayers, "heavenly" flute and cymbal music is heard in the background whenever she speaks of Christ, and when she mentions Albert Schweitzer, strains of organ music are heard.

### Witchcraft

Witchcraft (Wicca) is an ancient, pre-Christian form of nature worship and ritual which was widespread and existed unmolested throughout most of Central Europe until late in the 15th century when the church-state governments moved to repress and eliminate it. On the continent, in England and in New England, thousands of those accused of being witches were burned at the stake. It is not unlikely that happenings which were regarded as the work of witches were manifestations of paranormal phenomena not understood at that time.

After nearly two centuries of madness of witch-hunting and burning, officialdom declared that witches and witchcraft were superstition and hocus-pocus—and that seemed to settle matters for the time at least.

Witchcraft probably never died out completely and in recent years it has emerged with the upsurge of interest in the occult. Since it is shrouded in secrecy, no accurate assessment of the numbers who believe in it and/or practice it can be made and it is understandable that misconceptions about it exist.

There are two kinds of witchcraft practiced: white, which is considered good, and black which is evil. Into the latter category would fall the Satan-worshippers and practitioners of "black magic".

Sybil Leek is probably one of the better known professed witches: she is a high priestess of a coven. She explains\* that witchcraft is a religious philosophy—a religion which recognizes that there is "something greater than man—some control and order in the world". The goal, she explains, is to be "in tune with the components of the Universe". She grants that much of the confusion and misunderstanding that exists is due to the general secrecy that surrounds the cult. A witch, she explains, is a follower of Wicca, the ancient pre-Christian occult religion—The Old Religion. Witchcraft existed side-by-side with the comparatively new religion of Christianity and fell victim to the new religion when the leaders of Christianity ceased to be content with spiritual affairs and took an interest in such material matters as land and property. At that

\* Interview with Sybil Leek, *Psychic*, November, 1969.

time, some of the witches owned vast tracts of land which were viewed with covetous eyes.

Sybil Leek, who was born in North Staffordshire, England, now lives in the United States, writing and speaking about witchcraft, astrology and other aspects of the occult. She has been a co-worker of Hans Holzer in his investigations of hauntings, lending assistance as a psychic.

All dogmas have their bright and dark aspects and witchcraft is no exception. Not everyone who has been attracted to this philosophy came with the high ideals expressed by Sybil Leek and some unstable and immature persons have become involved with covens with disastrous results.

Hans Holzer has written *The Truth About Witchcraft*; the book\* is directed toward the curious—"How to Become a Witch", "Why Do People Become Witches?" "What Exactly, is Witchcraft?" "Witchcraft in America and Britain" and "Witchcraft Related to ESP, Sex, Healing, Magic, Incantations, Spells, Devil Worship, Satanism, etc." Another book, *Witchcraft, Magic and Alchemy*† by Grillot de Givry (illustrated) has been translated from the French. It gives a detailed history of witchcraft through the centuries, and many of the practices and beliefs which undoubtedly played a part in the campaign waged against witchcraft by those who had a different set of beliefs and did not understand, or were threatened by these rival forms of behaviour.

\* Holzer, Hans, *The Truth About Witchcraft*. Doubleday, New York, 1969 (also in Pocketbook paperback edition, 1971).

† de Givry, Grillot, *Witchcraft, Magic and Alchemy*. Dover, New York, 1971.

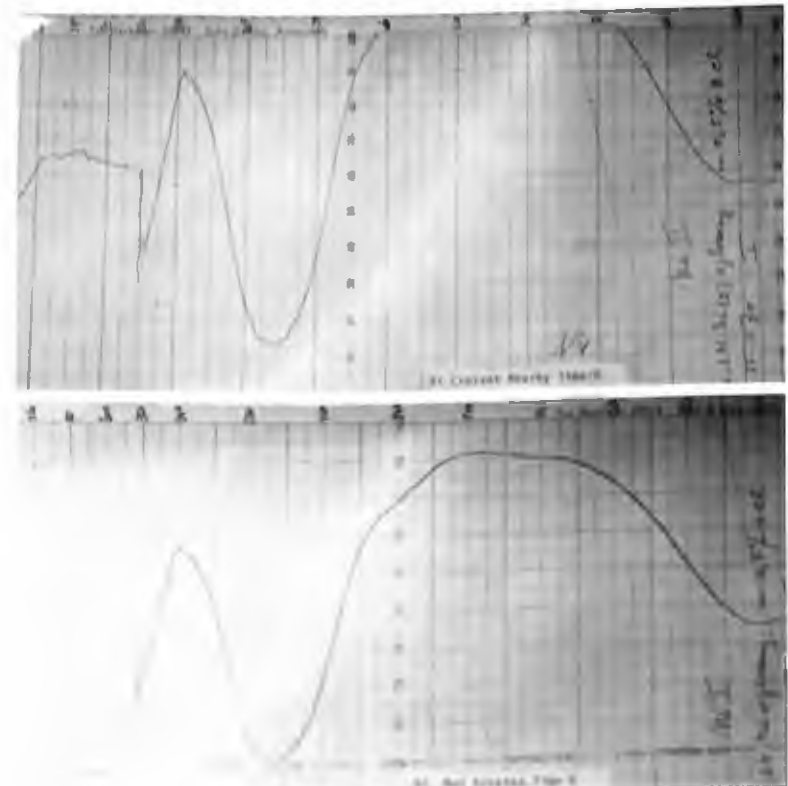
### III Photographs and Illustrations

The pictures and illustrations which follow portray graphically some of the results of laboratory tests related to psychic phenomena and also introduce the reader to some of the psychics and investigators referred to in Chapter II.



L. to R. Prof. W.H.C. Tenhaeff, Director of the Parapsychology Institute, Ruksuniversiteit, Utrecht, Holland (1953-1972); Mary Jo Uphoff; Gerard Croiset; Nicolaudia Lauwerens of the Institute; and Walter H. Uphoff.

In Holland, Croiset is well-known for his paranormal healing ability. Below are photographs of spectrophotometer tracings of light-absorption patterns of treated and untreated portions of a solution of nickel chloride. Note that the curve went off the paper in the tracing which records the  $\text{NiCl}_2$  sample which had been exposed to Croiset's "healing hands."





Dr. Konstantin Raudive, Bad Krozingen, Germany, in his laboratory where he obtained thousands of paranormal voices on tapes. His book, *Unhörbares wird Hörbar*, has been translated into several languages, including publication as *Breakthrough: An Amazing Experiment in Electronic Communication With the Dead*, by Colin Smythe Ltd., and Taplinger, U.S.A. (Dr. Raudive died September 2, 1974.)



Joe and Michael Lamoreaux, White Salmon, Washington, U.S.A., who began to experiment in spite of great skepticism, after reading Raudive's book, have recorded thousands of voices. They are shown here at their recorder — only the beginning of tedious hours of listening to and transcribing messages from "other dimensions."



Arthur Orlop, Mannheim, Germany, clairvoyant (I.), talking with Dr. Konstantin Raudive at the 1968 conference of the Parapsychological Association at the University of Freiburg, Germany.



Ena Twigg, well known British psychic, and Mary Jo Uphoff at the Twigg home in London. (See page 24)



Arthur Ford, one of America's greatest mediums, with Walter Uphoff, New York, July 1969. Ford participated in the historic TV program in Canada which convinced Bishop James Pike that his son was communicating with him through Ford. (See references to Ford in Chapter II and index.)



(l. to r.) Prof. W.H.C. Tenhaeff, Dr. Gerda Walther and Dr. Andreas Resch at the 1972 IMAGO MUNDI conference at Konigstein, Germany. Tenhaeff served as director of the parapsychology institute at the University of Utrecht, Holland; Dr. Walther, Diessen, Germany, is a pioneer scholar in parapsychology who served as secretary to Dr. Baron von Schrenck-Notzing and is author of many articles and several books; Dr. Resch, Italy, is editor of *Imago Mundi* and teaches parapsychology at Lateran University, Rome.



Erwin and Sigrun Seutemann with their son Axel, Weingarten, Germany. Fr. Seutemann, a clairvoyant, was treated by Tony Agpaoa for a congenital heart condition and since has become known for her own healing ability. She has been invited several times to Leningrad and Moscow to lecture and demonstrate. She reports that the Russians have investigated Agpaoa and found him "einwandfrei" (genuine). She has accompanied hundreds of the Philippines for treatment after they had been told their cases were hopeless.

## PARANORMALS



(Courtesy of Ambrose Worrall)

A photographer called in to take pictures at a funeral in Seattle, Washington found, when he developed the film, the face of the deceased woman hovering over the casket. At right is a photograph of a handkerchief with a scorched handprint, which is in the Dr. Hans Gerloff collection now in possession of Dr. Werner Schiebeler. According to Dr. Schiebeler, his files do not state whether it was produced by the hand of the medium or is the imprint of a "materialization."



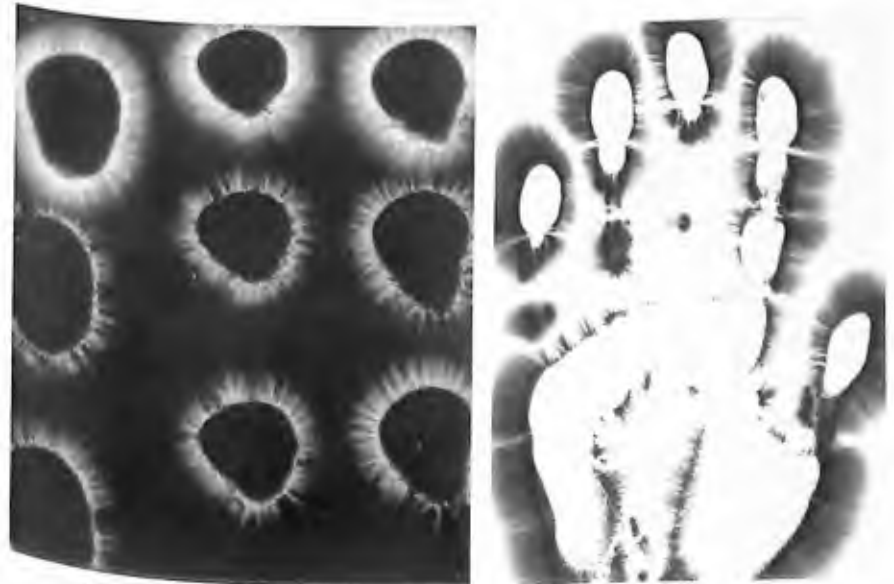
## LABORATORY INVESTIGATIONS



Dr. Werner Schiebeler and his family and a view of part of Dr. Schiebeler's laboratory at the Ravensburg (Germany) Technical College. This particular equipment was designed to measure any "paranormal" energy exerted in levitation experiments.

More widely known for investigation of paranormal activities is the Institute for Parapsychology at the University of Freiburg in South Germany, directed by Prof. Dr. Hans Bender and his staff.

## KIRLIAN PHOTOGRAPHY



The illustrations above show the Kirlian effect on two different photographic processes, when a finger or hand is surrounded by a high-voltage field. On the left Walter Uphoff attempted to alter his emotional state while he placed three fingers at intervals on a polaroid color film. On the right is a Verograph print using black-and-white film made at Aura-Electronics, Vlaardingen, Holland, while Mary Jo Uphoff concentrated on "sending healing energy" into her hand.



(E.P.S. Studios, Inc., Evanston, Illinois)

Ena Twigg, British medium addressing the 1972 Spiritual Frontiers Fellowship conference in Chicago. Seated on the platform (l. to r.) are the Rev. Canon William V. Rauscher, U.S. Senator Harold E. Hughes, Ruth Hagy Brod, Martin Ebon and Harry Twigg.

### PSI TESTS WITH ANIMALS



Dr. Karlis Osis, now Director of Research for the American Society for Psychical Research, with the cats he used in his animal telepathy experiments in the 1950's.



Part of the complicated laboratory equipment used to test ESP in mice at the University of Strasbourg, France.

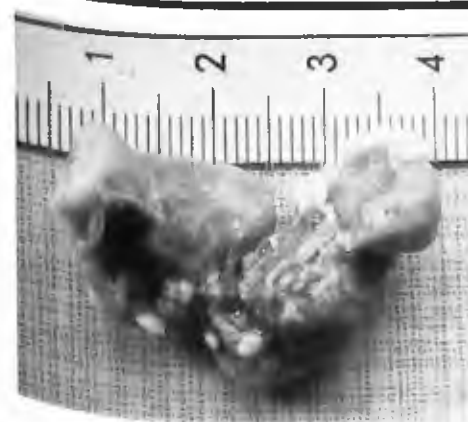
### "PSYCHIC SURGERY"



Dr. Lothar Lissner, a German-born physician from Manila, went as a skeptic to investigate "Tony" and was cured of a long-standing asthmatic condition. (See pages 109-10)

Photographs of patients undergoing treatment by Rev. Tony Agpaoa. Mr. Affolter, who flew to Baguio City, Philippines, is shown in lower picture as Tony removed a cataract. Affolter also reports being successfully treated for a tumor on his leg and a growth on his spine.

(Photos courtesy of P. Affolter-Zinner, Liestal, Switzerland.)



Prof. Werner Schiebeler, Ravensburg, Germany, together with Dr. Hans Naegeli, Zurich, Switzerland, witnessed eleven and filmed ten "psychic surgeons" in the Philippines during February-March, 1973. At left is one of Schiebeler's photos of lymph nodes removed from a woman's abdomen, February 25, 1973, by healer Virgilio Gutierrez.



In 1954, Mrs. Mason, a retired school teacher from Indiana, took the picture above with an ordinary Brownie camera. When the film was developed, paranormal figures were on it. The persons in the group picture were all mediums at the Wonewoc, Wisconsin, summer camp. (l. to r.) Mae Mass, Max Hoffman, Mrs. Julius K. Steinman, Aurelia Harder, Ramona Black, Mr. Helen Marth and R. Lee Green. The large blurred male figure was identified as the deceased father of Mrs. Harder; the stoooped female figure (side view) as the deceased wife of Mr. Green. There seem to be several small figures in the upper right hand corner of the photo. (Photo courtesy of Mrs. Rose Kress)



(Courtesy Denver Post)

Alexander Martin (r.) (1841-1929), dean of Colorado (USA) photographers in the early 1900's and termed by Sir Arthur Conan Doyle "one of the greatest spirit photographers in the world," with the famous magician Harry Houdini studying Martin's photos (1915). Houdini, who zealously exposed "fake mediums" said of Martin: "I am thoroughly convinced that he has the ability to capture the spirit world on film. I observed him closely under the most exact conditions and the results are nothing short of miraculous." (*Empire Magazine Section, Denver Post, September 12, 1971*)



(Courtesy Mrs. Myrtle White)

Paranormal photograph with "extras" taken by Alexander Martin in 1912. Mrs. Myrtle White, Denver, Colorado, who has the original, identified the small boy on the right as her former husband, with his mother, brother and uncle. The extras were identified by the adults in the photo as (l. to r.) the uncle's girl friend, an uncle and a grandmother, all deceased when the photograph was taken.



(Courtesy of Lenice Quick.)

The photograph of the author (left) was taken at the Spiritualist camp at Wonewoc, Wisconsin, in 1935. Uphoff was curious but skeptical. He could not identify the faces and hesitated showing the photo to friends. The photograph at the right was mailed to the author in 1968 with the note: "The picture . . . includes . . . my father, father-in-law and aunt who were all in spirit." The faces appearing at the top were not identified.

### SKOTOGRAPHY: "Photography Without a Camera" (See pages 60-62 of text)



Upper left: Photo courtesy of Mrs. Lillian Neuman.

Upper Right: Photo courtesy of Mrs. Mary F. Warren.

Lower Left: Photo courtesy of Mrs. Helen Campbell.

## PARANORMALS WITH POLAROID

Dr. Jule Eisenbud, Denver, Colorado, experimented extensively with Ted Serios who was able to produce paranormal pictures on polaroid film under strictly controlled conditions (*The World of Ted Serios*, Dr. Jule Eisenbud, William Morrow & Co., 1967). In Waterville, Maine, Joseph Veilleux and his sons, Fred and Richard, have since obtained hundreds of paranormal polaroid pictures, most of them with faces superimposed on a panelled wall or out-of-doors backgrounds. The pictures below are reproduced from original polaroid photos taken by Fred and Richard Veilleux on May 17-18, 1969. The paranormality of the photos is obvious. (See pages 55-60 for the description of the events related to the following photographs.) The Veilleuxs have kept detailed records of time and circumstances when paranormals are obtained.



Photo taken by Fred at 6:30 P.M., May 17, 1969 in the living room of Richard's home. Is it a picture of a man or a woman? (See text.)



Photo of Walter Uphoff taken by Fred which shows how he ordinarily looked at the time. The light spots in the photo seem to be early manifestations of paranormal "energy." See next picture.

## POLAROIDS (Continued)

During the same minute, 10:15 A.M., May 18, 1969, Richard took the polaroid picture at right. The camera was focused on Uphoff but his head is obliterated by a white "cloud" and only part of his shirt and the telephone receiver are faintly visible.



At 10:50 A.M. Fred again pointed the camera at the author with the result shown at right. Uphoff is sitting in an upholstered chair with his arms extended. The white "cloud" over the head seems about to take a definite shape.



Richard snapped another picture at 11:50 A.M. and found that Uphoff was almost completely obliterated by a still larger white "cloud." Only about an inch of his waist is still visible. Although no windows are open, there appears to be movement of the window drapes at the sides of the picture.



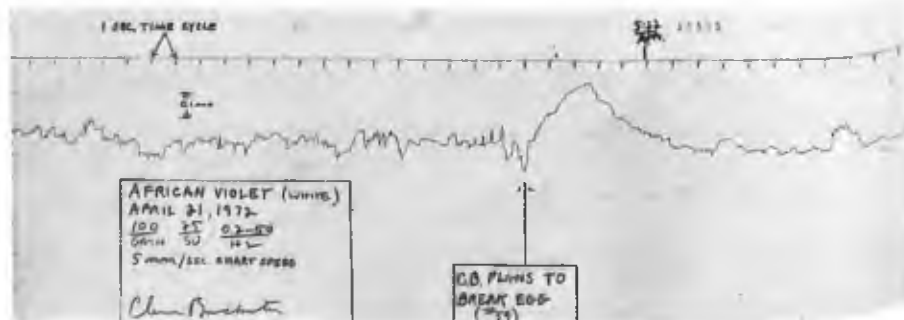
Typical of hundreds of paranormals the Veilleuxs have obtained with polaroid camera. Note the white "cloud" around the "face" which is superimposed over the children standing on the porch.





Cleve Backster, polygraph expert and scientist, whose discovery of "emotional" responses in plants was first published in *The International Journal of Parapsychology* (Winter 1968) and then in *Natural Wildlife* and other publications, has triggered widespread interest and further experiments. Backster is now pursuing experiments in what appears to be communication at the cellular level and in unicellular forms of life. (See pages 140-144)

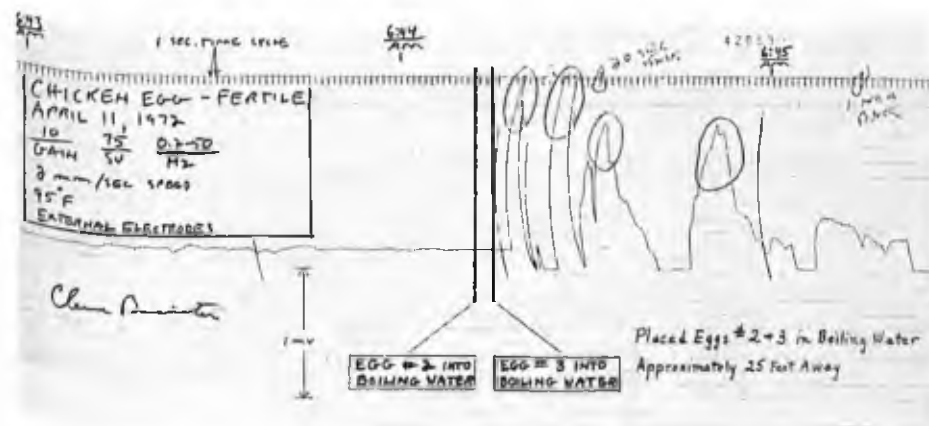
After extensive experimenting with the polygraph, Backster switched to using Electrocardiogram (EKG) and Electroencephlogram (EEG) equipment. The tracing below shows the response of an African violet plant on an EKG machine when Backster planned to break an egg.



Reproduced below are tracings Backster obtained by hooking EEG equipment to an African violet and when silver wire electrodes were inserted into a test-tube containing human spermatozoa.

The first tracing is the response of a fertilized chicken egg on the EEG machine when two other eggs were put into boiling water three seconds apart. Backster thinks that perhaps the two high and the two intermediate "peaks" were caused by the eggs.

The lower tracing shows an extreme response on the EEG machine when the donor broke the capsule and inhaled amyl nitrite, forty feet away from the test-tube containing the spermatozoa, with three rooms and closed door between.





## "The Most Remarkable Boy in Britain"

- *Daily Mail* Sept. 16, 1974

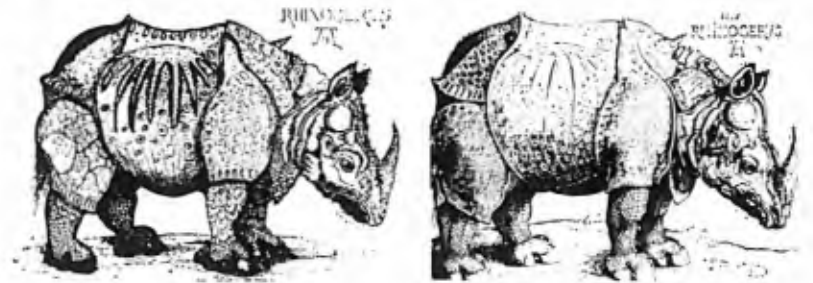
In July, 1974, twenty-one scientists — among them Nobel prize winner in Physics Dr. Brian Josephson, Dr. George Owen and leading experts in the medical, physical and psychological sciences — described Matthew Manning (born in 1955) as "the most gifted psychic available to science today." Phenomena associated with Matthew are so varied and extraordinary that more than twenty universities have applied to carry out specialized tests with him since the Toronto experiments in June and July. Among those who have seen Matthew is Dr. Hans Bender of the Parapsychology Institute at Freiburg University who admits that Matthew Manning's gifts are absolutely unique.

Most impressive are Matthew's 'automatic drawings' which duplicate with authenticity the style of old and new deceased masters, and his 'automatic writing' in languages from Arabic and Chinese to Latin and English. The most startling scientific finding, however, is a brain wave occurring during Matthews psychic activities which Joel Whitton, M.D., who carried out scientific tests has called "the RAMP FUNCTION." Matthew produces an energy which seems to be the origin of his psychic ability. Professor Brian Josephson is presently experimenting at the Cavendish Laboratories at Cambridge to ascertain how this energy of Matthew's affects the radioactive decay rate of inert matter. So far, all the scientists who have met Matthew (the authors were the first to spend a day with him after his return from Toronto) are unanimous in the verdict that Matthew Manning is undoubtedly the most gifted psychic in the Western world who will surely open new avenues for psychical research in this century.\*



One of the first phenomena associated with Matthew Manning were the 'automatic writings' of a certain Robert Webbe who during the late 17th and early 18th centuries, lived in the house occupied by Matthew's family. Among the writing were more than 500 "signatures" of Webbe's contemporaries. Here Matthew points at a brick on the outside of his house where Webbe's name and the date, 1731, appear.

\*Matthew Manning's own account is published in *The Link: The Extraordinary Gifts of a Teenage Psychic*, published by Colin Smythe, Ltd. in the U. K. and by Holt, Rinehart & Winston, Inc. in the U.S.A.



Matthew Manning draws "automatically" in the style of many great artists. Compare his "Rhinocerus" (left) with the original of Albrecht Duerer, dated 1515, now in the British Museum.

The automatic scripts in Arabic were shown by Matthew's publishers to Professor Suheil Bushrui of the American University of Beirut. This script, which Professor Bushrui classified as belonging to a most literate person, probably an academic, reads:

"Life consists of many (various) forces (powers) that live within us to the end of time . . . of the body does not frighten us because we shall all come together in the end. And death shall destroy all differences."

الحياة مكونة من قوى عديدة تسمى خلاصنا الى نهاية الزمان  
والمتروكة الحسية لا تخيفنا لاننا كلنا سنجتمع في النهاية  
والذين يتعلم جميع الفوارق .



Joel Whitton, M.D., Toronto, Canada psychiatrist, who conducted the EEG, EMG and computer experiments. (Note the bent fork)



Professor E. Douglas Dean, Newark College of Engineering, New Jersey (USA) who conducted the Kirlian photography tests with Manning.



*Annemarie Schaibel* (l.) in the office of Attorney Adam, Rosenheim, Germany, where well-documented poltergeist phenomena took place (Section II-B). A cabinet (r.) weighing more than 365 pounds was moved nearly 12 inches from a wall when poltergeist activities were at their peak.



Part of the unusual tracings recorded in the law office November 17, 1967, when Annemarie was present. Note that at 4:30 and 4:50 P.M. the needle virtually went off the tape.



(Photo by P. Brunner)

Paul Brunner, an engineer who had been called in to solve the mystery of the strange happenings at the law office, heard about another poltergeist case in the neighboring village of Nicklheim and went to investigate. He had with him a copy of *Der Spiegel* magazine which contained an article about "Spuk Forschung" (Ghost Investigation) on pages 46-49. When he got the magazine from his briefcase to show the family, who had been experiencing showers of stones, teleportation of objects and clothing, etc., in their house, he was utterly astonished to find that the two pages on which the story was printed were torn in the strange way shown above.

## IV What others say: Implications for Science and Religion

*The person to go down in history is not the one who first discovers something but the one who first has the courage to admit it.*

*Wieslaw Brudzinski*

### SECTION A: Investigators and Psychics Respond to a Questionnaire

We had an afternoon's visit with Eileen Garrett, internationally known psychic and researcher at her summer home in Le Piol, France, in September, 1969. Knowing our interest in parapsychology, she went through her address book, giving us the names and addresses of more than a hundred researchers and psychics in 18 countries. To help give the reader an over-all view of what others think, we sent a short questionnaire to a number of these contacts of Mrs. Garrett's, as well as to a representative list of other well-known investigators and writers.

We inquired about (1) their areas of special interest; (2) the types of paranormal phenomena they had studied or experienced; (3) whether they worked alone or as part of a team; (4) what, in their opinion, did findings in parapsychology imply for: psychology, psychiatry, medicine, physics, human relations, government and politics, religious institutions, etc.; and (5) which paranormal phenomena might contribute most to man's increased understanding of himself and the universe.

Well over half of the questionnaires were returned, in many cases with very interesting supplementary material. In this section we present (in alphabetical order) a summary of the comments.

*John Artley* works in the Department of Electrical Engineering at Duke University (USA). He is particularly interested in spontaneous paranormal phenomena, but prefers to think of them as non-consensus phenomena. He feels that parapsychological findings should provide some impetus for exploring the potentials available

for a more interesting human existence. The laboratory at Duke is designed to include "paranormal" occurrences.

*Maurice Barbanell*, London, a medium himself, author of books and pamphlets and editor of a weekly newspaper, *Psychic News*, and a monthly magazine *Two Worlds*, has devoted much of his lifetime to investigating and writing about the entire field of psychic phenomena. He also serves on a "Survival Joint Research Committee". He writes, "The implication that man is primarily a spiritual being who survives death is profound, and affects every aspect of human life and relationships—national and international."

*John Beloff*, Professor of Psychology at the University of Edinburgh, Scotland, is more cautious in his approach. He is interested in "any psi phenomena that can be studied experimentally and demonstrated unequivocally". He had a full-time research assistant for seven years and presently has two post-graduate students and one post-doctoral fellow working in the field whom he is supervising. It is too early, he thinks, to talk about any practical applications of parapsychology and sees its importance as primarily philosophical. Prof. Beloff is active in the Parapsychological Association and the Society for Psychical Research.

*Dr. H. C. Berendt*, Jerusalem, president of the Israel Parapsychology Society, is especially interested in psychometry, in ESP and dreams, and in chairtest experiments. (His experiments with Arthur Orlop are described in Section II-D.) His book, *Parapsychologie, Eine Einfuhrung*, (Kohlhammer Verlag, Stuttgart, 1972) presents his views in detail. He sees the findings in parapsychology as contributing to a new "Weltbild" for the natural sciences, new initiatives in psychiatry and psychology, and as an indirect influence on human relations. He adds, "The real establishment of facts in long-distance telepathy and well-controlled PK (psychokinesis) experiments should lead to a revolution in scientific thought."

*Prof. Duncan Blewett* at the University of Saskatchewan, Regina, Sask., Canada, is interested in developing an applied science of psychic energy and works with the Northern Institute for Psychronic Research. Their studies have centered on devising "psychronic generators" using individuals and the components in such a way that the group serves as a generator. "The group is thus a research instrument," he writes. "When a group achieves—or to the extent that it achieves at-one-ment or one-being—the psychic energies so provided appear to be remarkably enhanced over the energy available to each individual alone. The precise nature and

extent of this enhancement is one of the central areas of study." In his opinion, "The knowledge of how psychic energy may be applied to a range of tasks such as healing, learning, communication and psychokinetic phenomena opens a new area of the science of the mind . . . It is my belief that psychtronics will become the principal area of psychological study and application within the next two decades."

Professor Blewett quotes from the Institute's Statement of Purpose as follows:

. . . we seek to better the being conditions of all, through learning how we can work together to actualize the potentials of the psychic energy system of every individual. We seek to know the characteristics of that energy system: to understand how it operates and to know how we can apply it in solving problems, doing work and creating harmony.

*Dieter Brill*, Professor of Physics at the University of Maryland, wrote while on leave at the Max-Planck-Institut at Munich, "I consider telepathy and telekinesis as particularly interesting. It seems possible that quantum mechanics, a branch of physics whose functions are today understood only very incompletely, can have a bearing on, and profit from, the investigation of these paranormal phenomena."

*George Chapman*, Aylesbury, Bucks., England, is a trance medium. Two books, *Healing Hands*, by Hutton, and *Extraordinary Encounters* by Chapman give accounts of his discovery of his healing abilities and how Dr. William Lang, an ophthalmologist who died in 1937, works through him, in trance, diagnosing and treating those often considered beyond help by conventional medicine. Chapman who is an extraordinarily busy man merely comments: "Mediumship opens the gateway to a wider knowledge of life. I find members of all professions: psychology, medicine, physics, government, religion, etc., consult Dr. Lang."

*Dr. Robert Crookall*, Bath, England, is best known for his writings on astral projection. His active interest in parapsychology began in 1952 after he retired from the post of Principal Government Geologist. His *A Case Book on Astral Projection* has just been published by University Books, New York (USA) and Colin Smythe Ltd. is printing another of his books, *What Happens When You Die*.

"My chief contribution," he said, "is to show that Man's various levels of consciousness (normal, psychic and mystical) are dependent on corresponding levels of bodily condition (physical body, psychic or soul body and true spiritual body, respectively)."

*E. Douglas Dean*, Professor at the Newark College of Engineering (USA), is particularly interested in telepathy; using medical instruments for measuring precognition; using computer-scored tests; and psychic healing using Kirlian-photography.

On the implications of findings in parapsychology, he speculates :

- “Psychology : Eventually perhaps to measure vibrations which could be to psychology what atoms are to chemistry.  
 Psychiatry : Better understanding of transference, counter transference, dreams coming true for understanding the analytic process, and psychic healing of mental conditions.  
 Medicine : Psychic healing can help understand the physical healing process.  
 Physics : There is required another force in addition to the four known : (1) strong interaction, (2) weak interaction, (3) electromagnetic, (4) gravitational, *plus* a fifth to explain poltergeist effects, etc. It will revolutionize physics.”

Prof. Dean considers that out-of-body experiences, once they are proved, show man is more than just a body made up of atoms and molecules.

*Frederick C. Dommeyer*, Professor of Philosophy at California State University, San Jose, is particularly concerned with the history of psychical research and parapsychology, and the question of survival after bodily death, as well as reincarnation.

He serves on the professional review committee of *Psychic*, a bi-monthly magazine published in San Francisco. Prof. Dommeyer, as a philosopher, is interested in “life after death” because of its obvious relationship to religion. His interest in precognition is related to his philosophical interest in epistemology. He states, “Of course, establishing the validity of ESP and PK claims, and having them accepted by contemporary scientists would produce, in all likelihood, a revolution in the fundamental concepts of science . . . but,” he adds that he sees “no signs that these changes are likely to occur very soon, if ever, because of the difficulty parapsychologists have in controlling experiments on a basis acceptable to scientists”. He is also interested in “precognition and the determination of whether psi is a physical or a non-physical process”.

*Martin Ebon*, New York City, is a writer, researcher, lecturer and teacher. He is especially interested in crisis telepathy and paranormal healing but an examination of his long list of books indicates that his interests range the entire field of parapsychology.

In response to the question about the implications of parapsychology for other disciplines, he writes that it has implications for all, “although probably least on government and politics”.

“Parapsychology is not a science that can be isolated from the scientific community. Its phenomena certainly should be observed closely by psychology, but by other fields as well. Paranormal healing certainly cuts over into psycho-somatic medicine, to cite just one example. Poltergeist phenomena may be on the crossroads of psychology and physics.”

Ebon adds, “I am not trying to understand the Universe; I don’t think we’ve got the capacity for it—and, must man really ‘understand himself’? His aims should be more humble; not to harm others, to carry his own weight, and then—possibly—contribute to the fulfilment and betterment of those around him, starting with those he loves, and working in widening circles within the human community . . .”

*Jan Ehrenwald, M.D.*, author of *Telepathy and Medical Psychology* and *New Dimensions in Deep Analysis* is especially interested in psychotherapy, ESP in mother-child relationships, and out-of-body experiences. He feels Psi has significant implications in all of the disciplines mentioned in the questionnaire. He considers Psi a syndrome and does not contribute preferential status to any one of its modalities.

*Aristide H. Esser, M.D.*, a psychiatrist working at the Research Center, Rockland State Hospital, Orangeburg, New York, is particularly interested in telepathy, psychokinesis and precognition. He thinks that “findings in parapsychology would lead to strengthening the emerging paradigm of a transcendental relationship between man and his environment. Because of the nature of our Central Nervous System, we now understand that substantive experiencing of reality is the only way in which we “know”. Parapsychological findings confirm the “mystical” character of our position in the universe.”

Dr. Esser also serves as Associate Professor of Social Psychiatry at Pennsylvania State University and is on the board of directors of Life Energies Research Inc., a New York City-based foundation concerned with exploring the energy fields of man.

*Jarl Fahler*, Helsingfors, Finland, former president of the Finnish Society for Psychical Research; president of the Society of Hypnosis in Finland; and director of the Institute of Parapsychology in Finland, has a special interest in “experiments with ESP and psychokinesis at a distance and near at hand”. He writes, “I have

been fortunate to have the possibility to experiment with some very good mediums". He feels that all paranormal phenomena are closely inter-related and that the findings in parapsychology should be "of greatest importance" in all disciplines mentioned.

*Dr. Basil Finer*, Uppsala, Sweden, an anaesthesiologist with some training in individual and group psychotherapy, is primarily interested in the use of hypnosis in the treatment of pain, especially chronic pain. He also serves as executive secretary of the International Society for Clinical and Experimental Hypnosis. He writes, "Findings in parapsychology must affect our whole perceptual world, influencing identity, language, relationships with others, meaning of life, etc." He is interested in the possible relationship between deep hypnosis and parapsychology.

*A. G. N. Flew*, Professor of Philosophy at the University of Calgary, Alberta, Canada, writes that he is interested in the theory and implications of whatever paranormal phenomena there may be but feels it is too early to say much. "Until or unless a measure of repeatability is achieved none of the enormous possibilities can really come alive."

*Mrs. K. M. Goldney*, London, a long-time member of the British Society for Psychical Research, has been actively engaged in most kinds of psychical research: physical mediums (with Harry Price), mental mediumship, poltergeist cases, etc. Mrs. Goldney thinks there is no physical medium today who is willing to co-operate and show good faith in *satisfactory* experimental conditions: "there is no *first class* mental medium, no Mrs. Piper, or Mrs. Leonard—only 'good second-class mediums'—as our leading Spiritualist societies report to me." Mrs. Goldney feels that the expense of sittings today with even second-class mediums precludes any really worthwhile published reports, such as were Dr. Richard Hodgson's of Mrs. Piper (1889-1905). [Another casualty of inflation! WHU.]

*Alan Gould*, Psychology, University of Nottingham, is interested in most areas of the paranormal but especially in spontaneous cases and mediumistic phenomena. He sees no clear implications for other fields except perhaps insofar as ESP might be responsible for some "experimenter effects" in psychology. He thinks that "of the ostensibly paranormal phenomena, none is properly, and few are even partially understood . . ."

*Bernard Grad*, Ph.D., McGill University, Montreal, Canada, whose field is gerontology, has done considerable work in paranormal healing. His articles which have appeared in the *International*

*Journal of Parapsychology. The Journal of the American Society for Psychical Research, Corrective Psychiatry and Journal of Social Therapy; Pastoral Psychology: Journal of Pastoral Counselling*, deal with "An Unorthodox Method of Treatment on Wound Healing in Mice", "A Telekinetic Effect on Plant Growth", "Biological Effects of the Laying-on-of-Hands", "Healing by the Laying-on-of-Hands", etc. He writes: "Having worked in healing I favour this field, naturally, but it leads us nowhere to be dogmatic."

*Sir Alister Hardy*, F.R.S. Professor at Manchester College, Oxford, calls attention to articles in *Parapsychology Review* and *Psychic* which reflect his views. He is active in a New Religious Experience Research Unit at the College. In *Psychic* he is quoted:

Few features are more characteristic of the present age than the huge institutions all over the world devoted to science and technology . . . Why are there not more scientific research institutions studying spiritual awareness and religious experience? There are perhaps two main reasons. One is that today there is an increasing number of people who imagine that the very developments of science have rendered any idea of there being a spiritual element in the universe superfluous. The other reason, which is the more profound, is that many people suppose that science can have nothing to do with what we describe as religious feelings, because strictly speaking, it can only deal with what we experience through our physical sense organs and the instruments devised to assist them. Both these suppositions I believe to be false."\*

*C. W. Arendsen Hein*, M.D., an Ederween, Holland psychiatrist, is interested in "unconscious interpersonal communications by symbolic messages perceived by the inner eye, ear, etc., co-sensitivity, telepathy, level shift of consciousness in clairvoyant phenomena in psychological diagnosis". He says:

. . . psychic energy can create powerful influences as a process of constructive and destructive induction, e.g., thought forms which have an impact on other human beings, thus determining the field in which they live, the effectiveness of a healing relationship, and the potency of understanding and co-operation. All those in positions of responsibility should realize that it is their task and opportunity to use their psychic creative powers for the transmutation of negative into positive forms of these energies. Physics and religious institutions may

\* *Psychic Magazine* Interview. September, 1972. p. 24.

become more modest about their doctrines and in general every human being may expand his consciousness beyond the traditional Time-Space model.

He adds, "In this context I want to stress the fact that the terminology currently used, like *paranormal*, *extrasensory perception*, etc. is often confusing and repulsive to the scientifically-trained mind, while these phenomena are, in fact, more normal than commonly realized."

*Benson Herbert, M.Sc. B.A.* (Oxon.) of the Paraphysics Laboratory, Downton, Wiltshire, England, and editor of the *International Journal of Paraphysics*, has done much to establish contact between scientists from Eastern Europe and the West. The *Journal* reports on Soviet experiments on psychokinesis with Mrs. Kulagina, poltergeist investigations, dowsing, Kirlian photography, psychic healing, time as a carrier of telepathy etc.

*A. Hoffer, M.D., Ph.D.*, Saskatoon, Saskatchewan, Canada, wrote that he knew Eileen Garrett well and that she did much to make parapsychology respectable and to interest scientists in this area. He is president of the Huxley Institute for Biosocial Research and the Canadian Schizophrenia Foundation.

We quote from the Huxley Institute's brochure :

As defined by Linus Pauling, orthomolecular medicine is the preservation of good health and the treatment of disease by varying the concentrations in the human body of substances that are normally present in the body and are required for good health. As Pauling has written, "Death by starvation, kwashiorkor, beri-beri, scurvy, or any other deficiency disease can be averted by the provision of an adequate daily intake of carbohydrates, essential fats, proteins (including the essential amino acids), essential minerals, thiamine, ascorbic acid and other vitamins. To achieve the best of health, the rate of intake of essential foods should be such as to establish and maintain the optimum concentrations of essential molecules."

Although the Huxley Institute believes the practice of orthomolecular medicine offers the greatest hope for prevention and amelioration of disorders, all therapies and hypotheses of probable efficacy are worthy of encouragement and support.

*Arthur Koestler*, London, author of many well known books, including *The Roots of Coincidence*, writes: "Unfortunately I find it impossible to answer your questionnaire by brief statements—which would amount to over-simplifications"—a point of view we fully respect.

The fact that many others did answer, however, indicates that something, although not everything, can be said in brief statements. *Stanley Krippner*, Ph.D. is senior research associate in the Department of Psychiatry, Maimonides Medical Centre, Brooklyn, New York. He singles out telepathy as the area of the paranormal of greatest interest to him, but considers psychic healing as having most to contribute.

Krippner believes that "if humanistic psychology can encourage parapsychologists to study psychic sensitives as whole persons, it will have made an important contribution to the understanding of psi phenomena."

"Children," he suspects "may be better subjects in psi experiments than adults because children's ESP and PK have not yet been stifled by a critical society."

With Montague Ullman and Charles Honorton, Krippner's work at the Maimonides Dream laboratory pertains to experimentally-induced effects in dreams and other altered states of consciousness. *Robert W. Laidlaw, M.D.* New York City psychiatrist, who carried on many experiments with Eileen Garrett, is especially interested in the human aura and psychic healing. He is president of Life Energies Research, Inc. and formerly a trustee of the American Society for Psychical Research. LER is studying the known energies and their possible connection with the human aura and healing. "All phenomena appear to have energy components but the laws governing paranormal phenomena have not as yet been scientifically established. Thus there appear to be both known and unknown laws of energy."

Dr. Laidlaw says, "I feel that parapsychology can give deeper insights into the spiritual nature of man than can any of the other sciences. The implications of such work, therefore, are boundless."

*Thelma Moss, Ph.D.*, medical psychologist at the University of California, Los Angeles, is involved both in education and research. Her special interests include telepathy, radiation, (Kirlian) photography, energy fields, and skin vision. She has worked with a team of volunteers: Kendall Johnson, inventor of photographic apparatus and acupuncture instrumentation; Barry Taff, a gifted psychic, and a group he is "training" in bio-communication (telepathy); Jack Gray, a hypnotist; and Mary Wimberley, who is blind, on skin vision experiments. She thinks the implications for communication and for physics are revolutionary if there is evidence of time and space distortion (precognition, OOBEE). Dr. Moss made a trip to the Soviet Union to investigate Kirlian photography and

one of her collaborators has developed a modified high-energy photography system which they have used to take over 30,000 photographs which show what appears to be energy patterns emanating from parts of the human body, from leaves of plants and inanimate objects such as coins.

*Dr. Hiroshi Motoyama*, of the Institute for Religious Psychology, Tokyo, Japan, is especially interested in "Psy-physiological research of PK, ESP and precognition." He is active in the International Association for Religion and Parapsychology. He went to the Philippines with elaborate equipment to measure energy associated with psychic surgeons and was distressed when the machine "burned out" when he was attempting to measure Tony Agpaoa. Parapsychology, according to Dr. Motoyama, is interested in the relationships between higher dimensions and the physical plane, that is, mind and body. Dr. Motoyama conducts his research from the standpoint of acupuncture and Yoga chakras and nadis.

*C. W. K. Mundle*, Professor of Philosophy at University College, Bangor, North Wales, is currently president of the Society for Psychical Research. His main interest in the paranormal is theoretical. In the *Encyclopaedia of Philosophy*, he writes:

The traditional approach is to treat ESP and mediumistic communication as distinct phenomena and then to debate whether the latter can be explained in terms of the former. The question ought to be framed differently, for by any definition of ESP (except Flew's) veridical mediumistic communications that are not susceptible of a normal explanation, are cases of ESP. Even if they are also what they commonly purport to be, messages from people who have died, they must still be classed as telepathic.

*Dr. and Mrs. Carroll B. Nash*, at the Parapsychology Laboratory, St. Joseph's College, Philadelphia, Pennsylvania, are currently concentrating on cutaneous perception of color. They have also studied PK and various modalities of ESP. Prof. Nash points out that "hypnosis at a distance is particularly indicative of ESP, since the possibility of sensory cues is precluded". He refers to a French psychiatrist, Janet, who published reports of 16 successful attempts out of 22 trials of hypnosis at distances of at least 500 metres, in which the time for each trial was randomly determined. "Even post-hypnotic suggestions were carried out, such as carrying a lamp into another room and lighting it in broad daylight."

*Humphrey Osmond*, MCRP, FRC, Director of the Bureau of Research in Neurology and Psychiatry for the State of New Jersey

(Princeton). He is particularly interested in telepathic and dream phenomena. He replies: "Parapsychology at least suggests and, in my opinion, demonstrates something unique and strange about the human mind which at the moment cannot be accounted for adequately by psychology, psychiatry, medicine, physiology, human relationships, government and politics, religious institutions, etc. If these phenomena occur, they suggest that certain philosophical stances are more appropriate than others which would then have an enormous bearing upon the various fields of endeavour you described earlier. I think that the clairvoyant telepathic phenomena, and perhaps the out-of-body experiences, so well described by Celia Green, are of the utmost importance . . . The crucial issue is the light these phenomena throw upon the nature of the human mind and so upon the self concept of members of our species."

*Rev. Canon J. Pearce-Higgins*, M.A.Hon. C.F., London, is particularly interested in physical phenomena, healing, both physical and mental, poltergeists, hauntings and possession, and the relevance of psychical phenomena to religion. He has specialized in cases of hauntings and possession: he works part-time with a husband and wife team who have remarkable healing powers; "share with them a weekly clinic in London. Between us we have dealt with over 3,000 patients in 18 months, of whom about one in six were claimed 'psychic' cases," he wrote. In his opinion, "The complete failure of orthodox psychiatry to take into account the possibility of discarnate entities (NOT DEMONS) as set out in Carl Wicklund's *Thirty Years Among the Dead*, which is confirmed by my own experience of 'de-haunting' houses and people, restricts their field of utility. The theologians are almost totally ignorant of paranormal literature, without which, it seems to me, the Bible is quite inexplicable. This ignorance also renders much of their doctrinal and liturgical approach futile, especially in the more traditional forms . . ."

"Medicine is only touching the fringe of the psychosomatic approach, and its approach to paranormal healing of all sorts and in different cultures is lamentably timid. On the other hand, the weakness of so much psychic study is that it tends to be ego-centric and while the 'karmic' or judgmental aspects of eschatology set out simply 'As a man sows so shall he reap', if accepted would revolutionize society, there is little sign of this in most psychic, especially spiritualist, approaches. 'A cozy corner in heaven for ME' tends to be the main desideratum!

"Physics seems likely to give a good deal of support to the

paranormal side of research. The sort of facts which Harold Burr, Arthur Koestler and others have set out cannot but disturb orthodox materialism or behaviourism.

"Telepathy and clairvoy/aud/ience appear to imply the 'ghost in the machine' and a clairvoyant theory of perception. Out-of-the-body experiences are probably the strongest evidence for survival which we have. Psychic healing is still in its infancy and the properties of matter and its control (psychokinesis) are barely understood. We still have to account for Arigo, for dematerializations, and such like. I am not happy about the taped voices, but there seems to be a new outlook for genuine photography, thoughtography, etc.

"I believe that if the whole theory of the nature of human personality which is involved in ESP and out-of-body experiences were accepted by the churches it would produce a revival in religion."

*Canon H. L. Puxley* of Clyde River, Nova Scotia, Canada, has recently retired as Director of the Ecumenical Institute of Canada and hopes now to do more with the Toronto Society for Psychical Research. He is interested in the relationship of parapsychology to religion—particularly with healing, creation of beneficent "psychic atmosphere", telepathy, etc. He is "convinced that parapsychology can help in an understanding of the nature and methodology of prayer, including prayer healing, and of other spheres of religious activity, including worship, psychic atmosphere, etc . . ."

*Dr. K. Ramakrishna Rao*, Head of the Department of Psychology and Parapsychology, Andhra University, Waltair, India, is interested in discovering how ESP can be controlled. Since his department is called "Psychology and Parapsychology" he does not see the chasm many others see, although he adds that he considers only ESP as an established fact at present. "The evidence for PK is impressive but not conclusive," according to Dr. Rao.

*Canon William V. Rauscher*, Woodbury, New Jersey, is mainly interested in mediumistic phenomena with emphasis on survival and healing. As a leader in the Spiritual Frontiers Fellowship, Canon Rauscher writes:

"For Religion it lends another step to the direction of emphasis on an unseen dimension at work in the affairs of men. It may increase faith but should not be responsible for it. It is more of 'adding fact to faith' and the interpretation that the findings of Parapsychology have for the religious impulse in man. It is a

further exploration of man's nature that is at stake in the study of psychic and mystical experience."

*Dr. Joseph B. Rhine*. For many years an investigator of the paranormal at Duke University, is now director emeritus of a Foundation for Research on the Nature of Man (FRNM) at Durham, North Carolina. Together with his wife, Louisa Rhine and other co-workers, he continues on the research, writing and lecturing fronts. He expressed the hope that our efforts in this book "will bridge the gaps" between the researchers and the laymen.

*D. Scott Rogo*, North Hollywood, California, is involved in extensive writing about historical aspects of the paranormal and producing articles and book reviews for a number of publications. In his letter accompanying his response to the questionnaire, he expressed caution about accepting the genuineness of the Philippine "psychic surgery", claiming that he knows where the animal tissues are obtained for use in the "trickery". With the growing number of medical doctors as well as patients who are now going to the psychic healers in the Philippines and elsewhere, the facts as to whether it is genuine, fraudulent, or a combination of both should soon be established.

*W. G. Roll*, project director of the Psychical Research Foundation, Inc., Durham, North Carolina, is particularly interested in the question of human survival after bodily death, out-of-body experiences, altered states of consciousness, mediumistic studies, hauntings, poltergeists and complex-psi abilities. Roll writes, "Parapsychological findings may eventually affect the disciplines in question by providing a whole new view of man and his potential—a view which offers the keys to attaining human progress in ways never previously explored by a major portion of mankind. The institutional changes which would follow this exploration would simply reflect the new view of reality."

*Dr. F. S. Rothschild*, Jerusalem, is especially interested in theories which seek to explain ESP, precognition and psychokinesis. He has worked independently and with Dr. Berendt. He comments: "Considering the historical background of parapsychology, it appears doubtful whether it will evolve as a science able to attain increased relevance for the afore-mentioned activities and institutions, unless its phenomena can be set in the wider theoretical frame of contemporary scientific and philosophical thinking. So far, attempts to achieve this did not bear fruit, because none of the sciences, be it physics, physiology or psychology, could surmount



the problem posed by the mind-body relationship which looks at the center of all psi-phenomena.

"However, an integration of the peculiar psychophysical nature of parapsychological phenomena can be carried through in a well-substantiated way, if one ascribes to reality in its entirety, a fundamentally psychophysical character; and if one derives the processes that take their course in the world by tracing them to expressive and communicative intentions.

"Physics is no longer a prototype in this, but is superceded as a model for scientific research by semiotic—the science of sign processes, with its own concepts and methods . . . The sciences up till now can tell us what there is and was, but not what we are supposed to do about it. They can answer questions referring to data, but not those with respect to the meaning and value of life in general and human life in particular . . ."

*Abram Samuels*, Allentown, Pennsylvania, has been teaching a course on parapsychology at Cedar Crest College and currently is offering a course at the community YM-YWCA. A friend of Ena Twigg, he is especially interested in mediumship, apparitions and OOBEs and feels that OOBEs and healing can contribute most to an increased understanding of man and the universe.

*Gertrude Schmeidler*, Professor of Psychology, City College, New York, became interested in psychical research in the early 1940's while serving as a research associate at Harvard University. In 1945 she worked as research officer for the ASPR and started teaching at City College, New York. She has been involved in many ESP and PK studies. Dr. Schmeidler thinks that parapsychology can enlarge the areas of inquiry for the sciences and perhaps offer more facts as a basis for speculation for the "non-sciences". She has done extensive testing of students and found that "believers" tend to get higher ESP scores than "non-believers"—often referred to as the "sheep-goats" effect.

*Berthold Eric Schwarz, M.D.*, Montclair, New Jersey, psychiatrist and author, is interested in telepathy, paragnosts, telekinesis, Ufology, healing, dowsing, etc. He writes, "Telepathy is not an uncommon form of communication. Its dynamics are intimately related to the unconscious mind and when telepathic transactions are analyzed, they are of the utmost significance in reference to maintaining a psychophysiological equilibrium and furthering growth and personal development. No theory of the mind should fail to incorporate these facts."

Telepathy, he thinks, is the key to most, if not all psychic

phenomena. Schwarz, from his personal experience, believes that there is much telepathic communication in families and especially between parents and children, but that it has a more important role than family members are aware.

*Harold Sherman*, Mountain View, Arkansas, is a psychic and a researcher. Author of many books, he has investigated virtually the entire field of psychic phenomena. He became internationally-known in 1938 through the long-distance telepathy experiments he successfully carried out with Sir Hubert Wilkins, the Arctic explorer. He lists clairvoyance, psychometry, OOBEs, psychic healing, precognition, prophetic dreams, spirit communication, dowsing, possession, psychokinesis, etc. as his areas of interest. He writes:

"Once science is compelled to recognize the existence of ESP and its potential for extending the awareness of the human mind and man's knowledge of who and what he is, and his relation to the universe, the IMPACT upon life as we now know it cannot be calculated. The various sciences and religions will never be the same. Old concepts, many of them too limited and basically wrong, will be blown out of existence. The effect can be catastrophic in some areas, but the eventual result will be of great benefit to mankind."

*Susy Smith*, a lucid and prolific writer about psychical phenomena, is interested in all aspects of conventional parapsychology, but primarily in research attempting scientifically to prove the survival of the human soul after death. She thinks the findings of parapsychologists, when the time comes that they spend more time on such research, will "revolutionize all our religious and philosophical concepts".

As president of the Survival Research Foundation, Miss Smith is working at present on two elusive projects. She hopes eventually to get voices on tape which can be proved to have come from spirits and psychic photographs of the deceased which can be guaranteed non-fraudulent. These would be significant phenomena to demonstrate the survival of the soul.

*Chiyomatsu Tanaka*, Tokyo, Japan, is managing director of the Japan Psychic Science Association, Tokyo, and a research member of the International Association for Religion and Parapsychology. (Dr. H. Motoyama is president.) He is also a professor at the Daitoh-Bunka University and a lecturer at Soka University. He is interested in "Shinto and Kriya Yoga as ways to promote the power of supernormal, divine cognition".

"I am studying Spiritualism, Psychical Research and Para-

psychology," he wrote, "lumping them together and viewing them from an historical viewpoint. To me, the history from the beginnings of modern Spiritualism to parapsychology has been a record of intense struggle between science and religion. Parapsychology can show the limits and the historical character of science. Psi in man should enlarge the range of the field of cognition."

Charles T. Tart, Professor of Psychology, University of California, Davis, is especially interested in out-of-body experiences, altered states of consciousness and hypnosis and the dream state. In one paper he sent, he writes:

"One of the difficulties for many scientists in accepting the existence of extrasensory perception (ESP) is that it does not make sense in terms of what we know about the physical universe. By and large, we just do not have any good theories or models. I use the adjective 'good' here to mean a theory which organizes a reasonable number of observations and makes testable predictions. We do have some theories in parapsychology but they are too general, too 'cosmological' in scope. They are concerned with whether the world is a mental and physical duality or only physical, whether ESP is physical or non-physical, spiritual or material, etc. . . . They are philosophical positions rather than scientific theories."

Gerda Walther, Diessen, Germany, a prodigious scholar of the paranormal for over 50 years, served during 1928-29 as scientific secretary to Baron A. von Schrenck-Notzing, M.D. and edited some of his posthumous books. She is particularly interested in "telepathy with incarnate and discarnate, and physical phenomena". She studied a wide range of phenomena and has experienced telepathy, telekinesis (PK) and materializations. She writes, "I believe especially telepathy is of paramount importance for education, social relations of all kinds (mass psychology!) and religion." She believes that telepathy, bio-information and bio-energies (PK) will contribute most to man's increased understanding of himself and the universe.

#### SECTION B: Comments of Other Investigators

Presented here are a number of statements, some of them excerpted, which indicate what some other investigators think about developments in parapsychology, about attitudes of scientists and theologians, and about the potential implications for mankind. The quotations chosen are intended only to present some of the views in the field at this present time. Readers who want more

comprehensive background material will find a list of references and books in Chapter VII.

Aristide H. Esser and Thomas L. Etter of the Center for Study of Psychic Phenomena, Research Center, Rockland State Hospital, Orangeburg, New York:

"Our current study of the psi phenomena (telepathy, clairvoyance, precognition, psychokinesis) has convinced us of the need for renewed considerations of the basic problem in psi research. Valuable work has been done; but the experimental findings, though often startling, have failed to increase our basic understanding of man. We offer certain reasons why this may be so with suggestions as to improvement.

"Much of the research in parapsychology is hindered by an excessive preoccupation with psychology rather than with psi phenomena. The reason for this is understandable. Parapsychologists want to be accepted. Even if they are not believed, they want to be a part of scientific society. Respectability depends then on using the language and methods of psychology, especially of that part of it which apes the physical sciences—so predominantly rejecting is the attitude of contemporary American Science.

"How then should a parapsychologist regard psychology?"

"Students of human nature use psychology as a frame of reference. However, a frame of reference is a means of orientation and not a container for *all* our concepts. Among professional psychologists there are those who acknowledge that the concepts are woefully inadequate for a decent science of man. Carl Rogers, in an interview in *Psychology Today* (December, 1967) criticizes psychology as follows: 'One of the unfortunate things about psychology is that it has tried to make one great leap and become a science like physics . . .' He then offers a recommendation: 'We may have to go back and do more naturalistic observation. Out of that might grow a real psychological science, not an imitation of physics.'

"Parapsychologists must listen to such critics of official psychology in order to take from psychology what it has *learned* and not what it *proscribes*.

"There is another hindrance to the progress of parapsychology; students of the subject tend to be inhibited by a misconception of what it is to be a scientist. For instance, it is thought that science must inch arduously from fact to fact in a pre-established direction. Any student of the history of science knows better. *Speculation* is inherent in major scientific discovery. The systematic methods of

science *are* very important, and not the least of their importance is the safety which they provide for speculation. Be it wild guessing or an intuitive grasping of a basic order or a wilful juxtaposition of disparate facts—speculation must be for parapsychology today what it has been for the physical sciences. The intricate techniques of mathematical deduction and experimental method are the solidly, inch by inch accumulated body of scientific accomplishment. These give us progressively powerful means to dispatch wrong speculations and therefore free us to speculate less cautiously.

"Of course, the goal of speculation is the creation of theory. Progress in parapsychology now calls for the vigorous and bold attempt to construct a theory. This theory must explain certain 'queer' facts, the psi-phenomena. The history of science teaches us that 'queer' facts point to a misunderstanding of the commonplace; the explanation of something as strange as precognition could not help but throw new light on the most ordinary behavior of mind and matter, and create a new wealth of prospects for shaping our environment. By a new light we do not mean *more light*, but light of a *new kind*, a freed sense of how we participate in the passage of time, participate and shape time without being bound by the technological stereotypes of control."

*W. G. Roll*, Editor of *Theta*, A Bulletin for Research on the Problem of Survival After Bodily Death :

"One of the main difficulties facing the survival researcher is the necessity to find evidence for survival that cannot be explained in terms of some combination of fraud, induced hallucinations, forgotten memories, and ESP and PK on the part of the living. Research is difficult because at present so little is known about the limits of ESP and PK by the living. We know of no defining characteristics of living ESP and PK that would allow us to identify their presence or infer their absence in a given circumstance suggestive of survival.

"There is a comparable lack of concreteness in our hypotheses about that aspect of human personality which may survive. It is conceivable that memories and other parts of human personality may continue in some form without continuation of consciousness. Some cases of haunting and of object association ("psychometry") suggest this kind of survival. Although this would be survival of a kind, it would not entail any continuation of a conscious 'soul' or theta aspect (T.A.) of the deceased.

"At present, any evidence for survival could be construed simply as an especially strong form of living psi, and/or as continuation

of memories and personality traits without consciousness. Comparably, all evidence for living psi could be construed as a further manifestation of a T.A. or survivable entity that is capable of existing in conjunction with living bodies as well as apart from them. Should T.A.'s in fact exist, it would seem quite likely that they are actively involved in the production of all psi phenomena, including what we have been calling psi in the living.

"Traditionally, survival researchers have sought evidence for the existence of T.A.'s through studies of mediums, apparitions and other phenomena suggestive of survival after death, in which the basis for inferring survival was the strong quality of accurate information about the personality (e.g., through mediums) or appearance (e.g. through apparitions) of deceased individuals. Because of the possibility that such phenomena may be attributed to psi (ESP and PK) abilities of the living, we propose a programme which will focus on attempts to *detect* the presence of T.A.'s as well as to communicate with them. We will examine in detail two sets of phenomena in which the evidence for T.A.'s has a tangible—spatially and temporally discrete—aspect: out-of-body experiences (OOBE's) and hauntings."

*Bo Lozoff*, Managing Editor of *Theta*, Fall, 1972, wrote an affirmative to "Is Survival Research Relevant?" :

"At a point when Western technology stands astride its greatest achievements, Western culture seems to be in its greatest divisiveness. Paradoxes have become our way of life. John Godwin, the journalist and author, comments that 'We can get to the moon but we can't get out of Vietnam. We can quite easily exterminate most of mankind, but not the rats in our urban slums . . . We have conquered jungles and deserts but seem incapable of rendering a few square miles of city parks safe for pedestrians.' Godwin points out that 'In millions of people (this) has sparked the passionate conviction that there is a basic flaw in our entire thinking process, that we have ignored some universal truth which—if invoked—could bring order into the chaos of our achievements.' . . . The point here is to get to the root of that problem and to see in what ways it can be resolved.

"Many people find the idea of being a machine repugnant. If science were unified behind mechanism, however, we would simply have to find ways of accepting that as a fact of life. But the sciences are far from such an agreement. Modern physics especially is heading toward what James Jeans has called a 'non-mechanical reality. The universe begins to look more like a great thought than like a great machine' . . . parapsychology has already provided

weighty evidence against mechanism as a comprehensive theory of human behaviour . . . A science devoted to studying psychical phenomena, understanding them and possibly developing ways to utilize them for human good is essential to modern man. With increased resources parapsychology could become that science . . .

"Of all the efforts in parapsychology, the most important and exciting may well be survival research. In asking what will happen to man after death, of necessity we also focus on living man—on those aspects of human nature which may reach beyond his visible organism . . .

"It is easy to argue for the long-range importance of survival research. Nearly all man's basic problems stem from a common root: A lack of understanding of the nature of existence. Does man survive death? Does his mind belong to a greater, unifying consciousness? Does life have any fundamental purpose or meaning?

"Answers to these questions would profoundly affect interactions in our world and would provide the foundation for a comprehensive world view of mankind by which we might hopefully live more sanely with each other."

*Dr. Stanley R. Dean, Professor of Psychiatry, University of Florida. From letter published in *The American Journal of Psychiatry*, November, 1971 and reprinted in the *Congressional Record*, November 17, 1971 at the request of Hon. Claude Pepper, Congressman from Florida:*

"Sir. The purpose of this letter is to focus psychiatrists' attention upon a host of esoteric, poorly defined psychic phenomena loosely regarded as occult, mystical, or simply 'psi'. For psychiatric purposes a more congruent terminology is needed. I had previously suggested the word 'ultra-conscious' to designate a suprasensory, suprarational level otherwise known as cosmic consciousness, transcendental illumination, unio mystica, satori, samedhi, kairos, etc.

"The existence of the ultraconscious, especially in the Orient, has been recognized since antiquity. Miraculous healing powers have been attributed to it, and from it have sprung the highest creativity and genius known to man. Yet it has received surprisingly little attention from modern psychiatry.

"It therefore seems appropriate to propose still another world—'metapsychiatry' (cv. metaphysics)—to delimit the psychiatric ramifications of the subject. The special province of metapsychiatry would be the cogitative and scientific investigation of such diverse 'psi' categories as: mental telepathy, ESP, clairvoyance, prophecy,

precognition, premonitions, intuition, déjà vu, sixth sense, premonitory dreams, miracles, spiritualism, trances, hallucinations, hypnosis, charisma, faith healing, personal magnetism, psychedelic states, auras, psychokinesis (PK) catalepsy, graphoanalysis, tactile sight, radiaesthesia, bioluminescence, cosmobiology, etc.

"I use the words 'cogitative' and 'scientific' advisedly for many of these phenomena are adaptive not only to apodictic reasoning but also to objective research by electronic and other technological devices.

"Never has the time seemed more ripe for such research. Some countries, notably various Communist states, have instituted government supported laboratories staffed by eminent scientists. Although much of their work is classified, some astounding technological findings are described in a remarkable book by Ostrander and Schroeder. According to their impressively annotated data, Russia alone had 20 or more centres in 1967, with an annual budget approximately \$20 million.

"Having pioneered the exploration of outer cosmic space, the Russians seem determined to pioneer the penetration of inner psychic space as well. The late Leonid L. Vasiliev, first chief of the state-funded laboratory for parapsychology at the University of Leningrad, stated uncompromisingly: 'The discovery of the energy underlying ESP will be equivalent to the discovery of atomic energy'.

"It seems to me that our country will not be indifferent to such a challenge, and American psychiatry might well consider the establishment of a Task Force for Meta-psychiatry in order to determine the directions to be taken. This would provide us with an opportunity to re-examine ancient beliefs, that have remained tenaciously ubiquitous despite scientific indifference. To deride in a laboratory what one believes in a church is surely one of the supreme ironies of our age . . ."

*Dr. Gotthard Booth, M.D.,\* New York, in an address to the*

\* Dr. Booth is a New York psychiatrist who received his M.D. from the University of Munich in 1923. In a letter to the author, October 14, 1972, he writes:

"I am sending you some reprints which may answer some of your questions about the closed minds of cancer specialists and medical schools in general, and makes so many parapsychologists exaggerate their claims. It is simply the wish to *control* the trans-personal sphere of existence, and the lure of the financial and other powers they derive from either the witch hunt for cancer cells, pursued in form of cutting and burning—or on the other hand from the prestige of having extraordinary powers."

National Federation of Spiritual Healers, Manchester, England, April 29, 1972 on "The Prevention and Cure of Cancer":

"I greatly appreciate the honor of speaking tonight before the National Federation of Spiritual Healers. The invitation of Mr. Harry Edwards reached me at an auspicious moment as I had just returned from the last of three medical meetings at which I had discussed the psychological cause of the so-called spontaneous regressions of cancer. The response had been very gratifying. Experienced colleagues, American, European and Japanese, have accepted my interpretation. Thus, I can speak to you with confidence that there will be progress in the co-operation between physicians and spiritual healers.

"As you know, in the last two decades, a growing number of physicians have devoted themselves to psychosomatic cancer research. Fundamentally, even more important is the fact that even somatically oriented cancer specialists have begun to recognize that there is more to cancer than mad cells. Nine years ago *The Lancet* published a critique of 'cytologism' by Sir David Smithers, of the Royal Cancer Hospital in London. In this article, Sir David pointed out that it is biologically naive to study cells in isolation from the organism of which they form a part. He recognized that cancer cells are created by a 'disorganization of the life of the organism as a whole', that they are 'repercussions, not driving forces'. These concepts agree with the observation of many physicians who found that the disease developed in people after their lives had become disorganised following the loss of a vital personal relationship. Mr. Harry Edwards recognized the therapeutic importance of this fact. He sees cancer as a symptom of despair, and spiritual healing as 'treatment of the disease at its source'. The healer succeeds by 'stilling fears, and overcoming frustrations by substituting new directions, giving a new concept of life's functions'.

"The results of psychosomatic research are in complete agreement with these insights. Furthermore, psychosomatic research has clarified the reason why cancer patients become so deeply desperate over losses that they create their own instrument of suicide, and why the results of more physical therapy are so unpredictable. The answer to these questions provides the basis for what I have to say about the problems of prevention and cure . . ."

*Dr. Ira Progoff*, New York, founder of Dialogue House and good

friend of the psychic, Eileen Garrett, says of the Intensive Journal Program\* he founded:

"The problems of modern society are essentially human problems. One basic way to solve them, therefore, is to bring about the fuller expression of the individual potential. To enlarge the creative capacities of persons frees them for fulfilling themselves. In doing so, it frees society from such problems as poverty, racial tension, and violence.

"Many social philosophers agree with this statement in principle, but intellectual agreement is not enough. Actual experience and social programs are necessary in order that each person can evoke the potentials of his unique life. To establish an atmosphere of inner strength within the individual will eventually alter the atmosphere of tension in our civilization as a whole.

"Most people sincerely desire to break out of their old habits and patterns but they find that their psychological efforts merely take them around in circles . . . They require a method by which they can establish a continuing contact with the creative principle of life, thus bringing new power into their experience and expanding their capacities of awareness."

*Edgar D. Mitchell*, founder of the Institute of Noetic Sciences, and first to experiment with ESP in interplanetary space on the Apollo XIV lunar flight:

"My interest evolved out of a total dissatisfaction with traditional concepts of what the purpose of man is. In other words, I became very dissatisfied with traditional philosophy and theology. To me, they did not hold all the answers that they purport to hold. I knew that there had to be a better order somewhere and started a search to find something more significant. Some people that I had a great deal of respect for suggested that maybe so-called supernormal phenomena had something to offer. I was quite sceptical myself, not having put too much stock in these ideas, but I said, 'Well, let's look at it and see'.

"The more I looked at these phenomena, the more I realized that we don't understand them at all. But so many people have

\* The Intensive Journal developed by Progoff, combined with a "feed-back" method and group experiences in workshops, is based on his experience as a psychotherapist and group leader for many years, his work as Director of Research in Depth Psychology at Drew University Graduate School, as a speaker and lecturer, and his "commitment to the belief that a modern democracy can make it possible for each member of the community to experience the principle of creativity in his own life."

observed them, have had experiences they couldn't understand—experiences that frightened them and made them feel ashamed because tradition says this is something you shouldn't delve into. It just made me angry. We are supposed to be an intelligent, sophisticated society and here we are considering these experiences that millions of people have as taboo.

"I don't believe there is anything in this universe of ours that is not worthy of investigation if it pertains to human experience . . . the more I looked, the more I was convinced that these phenomena—even though they have been perverted by charlatans and given the bad name of superstition by old wives' tales and theology and by the scientific community as well—held somewhere a grain of truth that needed to be understood."\*

*Ena Twigg*, well-known British medium :

" . . . People try to tie sensitives to the wheel of continual evidence. It is essential in the first place that people receive evidence, but after that there is a whole wealth of information about many subjects that can be gained by using mediumship at other levels. The purpose of communication is to give people an idea of their true identity and the true purpose of living.

"We are trying to bring people to an understanding that they are not just flesh and bones capable of looking and seeing. The five senses go beyond that. We are much, much more, and we all have a spark of divinity within us. The more we function on a higher level of consciousness, the more attuned we become to the higher forces. Our purpose is to make men spiritually aware."†

*Eileen Garrett*, one of the greatest mediums of this century :

" . . . Whatever we undertake is for development and it must be undertaken with responsibility . . . we have to have self-respect. Never mind what anybody thinks, we must know ourselves and respect what we know. This is growth . . . we must be here for some purpose—I believe it's greater than we can ever think of . . . There must be a greater order than we can conceive of—to the whole aspect of being . . . Whether we like it or not, we have to go through with it because the experiment of being is all important to a God-head we don't even comprehend . . .

\* Interview: *Psychic Magazine* September/October, 1971.

† Twigg, Ena (with Ruth Hagy Brod), *Ena Twigg: Medium*, Hawthorne Books, Inc., New York, 1972, pp. 190-191.

" . . . Most people eventually ask, 'What have we lived for, and why have we come?' Well, I think it's because there is a greater law than we can comprehend, which to me is the responsible law.

" . . . I think most of the churches have lost this responsibility because of the hypocrisy surrounding them—talking about the spiritual on the one hand and busy with the material on the other. Even though I have met many men of God doing great work in the church, and I have also met some real pilferers. Yet perhaps we're all hypocritical enough to need an altar some place."\*

*Montague Ullman*, M.D., Maimonides Medical Centre's Dream Laboratory :

" . . . Perhaps in our efforts to gain recognition, we have made too sharp a break with our own tradition in psychical research. American parapsychology today is associated in the main with proof via the application of refined statistical methods rather than with the demonstration and study of empirical, concrete, palpable phenomena observed under carefully controlled conditions that was so characteristic of early workers in the field.

"Application of quantitative measures is a terribly important contribution, but there is also a danger—which has been realized to some extent—that the study of physical phenomena will be neglected. This has led even to a kind of disdain among some parapsychologists about recognizing the importance of studying physical effects.

"For instance, look at the failure of organized parapsychology, with a few notable exceptions, to really come to grips with the importance of the Serios-Eisenbud contribution to thoughtography. Not only did Dr. Eisenbud have a terribly difficult time with the scientific establishment, which is understandable, but he also had an equally difficult time with the parapsychological establishment.

"We have come to the realization that we are dealing with a very complicated biological, social and psychological phenomenon. I hope that our future efforts will become interdisciplinary in structure so that the physiological and biological dimensions can be explored as well as the psychological and social."†

*Prof. W. H. C. Tenhaeff*, Utrecht, Holland, Professor of Para-

\* Interview: *Psychic Magazine*, June, 1970, Vol. I, No. 6

† Interview: *Psychic Magazine*, June, 1971, Vol. II, No. 6.

psychology at the University of Utrecht :\*

"The employment of 'clairvoyants' by people who have lost something or other; or by officers of the law in order to trace thieves or murderers, is already very old and known among a number of different nations . . . Increasing interest in parapsychological research brought it about that in the years after 1945, I was repeatedly invited to deliver lectures on parapsychological topics to circles representing the Dutch law and the police."†

*Dr. Hans Bender.* Director of the Institut fuer Grenzgebiete der Psychologie, Friburg, Germany:

"A German newspaper recently carried an article on "The Sixth Sense" and asked its readers to report personal experiences. The report dealt with unusual reports such as precognitive dreams, premonitions of death, ghosts, etc. and brought nearly 2,000 letters with about 4,000 cases. Then, when the French television carried a program on ghosts and apparitions, it received 5,000 telephone calls requesting information during the period the program was on the air. From this one can see that experiences which tend to break through the trusted dimensions of reality play an important role in the consciousness of many persons."‡ (free translation.)

Julian Duguid, in *Light, A Journal of Psychic Studies*, College of Psychic Studies, London, Autumn, 1972.

"The Theology of Weights and Measures"

"In the days of Socrates and Aristotle, logic was an honourable

\* With Dr. P. A. Dietz, Prof. Tenhaeff founded the *Dutch Journal of Parapsychology* in 1928. Dr. Dietz was appointed external lecturer in parapsychology at Leyden University in 1932 and a year later Tenhaeff was appointed to a similar position at Utrecht. In 1951 Tenhaeff received a government appointment to teach the subject at the University and his appointment as "Professor of Parapsychology" at Utrecht University in 1953 was a "first" in the field. He has worked closely with Gerard Croiset, the gifted Dutch clairvoyant, and others in experiments which deserve to be translated more widely. On one of our visits to Tenhaeff, he said he had received a letter from a California clergyman saying, "I lost the keys to my car. I prayed for three days but cannot find them. Would you please ask Croiset?" When we told this story to Arthur Ford, he countered with the story about a desperate Maine farmer who had lost his hearing aid while feeding his pigs. Could Ford please help him find it?

† *Proceedings of the Parapsychological Institute*, State University of Utrecht, No. 1, December, 1960.

‡ Bender, Hans, *Telepathie, Hellsehen und Psychokinese*, R. Piper and Co., Verlag, Muenchen, 1972 (paperback).

word. It represented the highest that the human mind could reach : taking two truths and see what came out of them. This was possible because the kingdom of the gods was taken for granted, an unquestionable fact among other more worldly facts. No one questioned Socrates' *daemon*. It was the most important thing about him. As a result, and to those who still believe in the wider life, he remains immensely sensible while many modern philosophers sound sterile.

"The shift from the mystical to the material in the last 500 years has done more than alter the balance. It has founded a new theology : the theology of weights and measures. This is splendid as far as it goes. The logic of weights and measures, judged by the repeatable experiment, has made a world which would be completely unintelligible to the ancients. It is possible that it would also be unacceptable, as many of our best young minds are finding it today. The idea of spending 40 years of one's life tied to a boring process in order to buy a series of boring and unnecessary goods would have seemed to them absurd. And they might well be right.

"If only the weights and measures test had not turned into a theology, all would be comparatively well. But a number of brilliant people were so mesmerized by what they had discovered by experiment that they came to the conclusion that anything non-repeatable could not possibly be true. It could not be 'proved'. And so was not worth investigating.

"Such people, of course, tended to have no mystical intimations. They dismissed intuition as something too nebulous to be fact. There is nothing wrong with this attitude provided one does not attempt to rely on it as logic. The proposition : "I have no mystical faculty, therefore I will not bother to see if there is anything in it" is as sensible as : 'I am tone deaf, therefore, I won't go to concerts'. It is a perfectly understandable and honest approach to life.

"But the attitude : 'Because I have no intimations, therefore they don't exist', is like so much theology, monstrously selective and arrogant. Whether one believes in the psychic and spiritual is a matter of subjective experience. It is not a repeatable science like the knowledge of osmosis in trees. Intimations can fade, come back and disappear many times in a single life time.

"Happily, Aquarius, as well as bringing the discomforts of the rise of the race unconscious, is already persuading many scientists to have a look at the fringes of consciousness. Many are coming

to an open mind in these matters: giving to them the kind of faith which is necessary to any scientific experiment: the faith which says: 'Here is something unusual, something which ought not to happen if our view of things is accurate. Let us test it and, if needful, change our old way of thought.'

"When that happens on a large scale, logic will once again be one of the glories of man." (Reprinted by permission.)

Irving F. Laucks, Santa Barbara, California :

(The following letter is reprinted with permission of Mr. Laucks and *Psychic* magazine in which it appeared July 1972. Laucks who discovered and developed adhesives for plywood from soya beans, is the founder of *The Cooperators* because he was convinced after Hiroshima that man would annihilate himself if he did not eliminate war. He later came to believe that only when human nature changes can society save itself. Once mankind accepts the existence of the soul and its continuation beyond death, he believes, man's perspective of life will change, thereby ending war.)

Early man made use of the very evident energy—in his own muscles, the pull of an ox, the fall of a stream.

Not until a century ago did he find out how to use the more intangible energies like electro-magnetic and chemical.

Now at last he is beginning to glimpse the most intangible and elusive of all—psychic energy—the energy of the mind, will or soul. And high time it is that he learns how to use it, for the Earth is in a crisis such as it never faced before. (If you don't believe it read the first page of any daily paper.)

The big surprise came when he found that matter—rocks, water, air, etc.—were not just "matter" as he had supposed, but complex structures of this same thing, energy. And to prove it he blew up Hiroshima with some "rocks" (or minerals) he had dug out of the Earth.

Energy is quite different than matter. You can't pick it up or handle it. Half a dozen or more kinds that concern matter have been found so far, with more likely to be discovered. One of the most elusive and ethereal varieties is what your mind, intellect, soul, will, etc. are made of. This "psychic" energy is responsible for most of man's advances and progress, although man has not given it credit. It has been found able to control other varieties. Great inventions have first been made by man's mind—then later organized into "machines".

Thus man has intimate acquaintance with two classes of energy, psychic and physical. Some of the energy of the food he eats he

turns into physical work, some of it into psychic or mental work. Either one can be tiring. Scientists tell us that one kind of energy can be transformed into another, but cannot be destroyed. At death our physical energy turns into various chemical energies, but man has always believed that his psychic energy—his soul or mind—survived death. Religion has used this belief to hold out hope of reward for decent conduct on Earth by promising a happy future existence in a paradise or heaven. Religions said this before energy was ever discovered by man.

It appears that some kind of energy has produced the great material universe of nebulae, stars, suns and planets from the simplest element, hydrogen, by a process called evolution—small changes continually made, from simple to complex, to better suit or conform to the changing environment.

On this planet Earth there was then produced by another evolution the multitude of life forms, again starting from the simplest. Doubtless this occurred also on many other similar planets attached to other stars or suns. Long before man arrived on the scene, life may have started on Earth by the effect of psychic energy of the Universe on the matter energy of the young Earth. Evolution is again repeated in the psychic energy or mind of baby to adult, and of savage or prehistoric man to civilized man.

Since Hiroshima man has learned that structures of some kinds of energy have much permanence. Previously we were used to thinking of energy as a very transitory affair—a bolt of lightning for example, very powerful but only enduring for a second or two. Hiroshima, however, showed that an enormous energy could endure for millions or billions of years as a mineral, and then be touched off and converted to other kinds of energy, in a great explosion.

If one kind of energy can exhibit such permanence, there is no reason why another kind should not have a similar permanence. Thus a structure of psychic energy such as mind or soul may well separate from the bodily material-energy structure and take on a quite different sort of existence, in which endurance may be infinite.

There is, further, much evidence found by psychic research and parapsychology to show that the psychic energy of the mind or soul does continue very active after death in a non-material realm of existence. This corroborates the intuitive belief which man has had from prehistoric times, which religions have used so effectively to teach man to live successfully in a society of his fellows.

The ability of one energy to change into another offers an



opportunity for original (or primeval) energy to evolve into the two basic forms—material and psychic (non-material). These two basic energies, both capable of great permanence in the proper environment, can account for the whole great Universe, both material and non-material.

Now that communication to all parts of the earth is better than it used to be for parts of a town, it is necessary to teach all men to live in peace in *one* society—the Society of the Earth. Religions must abandon their small differences of detail on which each has insisted, knowing full well that each cannot be absolutely correct.

One universal religion, teaching man the evidence about the future existence, together with continuing research into the powers of mind and soul to prepare for an interesting future, would give man a good start in this new realm, where doubtless if he must compete, he could compete for *lasting* rewards. Such a religion may well be the outcome of further research in psychic energy, especially if the public begins to realize the importance of such research, and the evidence already found.

Psychic research today is in much the same condition as electromagnetic research was in the time of Faraday—the great scientist—only a little over a hundred years ago. The story is told that Gladstone, the famous premier of Britain, paid Faraday a visit. After being shown about his laboratory for some time, he inquired in a doubting tone—“But what will you ever do with all this electricity?”

Just the same might be asked today of any researcher in psychic energy. Gladstone could understand experimenting with *tangible* matter, but not with an *intangible* like electricity.

Psychic energy is still deeper into intangibility than electromagnetism, and still more difficult for materialistic man to comprehend. However, just as with electricity, the public will find ways to make use of it. Once the public realizes the *imperishability* of a structure of psychic energy like the individual mind, a new mode of life will result that will solve most of the problems and difficulties which now beset the human race.

Such then is the opportunity and responsibility of psychic research—a far greater change in man's hopes and in his Earth life than has been accomplished even by electricity. And not only is this the opportunity of psychic researchers, but the *Cooperators* believe it is the responsibility of every thinking human who has any hope for his children's future welfare, as well as that of his fellow humans of the planet Earth.

## SECTION C: What Students Think

On a number of occasions, as part of a course in parapsychology, a brief questionnaire has been used to discover the interests, experiences and beliefs of the members of the class.

In one instance, 222 high school students at Ranum High School in Denver, Colorado, completed a questionnaire during an assembly period before we were to talk on developments in parapsychology. In three adult education courses and University Extension classes (coded: N-71, N-62 and N-54, total N-187) the results obtained on some questions varied substantially from those given by high school students. In the case of the high school group, the respondents had elected to come to the ESP presentation (as a part of a free school day curriculum) many, undoubtedly, out of curiosity. The adult groups registered for a course related to parapsychology showed a deeper interest in the subject. Their responses should not be considered representative of the general population, even though interest in the paranormal has grown rapidly in recent years, judged by the enrolment in conferences and courses and by the mushrooming popular literature pertaining to ESP and the occult.

A summary and commentary are presented herewith:

	High School (N-222)			Adult Classes (N-187)		
	Yes	No	Undecided	Yes	No	Undecided
Q: Have you ever had an ESP or psychic experience? ...	21	40	40	38	26	36
Q: Do you know of a friend or relative who has had an ESP or psychic experience?	32	37	31	50	28	22
Q: I accept the teachings of my church	59	9	32	33	31	35
Q: I believe in a heaven and a hell ...	62	12	26	27	57	25
Q: I am inclined to believe that human personality survives death ...	30	30	40	64	20	17
Q: I believe in reincarnation ...	22	42	37	29	29	42

(Note: percentages do not always total 100 because of “rounding”)

It is interesting to note that the younger group, the high school students, report a lower proportion of psychic experiences, a much higher percentage who believe the teaching of their church and in "heaven and hell" but a much lower percentage believing "in human personality surviving death" than the adults. Why this discrepancy appears merely seems to point to the inconsistent, unclear views many people hold.

It has often been said that the number of persons who have telepathic experiences is higher than generally believed. This is certainly born out when telepathy is discussed in classes. We have talked with hundreds of people about the paranormal and generally find that once the subject has been broached, nearly everyone has had some personal experiences to recount or knows others who have had them.

Another question asked was "How often do you have 'hunches' which come true?" Three percent of the high school students responding said "never", 67 percent said "sometimes" and 29 percent said "quite often". Respondents in the adult classes yielded the following percentages: "never"—5 percent; "sometimes"—60 percent; and "quite often"—35 percent.

Comments about experiences written on the questionnaires indicated that many have had spontaneous paranormal experiences. The most common is the feeling that someone will call, or merely thinking of someone and receiving a phone call or letter shortly thereafter. Others experience precognitive dreams, premonitions of impending, but unexpected death in the family, the appearance of bedside apparitions at the time of someone's death, feelings of unusual localized cold, hearing footsteps which could not normally be explained, feelings of being lucky and then winning, etc.

In a three-credit one semester honours course we taught at the University of Colorado in 1971 and 1972, there was the opportunity to discuss developments in parapsychology in greater depth and detail; we found a high level of interest and a willingness to explore alternative hypotheses to explain unusual phenomena. There were very few absences from class and we had to limit bringing visitors to class to "just one time".

The term papers turned in were generally excellent and showed research or investigative effort that went "beyond the call of duty". Some students based their papers on books dealing with a particular aspect of the paranormal, while others undertook interviews with professors and/or students to determine their level of knowledge about the field and their attitudes. Students who

interviewed professors were in for the surprise of their life. They found that most professors interviewed, whether in departments of psychology, sociology or anthropology, knew little about parapsychology and either considered it unworthy of investigation, or not likely to yield any significant results. One student's report concluded with the comment: "Some professors seem to follow the policy that 'ignorance is bliss' when confronted with the disconcerting and emotion-laden field of parapsychology", and quoted one professor as saying, "Paranormal phenomena should not be investigated but instead 'the nuts who report and believe in this stuff' should be studied". In his words, it is an area reserved for nuts and weirdos.

Another student wrote that his interest in parapsychological phenomena had been high before enrolling in the course but that his concept of the mystical nature of such occurrences had changed drastically and he now considered much of it as normal abilities repressed by early social pressures. Still another wrote concerning her interviews with seven psychology professors, all except one of whom had little knowledge or interest in the paranormal. One professor told her he did not even consider it an established phenomenon because "the grubby fact is that the experiments have never excluded the human factors" (such as cheating and errors). He did not explain why this applied more to this field than to his own or any other. One professor who had lived through the Hitler period in Germany requested that nothing he said be quoted.

Since students were encouraged to use their imagination in preparing original papers, one undertook to interview clergymen from a variety of religious persuasions. She found that many of the clergy were generally no better informed than professors and seemed more threatened by what they did not understand, although some were well-informed and sympathetic to developments in the psychic field. One observed that "the devil can manifest itself through a 'counterfeit spiritual experience'—even during hypnosis there can be diabolic interference". An Episcopal clergyman stated that all phenomena that can be perceived are natural and that the terms "paranormal" and "supernatural" are inconsistent with that concept. As is often the case, when the person has had an experience that cannot be explained by conventional theories, it makes him more open-minded toward other dimensions. This priest told about having dinner at the home of a parishioner who was a "sensitive". His wife was pregnant at the time and they were curious what the sex of the infant would be.

The woman at first refused to answer, but after persistent urging said she was sorry to say that the pregnancy would not go to full term. His wife did have a miscarriage.

Another student, writing on the effects parapsychology could have on psychology, said:

"The argument that there is already enough that we don't know about the physical world which should be learned before we can investigate the psychical world, does not seem valid to me . . . That is similar to saying I don't want to know anything about memory because I don't fully understand learning yet."

One thorough sceptic in one of the classes went to see two psychics to obtain material for his paper. The experience produced some humility and a sense of awe. He simply could not explain everything he was told as "good guesswork" on the part of the psychics.

The wide range of opinion expressed suggests that parapsychology is entering an era of increasing debate and testing. Hopefully this will contribute to a better understanding of Man, of life in general, and of the nature of the universe.

## V Research, Investigation and Teaching: A Survey of the International Scene

Research, investigation, teaching and religious activities related to the paranormal in various countries and continents are summarized in this section. Although space will not permit a detailed listing of every organization and activity, we have sought to include a representative list of universities, institutes, foundations and individuals involved in some aspect of research or teaching in parapsychology.

The quality of research cannot always be judged by the size of the grant made to the project, even though it is obvious that extensive research is impossible without the necessary resources, whether they come from government, private foundations or individuals.

In most instances, we have only listed the country and the types of activity reported. In some cases, where more detailed information is available and space permits, we have briefly described the activities and given the names of one or more key workers involved. The reader or student is encouraged to contact organizations which might provide additional information on the topic of special interest to him or her. Those interested can: (1) subscribe to one or more of the publications listed, (2) consider membership in those organizations which represent their general interest, and (3) contribute or make bequests to those foundations and institutions which they think can best help to promote research and education in their area of special interest.

The information which follows comes largely from one or more of these sources:

*Aquarian Guide to Occult, Mystical, Religious, Magical—  
London and Around*, Françoise Strachan (1970) (Pb)

American Society for Psychical Research, New York.

Journal, newsletter and special booklet on courses in parapsychology.

Society for Psychical Research, London.

College of Psychic Studies, London.

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*New Psychic Frontiers*

*Guidebook for the Study of Psychical Research*, Robert H. Ashby, Spiritual Frontiers Fellowship.

I.A.A. Anstalt, P.O. Box 266, CH-1260 Nyon, Switzerland, *The Open Index 1973*. (This organization has assembled the most extensive list of names and addresses of organisations, researchers and persons with paranormal abilities—on a world-wide basis.)

Institut fuer Grenzgebiete der Psychologie, University of Freiburg/Br., Germany.

*Journal of Parapsychology*, Parapsychology Association Article by J. B. Rhine, Vol. 36, No. 2, June, 1972.

*Journal of Paraphysics*, Downton, Wiltshire, England.

Parapsychological Association, Durham, North Carolina, U.S.A. Membership lists.

Parapsychology Foundation, New York.

*Psychic Magazine*, P.O. Box 26289, San Francisco, California, U.S.A.

Schweizerische Vereinigung fuer Parapsychologie, Bruegg, Switzerland.

Spiritual Frontiers Fellowship, Evanston, Illinois Newsletter: Committee on Colleges and Seminaries.

Personal contacts.

**AFRICA**

Countries in which activities related to the paranormal are reported include: Algeria, Egypt, Ghana, Gold Coast, Liberia, Mali, Morocco, Nigeria, Rhodesia, South Africa, Tunisia, Zambia and Zanzibar. (Source: I.A.A. Anstalt.)

*South Africa* reports by far the greatest amount of activity. This includes many healing and spiritualist organizations, five publications and eleven individuals "with special knowledge". Researchers listed are:

Prof. Arthur Blesley, South African Society for Psychical Research, University of Witwatersrand, 31 Kinross Road, Park View, Johannesburg, South Africa.

Dr. Jack Flacks, South Africa Institute for Parapsychological Studies, University of Witwatersrand, Johannesburg.

Dr. John Poynton, Biological Science Department, University of Natal, Durban, South Africa.

*Ghana* lists seven organizations and *Nigeria* six; most of these are religious in character. Both Mumasai and Soyanya in Ghana have a "Churches' Fellowship for Psychical and Spiritual Studies".

*Tunisia* also reports a researcher: Prof. Eugene Vitro de Villegrande, Institut Nord-Africain d'Etudes Metaphysiques, 44 rue Ben Gedhamhem, Tunis, Tunisia.

Dr. Isaac Nassif, P.O. Box 1221, Cairo, *Egypt*, is listed in the I.A.A. Anstalt directory for 1973 under clairaudience, clairvoyance, healing and precognition.

**ASIA**

Asian countries listed in the I.A.A. Anstalt directory include: Burma, Ceylon, Hongkong, India, Indonesia, Iran, Israel, Japan, Jordan, Malaysia, Pakistan, Philippines and Turkey. Of these, India, Japan and the Philippines show the greatest activity in areas related to the paranormal.

*India* has several universities with a department of parapsychology and a number of internationally-known researchers in the field. These include:

*Andhra University*, Waltair, A.P., India

Prof. K. Ramakrishna Rao, Dept. of Psychology and Parapsychology.

Prof. Hamlyn Dukham, Dept. of Psychology and Parapsychology.

Prof. B. K. Kanthamani, India Foundation for Parapsychology (same address).

*Punjab University*, Ludhiana—Dr. Ruth Reyna.

*Rajasthan University*, Jaipur, Rajasthan, India—Department of Parapsychology.

*Individual Researchers:*

Prof. V. Akolkar, Nowrosjee, Wadia College, Poona, India.

Prof. J. P. Atreya, Diwan Bazar, Moradabad, J.P., India.

Prof. H. N. Banerjee, Genares Sanskrit University, Benares, India.

Dr. C. T. K. Chari, Madras Christian College, Tambarem, East Madras, India.

Dr. B. Kuppaswamy, Psychology Dept., University of Mysore, India.

Dr. Jamuna Prasad, Institute of Parapsychology, Allahabad, U.P., India.

Dr. Kali Prasad, Dept. of Philosophy and Psychology, University of Lucknow, India.

There are numerous organizations ranging alphabetically from Astrology to Yoga, with societies for psychic and yogic research, institutes of parapsychology, theosophy, spiritualism, Rosacrucians, etc.

*Japan.* Persons interested in learning more about the state of psychic studies in Japan can write to any of the following:

Japan Psychic Science Association, Dr. Shoju Itaya,  
2-3, 3-Chome Yashima, Bunkyo-ku, Tokyo.

Japanese Society for Parapsychology, Kazumomi Osada, Soji Otani, or Morihiro Sugishita, 26-14 Chuo 4, Nakamo, Tokyo 164.

Fukarai Institute for Psychical Research, Prof. Yuki Shirakawa  
10-3 Shinska-machi, Sendai, Japan.

Institute of Religious Psychology, Dr. Hiroshi Motoyama,  
4-11-7 Inokashira, Mitakasi, Tokyo.

Prof. Chiyomatsu Tanaka, 15-9, 1 Chome, Otaku, Tokyo.

Dr. Motoyama is best known in Europe and America for his investigation of Philippine healers. In 1972 he was one of the featured speakers at Harold Sherman's 4th Annual Body/Mind/Spirit Workshop, Hot Springs, Arkansas (USA).

More than 60 persons "with special knowledge" (psychic abilities) are listed, as well as twelve organizations and nine publications.

*Philippines:* The Parapsychological Research Society of the Philippines is located at 3 Consolacion Building, Cubao, Quezon City. I.A.A. Anstalt lists 50 organizations for the Philippines, many of them local societies or centres related to the Union Espiritista Cristiana de Filipinas. The Philippines have received considerable attention in European and American parapsychological circles in recent years as reports continue to come from those who say they were healed or helped by psychic healers or "psychic surgeons". Paul Affolter of Liestal, Switzerland, has visited the Philippines several times and reports he was successfully "operated" on for a cataract of the right eye, a growth on the spine and a tumour on his leg. He states that there are at least several hundred healers in the islands. He has the names and addresses of twenty-eight. Prof. Werner Schiebeler, Ravensburg, Germany, in March 1973, filmed "psychic surgery" performed by ten native healers in various parts of the Philippines.

Among the names that appear most frequently in connection with the Philippine healers are: Ading, Agpaoa, Blanche, Gutierrez, Mercado and Terte.

*Israel* reports six organizations and four researchers. Dr. Berendt and Prof. Rothschild are quoted in section IV of this book.

Dr. H. C. Berendt, 36 Ben Jehuda St., Jerusalem.

Prof. F. S. Rothschild, M.D., Redak Road, 92-301, Jerusalem.

Reports from *Turkey* also list six organizations interested in

parapsychology, metaphysics, spiritual evolution, etc. and three researchers in Istanbul, one in Ankara and one in Muvakket. Resat H. Bayer, Turkish Society for Parapsychological Research, is best known abroad. His address is Turca, B. P. 33 Karaköy, Istanbul.

## AUSTRALIA and OCEANIA

*Australia's* best known writers and researchers are:

Dr. Raynor C. Johnson, Melbourne.

Dr. H. H. Juergen Keil, Dept. of Psychology, University of Tasmania, Hobart, Tasmania.

Society for Psychical Research, Lisgar House, 30 Carrington St., Sidney, Australia.

Society for Research into Parapsychological Phenomena, Monash University, Clayton, Victoria.

*Guam* lists Prof. F. B. Celestial, P.O. Box FV, Agana 96901, as an individual with "special knowledge".

*New Zealand* has a UFO Research Group at Auckland University as well as an Auckland Psychic Research Society, Inc., P.O. Box 5894, Wellesley St., and a Churches' Fellowship for Psychical and Spiritual Studies, a Federation of Spiritual Healers, and a Spiritualist Church.

## EUROPE

*Austria.* Dr. Andreas Resch, Postfach 8, Maximilianstr. 6, A-6010, Innsbruck, is perhaps the best-known Austrian researcher and teacher in parapsychology. In addition to serving as editor for *Imago Mundi*, formerly the International Society for Catholic Parapsychologists, Prof. Resch also teaches courses in parapsychology at Lateran University in Rome.

The Austrian Society for Psychic Research can be reached through Prof. Dr. H. Hofman, c/o Technische Hochschule, Gusshausstrasse 25, Vienna.

An International School for Psycho-Physical Training is located at Bartlemae 17, 9210 Poertschach/Woerthersee, Kaernten, Austria. Dr. Gustav Pscholka heads the Arbeitsgemeinschaft fuer Parapsychologie, 1010 Vienna, Himmelspfortgasse 9/ Tür 11.

Franz Seidl, an electronics engineer from Vienna, has done considerable experimentation with "paranormal taped voices".

Rudi and Willy Schneider of Braunau, two physical mediums, were among the best-known Austrian psychics during the early

part of this century.

*Belgium* has a committee for the scientific investigation of "Phenomenes Reputes Paranormaux" at Place Armand Steurs 27, Bruxelles 3, as well as organizations interested in Radiesthesiology, Ufology, and Spiritism based on the teachings of Allen Kardec, etc.

*Bulgaria.* Dr. G. Lozanov is best known in the West for his work at the Research Institute of Suggestology, 9 Budapest Street, Sofia. There is also an institute of Suggestion and Parapsychology at Petrich, Bulgaria.

*Czechoslovakia.* Dr. Zdenek Rejdak at V. Chaloupkach 59, Praha 9, Hlougetin, heads the Czechoslovak Co-ordination Committee for Research in telepathy, telegnosis and psychokinesis. It also has a center for Scientific Astrology and an Astra Research Center for Natural Birth Control. People's University, Prague, offered its first course in parapsychology in 1968.

#### *Denmark. Organizations :*

Danske Spiritisters Kirkesamfund, Badstuestrade 17, Copenhagen.

Psychic Correspondence School, Urias Brandt, Roskildevej 339 2610 Roedovre.

Psykisk Information Society, Jagtvej 135, Copenhagen.

Selskabet for Psykisk Forskning, c/o Mr. Aage Slomann, Pres. Trommesalen 7, 1614 Copenhagen.

#### *England*

Whenever one takes a look at the history of research in the paranormal and the psychics of outstanding ability, Great Britain ranks at the top of the list. The list is too long to reproduce in full, but a sampling of this rich history is conveyed by the following names: Prof. C. D. Broad, Dr. Hereward Carrington, Sir William Crookes, Geraldine Cummins, Arthur Conan Doyle, Edmund Gurney, D. D. Home, Frederick Hudson, Gladys Osborne Leonard, Sir Oliver Lodge, Stainton Moses, Frederick W. H. Myers, Frank Podmore, H. H. Price, Estelle Roberts, W. T. Stead, Hannen Swaffer, Henry Sidgwick, Jack Webber. In more recent years, the following are among those who have had an important role in the psychic field: Maurice Barbanell, Rosemary Brown, George Chapman, Shaw Desmond, Harry Edwards, Leslie Flint, Dr. Arthur Guirdham, Prof. Sir Alister Hardy, Bertha Harris, Benson Herbert, Gordon Higginson, Tom Johanson, Douglas Johnson, Gordon Turner, Ena Twigg, David Young.

Although England has had a longer history and tradition related

to the psychic, its institutions of higher learning have been slower to undertake serious studies of the paranormal than has been the case in the United States, India, Japan and several other countries of Europe.

*King's College*, London, John Taylor, Professor Mathematics. Sir Alister Hardy, Professor Emeritus in Zoology, heads a Religious Experience Research Unit at *Manchester College*, Oxford.

*Moor Park College* at Farnham, Surrey offers short courses on psychic phenomena.

On May 30, 1972, *The Guardian* reported that the *University of Surrey* was about "to appoint a professor of philosophy with a difference: 'to be well-grounded in philosophy and with real knowledge (not to be confused with mere information) of parapsychology, of depth psychology and of some of the psychological systems of the East.'" The Vice Chancellor, Dr. D. M. A. Leggett, has shown a genuine interest in the field.

Colleges and societies with either a religious or a research orientation concerning the psychic include:

*Arthur Findlay College*, Stansted Hall, Stansted, Montfitchet, Essex.

When Mr. Findlay gifted this house with its broad acres and beautiful surroundings, he sought to provide a place for the advancement of psychic science and a place for spiritual healing. The college has a well-stocked library and comfortable rooms for conferences, weekend schools and special study courses.

*The Churches' Fellowship for Psychical and Spiritual Studies* (Temporary Address) St. Mary Abchurch, Abchurch Lane, London EC4N 7BA.

Founded in 1953 by a group of clergymen and laymen interested in psychical research and its relevance to the Christian faith and life, the organization is international in scope. The British organization has ten regions. These sponsor lectures, public meetings, conferences and retreats. The minimum annual subscription is £1.50 per year or £2.10 for husband and wife.

*The College of Psychic Studies*, 16 Queensberry Place, London SW7 (until 1971, called the College of Psychic Science).

Founded in 1884, it is not a college in the sense of conducting examinations and conferring degrees, but in the original sense of a society of persons in the study of a common interest. The College does not seek to commit its members to any particular belief. Its ultimate aim is to "explore evidence for the existence of an objective spiritual world, and the possibility of ordinary men and

women on earth to reach an inner knowledge of it, and a valid mental and emotional rapport with it". It sponsors lectures and courses, publishes a quarterly journal, *Light*, (since 1881), sponsors mediumship demonstrations for private and public sessions and maintains a library of over 10,000 volumes.

*International Spiritualist Federation*, 14 Fielding Street, Faversham, Kent, England.

Originally organized in 1923, the ISF was reorganized in 1948 after World War II. It has affiliates in Argentina, Great Britain, Brazil, Cuba, China, Denmark, Egypt, Finland, France, Ghana, Guyana, Greece, Holland, Italy, Israel, Jordan, Japan, Mexico, Philippines, Puerto Rico, Switzerland, Sweden, South Africa, Turkey, United States and Venezuela.

*National Federation of Spiritual Healers*: Harry Edwards, president. Headquarters: Burrows Lea, Guildford, Surrey, England.

Publishes *The Spiritual Healer* and has just launched a Cancer Research Project. Those interested in co-operating by getting a questionnaire for someone known to have cancer, can write to Gilbert Anderson, "Shortacres", Church Hill, Loughton, Essex. Harry Edwards is convinced that psychosomatic factors are primary causes of cancer.

*Paraphysical Laboratory*, Downton, Wiltshire, England; Benson Herbert, Director.

A quarterly publication, *The Journal of Paraphysics*, has been published by the laboratory since 1967. Editor B. Herbert; assistant editor, M. Driver; Research officer, M. Cassirer. This journal is highly recommended for persons interested in a scientific perspective on paranormal phenomena reported from all parts of the world: Kirlian photography, Kulagina experiments in PK in the USSR, Directory of Spontaneous Phenomena, poltergeist forces, UFO's, Holographic and hyperspatial theories of apparitions, etc.

*Society for Psychical Research, Inc.*, 1 Adam and Eve Mews, Kensington, London W8 6UQ.

Established in 1882 by leading scholars interested in the paranormal, SPR has as its purpose "to examine without prejudice or prepossession and in a scientific spirit those faculties of man, real or supposed, which appear to be inexplicable on any generally recognized hypothesis". The Society has maintained a high level of scholarship and its research records and publications provide one of the best sources of information about the paranormal.

*Spiritualist Association of Great Britain (S.A.G.B.)*, 33 Belgrave Square, London SW1.

Headquarters of British Spiritualism, or at least a major part

of it, SAGB arranges for private appointments with mediums, classes for members and lectures and demonstrations for non-members as well. Spiritual healing is also available.

*Spiritualist National Union (SNU)*

Founded in 1890 by a number of prominent Spiritualists in Manchester, to promote the religious philosophy of Spiritualism, SNU also encourages research, certifies lecturers, exponents and teachers; publishes literature, promotes mission work; and operates the Arthur Findley College at Stansted Hall, Essex, given to the SNU by J. Arthur Findley, M.B.E., J.B., to advance the cause of psychic science.

*British Society of Dowisers*, High Street, Eydon, Rugby, Warwickshire.

*Institute of Psychophysical Research*, 118 Banbury Road, Oxford 58787.

*Paraphysical Study Group*, "Highertown" (near Lifton), Devon.  
*Society of Metaphysicians, Ltd.*, Archers' Court, Hastings, Sussex.

*Union of Spiritualist Mediums*, 19 Wallenger Ave., Gides Park, Romford, Essex.

In addition to the *Journal of Paraphysics*, the *Journal of SPR*, *Light*, *Quarterly Review* of the Churches' Fellowship, and *The Spiritual Healer*, the following should be noted:

*Psychic News*, 23 Great Queen Street, London WC2B 5BB. Maurice Barbanell, editor. On the scene since the early 1930's *Psychic News* has a readership of more than a hundred thousand and carries weekly reports, often spectacular, of new developments on the psychic and spiritualist scene, both at home and abroad. PN also publishes a monthly journal called *Two Worlds*.

*Psychic Researcher* and *Spiritualist Gazette*. The former is published by Van Duren Press, Gerrards Cross, with Peter Bander as editor, the latter is published by the Spiritualist Association of G.B., 33 Belgrave Square, London S.W.1 with Tom Johanson as editor. Although separately produced they are sent out to subscribers together, and a single subscription covers both.

#### Finland

*Research Societies:*

The Society for Psychical Research in Finland, Fanrik Stalsgatan 8 A7, Helsingfors.

The Society for Psychical Research in Tampere, Palmomaentie 12, Tampere.

Suomen Parapsykologien Tutkimusseura, Karhuti 25, Herttoniemi. Researcher: Mr. Jarl Fahler, former president of the Society for Psychical Research, Storkaerrsgaegen 8, C34, 00630 Helsingfors 63.

France has a "Laboratoire de Psychophysiology" at the Sorbonne in Paris and at 7. rue de l'Université, Strasbourg. The Institut Metapsychique International is located at 1 Place Wagram, Paris 17. Dr. Jean Berry heads the Société de Parapsychologie at 36 et 38 Cours du Médoc, Bordeaux. Georges Clazure has been the president of Société de Recherches et Etudes Parapsychologiques, Route de Bordeaux, Toulence (Gironde), France. The I.A.A. Anstalt directory lists 18 individuals with "special knowledge", 39 organizations with either a religious, philosophical or scientific interest in the paranormal, 23 publications and 13 researchers.

Germany. Dr. Hans Bender, director of the Institut fuer Grenzgebiete der Psychologie (Border Areas of Psychology) at Eichhalde 12, Freiburg/Br., which is a part of the University of Freiburg, is one of the best-known parapsychologists in Europe. Dr. Friedbert Karger, a physicist at the Plasma-Physik Institut at Garching, near Munich, has also done much to interest his scientific colleagues in investigations involving the paranormal.

Historically, Dr. A. Freiherrn von Schrenck-Notzing, Prof. Johann C. F. Zoellner, professor of physics and astronomy, and Dr. Hans Gerloff contributed much from this country to enrich the experiments and investigations of the paranormal. Dr. Werner Schiebeler at the Ravensburg Technical Engineering School, inherited the Gerloff collection of books, literature and paranormal artifacts and is carrying on in the tradition, systematically designing experiments and equipment to measure and record evidence of paranormality.

Others currently involved in one or more aspects of the psychic scene in Germany include:

Frau Hanna Buschbeck, Horb, Co-ordinator of research on taped voices.

Dr. Wolfgang Ehrenburg, Psychophysical Society, Munich.

Frau Gertrude Flum, Tiengen (psychic).

Gert Geisler, Editor, *Esotera*, Freiburg/Br.

Dip. Phys. Burkhard Heim, Northheim, Physics Research Inst.

Dr. Ing. H. Huebner, Darmstadt.

Prof. Dr. Arthur Mayer, Munich.

Dr. Johannes Mischo, Institut fuer Grenzgebiete der Psychologie, Freiburg.

Prof. Dr. Anton Neuheuser, Philosophy, Munich.

Dr. Schmitz-Moorman, Bochum, Theology and Philosophy.

Arthur Orlop, Mannheim, clairvoyant.

Prof. Dr. J. Petzold, Institute for Theoretical Physics, Marburg.

Dr. Konstantin Raudive, Bad Krozingen, paranormal taped voices research. (Died 2 September, 1974.)

Theodor Rudolph, Unterbalzheim, high frequency engineer interested in the taped voice phenomenon.

Frau Sigrun Seutemann, Weingarten, clairvoyant and homeopathic and psychic healer.

Dr. Inge Strauch, University of Freiburg/Br.

Dr. Ulrich Timm, Institut fuer Grenzgebiete der Psychologie, Freiburg/Br.

Dr. Gerda Walther, Diessen, writer on parapsychology.

Germany has its share of enthusiastic supporters and strong antagonists when it comes to integration of paranormal phenomena into existing conceptual frameworks. People like Zoellner and Schrenck-Notzing received both recognition and ridicule for their efforts in exploring the unusual. During the Hitler period everything related to the paranormal which did not fit the goals and ideology of the Third Reich was suppressed or liquidated, although Pauwels and Bergier in *The Morning of the Magicians* maintain that Hitler himself was clairvoyant and that he surrounded himself with astrologers and prophets. Eric Hanussen, a famous clairvoyant, was assassinated by the Nazis because his ability to "see" their secret projects was a threat to the regime. Today there are societies concerned with dowsing and the use of the pendulum, metaphysical research, yoga, Spiritualism, psycho-physical investigation and psychical and spiritual studies.

Greece has a Society for the Scientific Research of Metaphysics, Rue Agathoupoleus 104, Athens, and the Psychic Society of Athens, 32 Tsiller-str. Athens 905, each of which publishes its own periodical.

Holland is best known in parapsychology for the pioneering work of Prof. W. H. C. Tenhaeff, for many years director of the University of Utrecht's parapsychological institute at Springweg 5; and for the accomplishments of the clairvoyant, Gerard Croiset, also of Utrecht. Tenhaeff's work included studies of many other



paragnosts in addition to Croiset, but Croiset, by all odds, has achieved the most international recognition for his ability to find lost persons, precognitive tests and laying-on-of-hands healing.

Dr. Martin Johnson of Sweden has recently joined the Institute in Utrecht. Other researchers include Joost A. M. Meerloo, Amsterdam; Dr. J. G. Blom, Amsterdam; George Zorab, The Hague; and G. W. Arendsen Hein, M.D., a psychiatrist at Ederveen.

The Federation of Parapsychological Circles of the Netherlands (Holland) includes:

Amsterdamse Parapsychologische Studiekring, Jan van Goyenkade 4, Amsterdam.

Haarlemse Parapsychologische Studiekring, Jacob van Lennepaan 11, Haarlem.

Haagse Parapsychologische Studiekring, Norte Potan, The Hague.

Rotterdamse Parapsychologische Studiekring, Nachtegaallaan 16, Rotterdam 13.

*Iceland.* Thorstein Thorsteinsson, University of Iceland, Reykjavik.

#### *Ireland (Northern)*

The Belfast Psychic Society is located at Gateway House, 57 Dublin Road, Belfast. Another society is the Belfast Spiritualist Alliance and Church of Psychic Science, also in Belfast. Thomas Heyburn of Bangor is listed as a person with "special knowledge".

*Italy.* The directory of I.A.A. Anstalt gives the names of 12 researchers. Several of these more widely known in international circles are:

Dr. Piero Cassoli, Director, Centre of Parapsychological Studies, Bologna, Italy.

Dr. Emilio Servadio, Societa Italiana di Parapsicologia, Via de Montecatini 7, 00186 Rome.

Dr. Georgio Alberti, Psychological Institute, University of Milan.

At the Pontifical Lateran University in Rome, Rev. Andreas Resch teaches a course on psychic phenomena.

#### *Norway*

Norsk Parapsykologisk Selskap

Prof. Kirsten Pauss, Dahlsgt. 33, 1/5, Oslo 3.

*Poland* has a Bioelectronics Section of the Polish Copernicus

Society of Naturalists of which Franciszek Chmielewski is president. Address: Palace of Culture and Education, Warsaw.

*Portugal* lists two organizations and two publications.

Dr. V. A. Gheorghiu, at the Psychological Institute, Bucharest, is listed as a researcher in *Rumania*.

*Scotland.* Dr. John Beloff, Psychology Department, University of Edinburgh, 60 Pleasance, Edinburgh EG8 9TJ, will supervise self-funded candidates with post-graduate theses on parapsychological topics. Dr. Beloff is a member of the Parapsychological Association. Other contacts are:

Dr. J. McHarg, University of Dundee, Scotland.

Glasgow University, (Extramural Dept.), Dumfries, Scotland.

A class to study and experiment with telepathy, clairvoyance and other forms of ESP.

#### *Spain*

Prof. German de Argumosa, University of Madrid.

#### *Sweden*

Researchers:

Dr. John Bjorkhem, Uppsala.

Haakon Forwald, Ludvika.

Dr. Nils Jacobson, Varvadersgaten 4G, Lund.

Dr. Basil Finer, Samariterhemmet, Box 609,

S-75125 Uppsala 1 (especially interested in hypnosis in the treatment of pain and the relationship between deep hypnosis and parapsychology).

Organizations and publications include:

Churches' Fellowship for Psychic and Spiritual Studies, c/o Mrs. Eva Lejam, St. Sodergatan 17, Lund.

Sallskapet for Parapsykologisk Forskning, c/o Mrs. Eva Hellstrom, Björnbo 62, Lidingo 1.

*Tidskrift for Experiment Med Sanningen (Journal for Experiments with Sensitives)*, Box 3063, Stockholm.

#### *Switzerland*

Carl G. Jung Institute, Zurich.

Researchers:

Dr. Theo Locher.

Schweizerische Vereinigung fuer Parapsychologie Industriestr. 5, 2555 Bruegg b. Biel.

(work is supported by the Parapsychology Foundation, New York).

- Dr. Hans Naegeli-Osjord  
Schweitzer Parapsychologische Gesellschaft  
Fraumuensterstr. 8 Zurich.
- Prof. Alex Schneider, St. Gallen.
- Rev. Fr. Leo Schmid  
CH-5262 Oeschgen, AG (interested in paranormal voice phenomenon).

#### U.S.S.R.

- Colleges and Universities :  
Academy of Sciences,  
Institute for Problems of Transmission of Information,  
Vision Laboratory, Moscow.  
Leningrad University,  
Laboratory of Physiological Cybernetics, Leningrad.
- Researchers :  
Prof. I. Pavel Gulayev, Laboratory of Biological Cybernetics,  
Physiological Institute of Leningrad State University,  
Universtetskaya nab. 7/9 Leningrad B-164.  
Dr. V. I. Inyushin, Kazakh State University (Kirlian photography).  
Nicolas Kardachev, Institute Sternberg, Moscow.  
Semyon Davidovich Kirlian and Valentina Kirlian (developers of high frequency electric field photography), Krasnodar.  
I. M. Kogan, Popov Scientific and Technical Society of Radio Communications and Electrical Engineering, Bio-Information Section, 10 Gertsena St., Moscow K.9.  
Dr. Edward Naumov, State Instrument Engineering College, Department of Physics, Moscow.

Ostrander and Schroeder in *Psychic Discoveries Behind the Iron Curtain* (Prentice-Hall) list 30 cities in the Soviet Union where Psi research is carried on.

#### Wales

Prof. C. W. K. Mundle, Department of Philosophy of the University College of North Wales, Bangor, is currently president of the British Society for Psychical Research.

The I.A.A. Anstalt directory lists 35 Spiritualist Churches, a North Wales and South Wales Spiritual Healers' Association and 9 individuals with "special knowledge".

## NORTH AMERICA

### Canada

- Researchers :\*
- Prof. Duncan Blewett, Room C. 214, University of Saskatchewan, Regina, Saskatchewan S4S OA2.
- Dr. Bernard Grad, A.M.I., McGill University, Montreal 110.P. Quebec.
- A. Hoffer, M.D., Ph.D., 1201 CN Towers, First Avenue South, Saskatoon, Saskatchewan S7K 2L5.
- Dr. A. R. G. Owen, New Horizons Research Foundation, 101 North Sherbourne St., Toronto, 5, Ontario.
- Dr. Raymond Prince, McGill University, Montreal, Quebec.
- Allen Spraggett, Toronto Society for Psychical Research, P.O. Box 427, Station F, Toronto, Ontario or Box 441, Richmond Hill, Ontario.
- Gordon D. Tibbles, P.O. Box 1911, Cochrane, Ontario.
- Institutions :
- Laurentian University of Sudbury, Dr. Michael E. Persinger, Sudbury, Ontario.
- Loyola University, Prof. Katz, Psychology Dept., 7141 Sherbrooke St. W., Montreal 262, Quebec.
- McGill University, Montreal, Quebec.
- North American College of Acupuncture, Vancouver, British Columbia.
- Prince of Wales College, Charlottetown, Prince Edward Island. Contact : Robert Morris.
- Selkirk College, Harry Jukes, General Studies, Castlegar, British Columbia.
- University of Saskatchewan, Regina, Saskatchewan S4S OA2.
- University of Toronto, Dr. James Wheatley, Philosophy Department, Toronto 181, Ontario.
- University of Waterloo, Ontario. Contact : James G. Craig.

### United States

In the States most research is done by individuals connected with universities, societies or foundations and most teaching is done through universities and colleges, as well as a growing number of high schools and adult education programmes. We have listed, by states, the universities and colleges where teaching or research is done by departments or individuals, or where conferences and seminars on parapsychology are held. Some offer courses for credit;

\* See comments by Blewett, Grad and Hoffer in Section IV.

others offer non-credit courses and seminars. Societies and foundations, with brief descriptions, are listed in a separate section. The number of institutions beginning work in the field of parapsychology is growing so rapidly that no list can be entirely complete.

#### Alabama

Athens College, Institute of Parapsychology, Psychology, Athens, Ga. 35611. Dr. James Slate and Richard R. Bush.

#### Arkansas

University of Arkansas, Fayetteville.

#### California

University of California

at Berkeley—Extension Division

at Davis—Dr. Charles Tart, Psychology Dept., Davis, CA 95616.

at Irvine—Louise Ludwig, Psychology Dept., Irvine, Ca. (also Stewart Robb).

at Los Angeles (UCLA)—Dr. Thelma Moss, Neuropsychiatric Institute, UCLA, Los Angeles, CA 90024 (also Georgi Lozanov, Louise Ludwig, Milan Ryzl, and others).

at Riverside—Extension courses, Dr. Milan Ryzl.

at San Diego—James Mullin, Route 1, Box 539, Ramona, Ca. 92065 (also Ludwig, Moss, Ryzl and Dr. William Kinnan).

at San Francisco—Extension courses.

at Santa Cruz—Extension Courses: Dr. Milan Ryzl.

DeAnza College, Symposium on Parapsychology and Medicine, Cupertino, Ca.

Grossmont College, lecture series for California Parapsychology Foundation.

Merced Community College—course "Parapsychology and Psychic Research". Lawrence M. Jaffa, Merced, Ca.

Pepperdine University, 3-credit extension course: Eloise Shields, Los Angeles.

Rose Croix University, 3-week courses. San Jose, Ca.

Sonoma State College, Psychology Department, Dr. Stanley Krippner (also Alan Vaughan).

Stanford University—Parapsychology, Senior Colloquium.

University of the Pacific—Course on ESP: Dr. Douglas Matheson, Department of Psychology.

West Valley College—courses taught "in a traditional manner". Campbell, Ca.

#### Colorado

Morgan County Community College: Richard L. Bunning, director; Adult and Continuing Education, Fort Morgan, Co. 80701.

University of Colorado: 3-credit honors course and extension courses;

Dr. Jule Eisenbud, Denver

Prof. Dorothy Martin, Boulder

Dr. Joseph Rush, Boulder

Prof. Walter H. Uphoff, Boulder.

University of Denver: Prof. Ray Wainwright, Electrical Engineering.

United States International University: Francis D. Conlon, Box 148, Steamboat Springs, Co. 80477.

#### Connecticut

Bridgeport University; Prof. Robert Jefferies, Chair of Psychic Studies, 53 Owenoke Park, Westport, Conn. 06106.

Trinity College; Peter Basch, Box 854, Hartford, Conn. 06106.

University of Connecticut; Enid Hoffman and Dr. Michael Wogan, Storrs, Conn. 06268.

Wesleyan University; Dr. Alan D. Price, Middletown, Conn. 06457.

Yale University; New Haven, Conn.; activities begun in late '60s by Professors Henry Margenau and Dieter Brill.

#### Florida

Echard College; Auspices of Human Dimensions Institute.

Edison Community College; course on dowsing; Ft. Myers, Fla.

Florida Technical University; Lectures by medium Phyllis Schlemmer.

Indian River Community College; A. Lobanox-Rostovsky, 110 Boston, Apt. 24, Ft. Pierce, Fla. 33450.

Rollins College; Dr. Hoyt Edge, Winter Park, Fla. 32789.

St. Petersburg Junior College; Francesca Macklem, 314 N. Lincoln Ave., Clearwater, Fla. 33515.

University of Florida, Gainesville. Lectures on parapsychology. Stanley R. Dean, M.D.

University of Miami; Lectures on parapsychology. Stanley R. Dean, M.D.

University of South Florida; Course in demonology; Tampa, Fla.

University of West Florida; Dr. William Mikulas, Pensacola, Fla. 32504.

*Georgia*

Georgia State University; Evelyn Monahan, 33 Gilmar St., Atlanta, Ga. 30303.

West Georgia College; Dr. Myra Arons and Dr. Henry Moore, Dr. Horace Stewart; Carrollton, Ga. 33017.

*Illinois*

DePaul University; Rev. James O'Brien, S.J., 2233 N. Kenmore Ave., Chicago, Il.

Mundelein College: Dr. John Bishas, Psychology Department, 6363 N. Sheridan Road, Chicago, Il. 60660.

Northeast Illinois University: Chris Celissaris, 1505 Cottonwood Lane, Mount Prospect, Il. 60056.

Joliet Junior College: Spiritual Frontiers Fellowship speakers.  
Methodist Seminary: Naperville, Il. Spiritual Frontiers Fellowship speakers.

St. Francis College, Joliet, Il. Spiritual Frontiers Fellowship speakers.

Wesleyan College, Bloomington, Il. Spiritual Frontiers Fellowship speakers.

*Iowa*

Wartburg College: Dr. F. A. Gumz, Philosophy Department, Waverly 50677.

*Kansas*

Johnson County Junior College: Robert H. Ashby, 78 Terrace Trail East, Quivira Lake, Ks. 66106.

*Louisiana*

Centenary College: Prof. John Williams, Shreveport, La. 21102.

*Maine*

Gerham State College: Dr. Robert Southworth, 341 Mitchell Road, Cape Elizabeth.

Westbrook Junior College: Dr. Arthur Freundlich, 28 Alden Drive, Portland.

*Maryland*

Aquarian University of Maryland, Baltimore.

Frederick Community College, Frederick.

Hartford Community College: Salee L. Lerner—Course in psychic phenomena.

Prince George Community College: Marlene Blecher, 301 Largo Road, Largo, 20870.

St. Mary's Seminary: Rev. Lowell Glendon, Baltimore.

*Massachusetts*

Boston University School of Medicine: Dr. Gordon G. Globus.  
Harvard University: site of early work in parapsychology by Prof. William James and others.

Massachusetts Institute of Technology (MIT): Manuel V. Cerrillo, Parapsychology Research Group, Boston.

Williams College: Prof. Stewart Crampton, Physics Department, Williamston, Mass.

*Michigan*

Calvin College: Dr. J. Marion Snapper, Grand Rapids.

Mercy College: Dr. R. W. Brooks—Series of lectures. Detroit.  
Oakland University, Rochester, Mich. 48063.

Thomas Jefferson College of General Studies, College Landing, Allendale, Mich. 49401 (Jerry Diller, Asst. Professor).

Wright State University: Rand Evans. Detroit.

University of Michigan: Bernard Nietschmann.

(DO NOT WRITE.)

*Minnesota*

Carleton College: SFF Workshops. Paul Lawhead, Northfield.  
Luther Theological Seminary, St. Paul, Rev. M. K. Gulbis did Master's thesis on "Writings of Dr. Leslie D. Weatherhead".

University of Minnesota: Dr. Mulford Q. Sibley and Dr. Jose M. Feola, 1414 Social Science Bldg., Minneapolis, 55455.

University of Minnesota at Morris: John Ingle, Interdisciplinary Seminar, Morris, Minn.

Southwest Minnesota State College: Dr. Curtis Wagner and Dr. Charles Rainert, Physics Dept., Marshall, Minn. 56258.

Rochester Community College, Lectures.

*Missouri*

Florissant Valley Community College: James Flanagan, St. Louis, Mo.

Rockhurst College: Dr. James C. Logan, Psychology Dept. 52nd and Troost Ave., Kansas City, Mo. 64110.

Washington University: Dr. Peter R. Phillips, Physics Dept. (General Studies), St. Louis, Mo. 63130.

*Montana*

Montana State University: Prof. George E. Rice, Bozeman.

*Nebraska*

Creighton University: Dr. Mark E. Ware, Psychology Dept., Omaha 68131.

University of Nebraska : S. Gail Lee, Community Service-Adult Education, 2219 South 123 St., Omaha, 68144.

*New Hampshire*

Colby Junior College, New London.

Franconia College, Franconia.

Franklin Pierce College : W. H. Jack, Psychology, Rindge 03461.

Keene State College : Prof. Charles H. Hapgood, Richmond.

*New Jersey*

Brookdale Community College : Helen Wambach, Psychology Dept., Lyncroft.

Drew University, Madison.

Fairleigh-Dickinson University, Madison.

Glassboro State College : Dr. V. Eugene Vivian, Course Co-ordinator, Glassboro.

Newark College of Engineering : Prof. E. Douglas Dean, 323 High St., Newark 07102.

Rutgers University, New Brunswick 08903.

Seton Hall University : Dr. Carole Silfen, Psychology Dept., South Orange 07079.

St. Peter's College : Rev. Laurence L. Cassady, Jersey City.

*New Mexico*

Eastern New Mexico University : Dr. George H. Kitzman, Rosswell.

*New York*

City University of New York/City College of New York (CUNY/CCNY). Dr. Gertrude Schmeidler, Psychology—MA Programme, 138 and Convent Ave., New York 10031. Ph.D. Programme, 33 W. 42nd Ave., New York 10036.

CUNY-Brooklyn College : Dr. Ivan D. London (research in Soviet parapsychology); Charles Honorton, Adult Education, Menninger Dream Lab, 4802 - 10th Ave., Brooklyn 11219.

CUNY-Hunter College : Dr. H. H. Rothman, 60 East 12th St., New York 10003.

Cornell University : Miss Connie Kratz, Ithaca.

C.W. Post College (Long Island University) : Dr. Robert M. Brier, Philosophy Department.

Finch College : Dr. Roslun Hayes, Psychology, 52 E. 78th St., New York 10021.

Fordham University, Bronx, 10458.

Hartwick College : Dr. J. S. Setzer, Philosophy and Religion, Oneonta. (DO NOT WRITE.)

Hofstra University : Raymond van Over, Hempstead, Long Island.

Kirkland College : Dr. Beatrice Buszek, Clinton.

Mount Saviour Monastery, (New York State). Symposium on parapsychology.

New School for Social Research : Dr. Robert M. Brier, Martin Ebon, Gilbert Roller and others, 66 West 12th St., New York 10011.

New York Institute of Technology : Hans Holzer, 135 W. 70th, New York.

New York University : Dr. Herbert Freudenberger, Washington Square, New York.

Niagara County Community College : E. Douglas Dean and Carol Liaros, Sanborn.

Notre Dame College (St. John's University), Charles Honorton, Staten Island.

Queen's College : Rev. Jon Mundy.

Rosary Hill College : Jean P. Rindge, E. Douglas Dean, Carol Liaros, Nell Stiling, Sister Justa Smith, 4280 Main St., Buffalo 14226. (Also centre for Human Dimensions Institute.)

Schenectady Community College : Instructor : Ann Fisher.

State University of New York (SUNY) : Dr. Peter Alimaras, Farmingdale 11735.

SUNY-Geneseo : Dr. Lawrence Casler, Psychology Dept., Geneseo 11154.

SUNY-Oswego : Dr. Mahlon Wagner and Dr. Lee DeCostet, Psychology Department, Oswego 13126.

SUNY-Stonybrook : Norman Goodman and Judi Taddonio, Psychology Department, Stonybrook 11390.

*North Carolina*

Duke University : Dr. Robert Morris, Durham.

University of North Carolina : Dr. David Rogers and Dr. James Carpenter, Psychology Department, Davie Hall, Chapel Hill 27514.

*Ohio*

Bowling Green University, Bowling Green.

Oberlin College, Oberlin.

Ohio University : Dr. William Miller, College of Communication, RTVC 4616, Athens 45701.

Union Graduate School, Union for Experimental Colleges and Universities.

*Pennsylvania*

Albright College : Dr. Ellery Haskell, Philosophy, 515 N. 26th St., Penseide, Reading 19606.

Allegheny Community College : Ronald C. Asbury, 940 North Highland Ave., Pittsburgh 15206.

Carnegie-Mellon University (formerly Carnegie Tech.) : Dr. Herbert Simon, Pittsburgh.

Cedar Crest College : Abram Samuels, Allentown.

Elizabethtown College : (Healing Seminar).

Gannon College : Dr. John Fleming, Erie.

Gettysburg Seminary (Luther Theological) : Prof. Bengt Hoffman, Gettysburg.

Lancaster Theological Seminary.

LaRoche College : Ronald C. Asbury.

Mercyhurst College : Human Dimensions Institute, E. Douglas Dean, Erie.

St. Joseph's College : Dr. Carroll Nash and Mrs. Catherine Nash, Biology Department, 54th St. and City Line, Philadelphia, 19131.

University of Pittsburgh : R. A. McConnell, Biophysics Dept., Pittsburgh 15313.

*South Dakota*

Mount Marty College : Dr. Donna Henseler, Yankton.

*Texas*

Lamar University : David D. Zink, English Dept., Beaumont 87710.

Richland College : John O. Williams, Community Service, 12800 Abrams Road, Dallas 75231.

Southern Methodist University, Dallas.

Trinity University, San Antonio.

University of Houston : Dr. W. G. Braud, Psychology; Cullen Blvd., Houston 77004.

University of Texas : M. D. Anderson, Hospital and Tumour Institute, (Seminars) Houston.

*Vermont*

Windham College : John Robinson, Philosophy Department, Putney.

*Virginia*

Blue Ridge Community College : David McKnight, Blue Ridge.

Old Dominion College, Norfolk.

University of Virginia : Dr. Ian Stevenson, Division of Parapsychology, Dept. of Psychiatry, School of Medicine, Charlottesville, Va. 22901.

Virginia Polytech Institute : (seminars).

University of West Virginia.

*Washington*

Central State College : Prof. Don Cummings, Route 3, Box 106, Ellensburg, Wa. 98926.

The Evergreen State College : Ms. Carol Olexa; Ms. Kerry Klockner, Olympia 98505.

*Wisconsin*

University of Wisconsin—Madison : Prof. Frank Farley, Educational Psychology, (graduate seminar).

Professors D. Lindberg and R. Siegfried of the History of Science Dept. have been offering a course on the history of the occult directed toward developing critical attitudes.

University of Wisconsin—Milwaukee : Prof. Donald J. Mueller, School of Social Welfare (Conferences) and Prof. Robert Galbreath.

University of Wisconsin—Oshkosh : Course in parapsychology.

University of Wisconsin—Stevens Point : Prof. Clifton Peterson.

C. Norman Shealy, M.D., LaCrosse, Wis., Director of the Pain Rehabilitation Centre, is also Associate Clinical Professor of Neurosurgery at the University of Wisconsin-LaCrosse, and the University of Minnesota. He is interested in the role of altered states of consciousness as related to pain.

*U.S. FOUNDATIONS AND INSTITUTES*

The *Academy of Religion and Psychological Research*, Suite 2, 800 Custer Avenue, Evanston, Illinois, 60606, was established in October 1972 through efforts of the Spiritual Frontiers Fellowship. It seeks (1) to encourage dialogue and co-operation between clergy, academics in philosophy and religion and researchers and scientists in parapsychology and related fields, (2) to conduct educational programmes for scholars and the general public, and (3) to work closely with related organizations such as the Parapsychology

Association, the American Society for Psychical Research and the Academy of Parapsychology and Medicine.

*The Academy of Parapsychology and Medicine*, 314 Second Street, Los Altos, Ca. 94022. The Academy was formed in 1970, following a seminar sponsored jointly by the Lockheed Management Association and three institutions of higher learning in the San Francisco Bay area. Its long-range goal is to attempt to discover the conditions under which total healing—spiritual, mental, emotional and physical—is possible. As many as 1,400 professionals have attended its symposia held in various parts of the country to explore paranormal and unorthodox healing. Robert A. Bradley, M.D., Denver, is its first president. Dues are \$15 per year for associate membership and higher dues for participating and sponsoring members.

*American Society for Psychical Research*, 5 West 73rd Street, New York, N.Y. 10023. Started in 1885, it serves as one of the major research organizations dealing with paranormal phenomena. Its research standards are rigorous and its investigations are well-documented. The annual membership fee of \$15 entitles the member to its *Journal*, *Proceedings* and *ASPR Newsletter*, and access to its extensive library.

*Association for Research and Enlightenment*, Virginia Beach, Virginia, is the organization which provides access to the almost fifteen thousand telepathic-clairvoyant readings recorded during Edgar Cayce's lifetime. The material has been classified and cross-referenced and has provided the basic source material for writers who have produced dozens of books which interpret or explain the Cayce readings. The A.R.E. sponsors lecture series and courses and encourages study circles which are based on the Cayce materials.

*The Backster Research Foundation, Inc.*, 165 West 46th Street, New York, N.Y. 10036. Cleve Backster, a professional who uses and trains others to use the polygraph (lie detector) instruments, discovered that plants and other forms of life produce measurable responses which can best be characterized as similar to emotional states or feelings in humans or in other organisms. Backster writes and lectures on his findings and set up (1965) a foundation to make further research possible. Other investigators and about 20 universities are reported trying to replicate his work. Dr. Aristide Esser and Dr. Marcel Vogel report tentative corroboration of his findings.

*EDMA Corporation*, a business enterprise organized by Edgar D. Mitchell (the astronaut who carried out an ESP experiment on

the Apollo XIV moon-flight) and his associates in 1972, will sponsor scientific and scholarly research in parapsychology, parapsysics, transpersonal psychology, ecology and other fields which will improve the quality of life on planet Earth. The corporation will market inventions and products which are compatible with its objectives. EDMA has received substantial support from professional, business and scientific people. Mitchell has since stepped down as chief operating officer of EDMA to take responsibilities in a new foundation, the Institute of Noetic Sciences.

*ESP Research Associates Foundation, Inc.*, Suite 1630, Union National Plaza, Little Rock, Arkansas, 72201, was founded by Harold Sherman, well-known writer and psychic, for "the exploration of the origin and nature of man's sixth sense". The annual Body/Mind/Spirit workshop brings together between 500 and 1,000 attenders to participate in lectures and demonstrations by leaders and researchers in the field of psychic phenomena. Sherman, who has written more than 80 books, has prepared manuals on development of ESP. The foundation has recently undertaken to do further research of the taped voice phenomenon.

*Foundation for Research on the Nature of Man (FRNM)* also called the Institute for Parapsychology, Box 6847, College Station, Durham, North Carolina 27708, was established by J. B. Rhine after he left his work on Extra Sensory Perception at Duke University. The Foundation also publishes books and provides a bulletin for all who subscribe to its *Journal of Parapsychology*. Helmut Schmidt, formerly with Boeing Aircraft is now working with FRNM. He is best known for developing the Random Numbers Generator.

*Higher Sense Perception Research Foundation*, 8668½ Wiltshire Blvd., Beverly Hills, California, was created to assist Dr. Shafica Karagulla in her research with "Higher Sense Perception". President and director is Dr. Karagulla, M.D., who got her D.M. and surgery degree in 1940 from the American University of Beirut, Lebanon. She did her residency at Edinburgh Hospital for Mental and Nervous Disorders under Prof. Sir. David Henderson and became a member of the Royal College of Physicians of Edinburgh, the highest medical qualification in Britain. She is chiefly interested in pursuing study of the energy fields of the human body for clues to the ability of psychics to diagnose illness, etc.

*Institute of Noetic Sciences* (Noetics—the study of consciousness), 575 Middlefield Road, Palo Alto, California 94301. This non-profit public foundation was founded by Edgar D. Mitchell and

other associates to assume the research, educational and philanthropic functions which previously were part of the EDMA Corporation which is now strictly a commercial endeavour, emphasizing products and services in keeping with the philosophy of helping people and the planet. Edgar Mitchell is president of INS. The newsletter is available only to members.

*Life Energies Research, Inc.*, 563 Park Avenue, New York, N.Y. 10021, established in 1953 as an informal center for leaders in medicine, psychiatry, the basic sciences, philosophy and theology to carry on "wide ranging discussions of the paranormal aspects of human experience". It was incorporated in 1968 for scientific research in the nature of "energies that affect and are a part of life . . ." and currently investigations of healing and PK are being given high priority. Dr. Robert W. Laidlaw, a New York psychiatrist, has been one of the pioneers in this effort.

*Parapsychological Association (PA)* is an international organization of active professionals in parapsychology. The membership is well over 200 in at least 25 countries. The present treasurer is J. G. Pratt, Box 152, University of Virginia Hospital, Charlottesville, Virginia, 22901.

*Parapsychology Foundation, Inc.*, 29 West 57th Street, New York, N.Y. 10019, was founded in 1951 by Eileen J. Garrett, internationally known and tested medium, as a non-profit organization to encourage research, study and experiments in the areas of the paranormal which included extrasensory perception, psychokinesis, telepathy, clairvoyance, precognition and related phenomena. PF has an extensive library, publishes books and monographs, and makes modest grants available to persons who are judged qualified to undertake specific research or writing assignments.

*Psychical Research Foundation, Inc.*, Duke Station, Durham, North Carolina 27706, located at 2013-15 Erwin Road, W. G. Roll, Project Director. The Foundation publishes *Theta*, a bulletin for research on the problem of survival after bodily death. Robert Morris of PRF points out these kinds of experience suggestive of survival, which are important to investigate: transcendental experiences known as OOBES, astral projection or travelling clairvoyance; possession phenomena, short- or long-lived which can involve the whole body or merely parts such as the hand in automatic writing; and haunting cases such as apparitions or unexplained movement of objects. PRF edits and publishes the proceedings of the Parapsychological Association, conducts symposia, and carries on research within the limits of budget.

*Spiritual Frontiers Fellowship, Inc.*, 800 Custer Avenue, Suite 1, Evanston, Illinois 60202. Founded in 1956 with encouragement from the medium, Arthur Ford, as an interdenominational organization to promote investigation, research, conferences, seminars, etc., designed to explore the relevance of paranormal phenomena to the religious experience, SFF has grown steadily. Membership dues, ranging from \$12.50 for individual membership to \$500 for a life membership are the main support of the Fellowship. SFF publishes a newsletter and a quarterly journal and has an extensive library of books and tapes.

*Survival Research Foundation*, P.O. Box 50466, Tucson, Arizona 85705. Susy Smith, psychic and author, is president of this foundation, established in September 1971. Together with Martin Ebon, chairman, and eleven other trustees, SRF seeks to conduct, subsidize and assist in procuring scientific evidence of conscious survival of the human soul or spirit after death, and to establish the results of the research as worthy of public consideration. Memberships range from \$10 to \$500.

Other associations and organizations, usually with a state or regional base, include:

Phoenix, Arizona, Meditation and Research Foundation (Jim McKenzie).

California Parapsychology Foundation, Inc., 3480 Adams Ave., San Diego, Ca. 92116 (Kay Sterner).

California Society for Psychical Study, Inc., P.O. Box 844, Berkeley, Ca. 94701.

Southern California Society for Psychical Research, 170 South Beverly Drive, Los Angeles, Ca. 90212.

Washington Institute for Biophysical Research, c/o Dr. Francis Woidich, 1735 New Hampshire Ave., N.W., Washington, D.C. 20509.

Illinois Society for Psychical Research, c/o Gerald Loe, 206 Oak St., Maywood, Il. 60153.

The Golden Path, Chicago, Illinois (Irene Hughes).

Psi Explorers Club, c/o Edgar Wirt, 1707 North Salisbury, West Lafayette, Indiana 47906.

Psychic Studies Institute, Kansas City, Kansas. (Robert H. Ashby, founder.)

Research Association of Parapsychological Study, Mrs. Shirley D. Harrison, Buxton, Maine.

Boston Society for Psychical Research, c/o Violet Berlin, 26 Exeter Street, Boston, Massachusetts 02116.



- Michigan ESP Research Associates, P.O. Box 28, East Lansing, Michigan 48823.
- Unitarian-Universalists Interested in ESP, 16 Nahant Place, Lynn, Massachusetts 01902.
- Spiritual Research Society, Grand Rapids, Michigan.
- Minnesota Society for Parapsychological Research, University of Minnesota, Suites 212-213, 720 Washington Ave., S.E., Minneapolis, Minn. 55414.
- Psychical Research Society of Kansas City (Missouri), c/o Morris Schwalm, 6420 Rockhill Road, Kansas City, Mo.
- Psychical Research Society, Keene State College, Keene, New Hampshire.
- Centre for Study of "Para" Phenomena, Forests Hills Parkway, Bayville, New Jersey (Dr. A. Kraig, director of research).
- Centre for Study of Psychical Phenomena, Research Centre, Rockland State Hospital, Orangeburg, New York 10926 (Dr. A. H. Esser).
- Menninger Dream Laboratory, Maimonides Medical Centre, 4802-10th Ave., Brooklyn, New York 11219 (Drs. S. Krippner, M. Ullman).
- New York Parapsychology Forum, 64 West 9th Street, New York, N.Y.
- Premonitions Registry, Box 482, Times Square Station, New York, N.Y. 10036 (Robert D. Nelson).
- Cincinnati Parapsychology Study Group, 6447 Hamilton Ave., Cincinnati, Ohio 45224.
- Understanding, Inc., Merlin, Oregon (Dr. Daniel W. Fry).
- Parapsychology Society of Greater Philadelphia, c/o Jessie Wolfersberger, 2162 Rush Road Abington, Pennsylvania.
- Institute of Parapsychology and Cybernetics, Inc., Reyes A. De Valle, director, 2601 Blaine St., Laredo, Texas.
- Laredo Parapsychology Foundation, Inc., 1110 Cedar Ave., P.O. Box 1415, Laredo, Texas.
- Science Unlimited Research Foundation, San Antonia, Texas (Dr. John Kinets, research director).
- American Society of Dowsers, Danville, Vermont 05828.
- Psychic Researchers, Box 922, Walla Walla, Washington 99362.
- Mankind Research Unlimited, Washington D.C. 20037, Dr. Carl Schleicher, Director, 1143 New Hampshire Ave., N.W.
- Wisconsin Society for Psychical Research, Prof. Donald J. Mueller, University of Wisconsin-Milwaukee, Milwaukee, Wisconsin 53201.

## SOUTH AMERICA—LATIN AMERICA

In *Latin America*, Costa Rica, Cuba, El Salvador, Guatemala, Haiti, Honduras, Mexico, Panama, Puerto Rico and Trinidad report activity with a religious and/or research emphasis. Puerto Rico has an Institute of Parapsychology at 562 Trigo Street, Santurce; and Trinidad has a Research Centre for Parapsychology at Hotel Scarlet Ibis, Eastern Main Road, St. Augustine, where Dr. Learie Graham does research and publishes *Parapsychology News*.

All the countries of *South America* have activities in one or more areas of the paranormal. Those with the greatest activity are :

*Argentina.* The 1973 I.A.A. Anstalt directory lists 134 organizations and 20 publications. Parapsychological associations include : Asociacion Argentina de Psicoteria, Juncal 2061, 1B, Buenos Aires (Dr. Juan Alcandri).

Instituto Argentino de Parapsicologia, Viamonte 752 (3rd), Buenos Aires (Dr. J. Ricardo Musso).

Cuadernos de Parapsicologia, Ramon.

*Brazil*

I.A.A. Anstalt lists 136 organizations and 78 publications for Brazil, the country which, according to David St. Clair, author of *Drum and Candle* (Doubleday, New York), has 25 million registered members of spiritist churches and estimates another 25 million "unofficial" followers. Spiritists have their own hospitals in which "regular doctors" are permitted to practice. Jose Pedro de Freitas, nicknamed Arigo, did much to draw world attention to paranormal healing in Brazil, until his death in a car crash, January, 1971. In his case, Dr. Fritz, a deceased German physician (and others) worked through him in curing many "incurable" cases which were investigated before and after treatment.

There are five parapsychology research institutes :

Brazilian Institute for Psychobiophysical Research

Rua Dr. Diogo de Faria, 239, Sao Paulo.

Centro de Pesquisas Psicobiofisicas

Travessa Sto. Amaro 37, Caixa Postal 438

Santo Andre, Stadao de Sao Paulo (Dr. Acilio Tomasi).

Federacao Espirita Brasileira

Avenida Passos 30, Rio, Gb—ZC—58.

First Brazilian Laboratory of Psychology

Rua des Bonitos, 101, Vila Mariana, Sao Paulo.

(Irio Quaflio, Jr.)

Sociedade de Medicina e Espiritismo de Rio de Janeiro

Avenida Rio Brasco n.4, 15 Andar  
Sallas 1.504/6, Ciudad de Rio de Janeiro.

*Chile*

Laboratorio de Investigaciones Parapsychologicas  
Universidad de Chile, Casilla 6507, Santiago.

*Uruguay*

Instituto Espanol de Investigaciones Cientifico Experimentales  
Bioelectricas y Suprapsicologicas Br. Artigas 559,  
Montevideo.

Sociedad Uruguaya de Investigaciones Parapsicologicas,  
Calle Carlos Maria de Pena, 4751, Montevideo.

*Venezuela*

The Sociedad Espirita de Matafisicos, Sur 5, No. 92, Apt. 4,  
Caracas, is one of 18 organizations listed for this northwestern  
country of South America. These have either a religious or a  
research emphasis.

**NOTE:** Readers should keep in mind that names and institutions listed in this chapter reflect the situation when the manuscript was being written. Naturally changes in staff and addresses as well as new institutions entering the field are bound to occur from time to time.

## VI Suggestions for Teachers and Discussion Leaders

*"Knowledge without action is sterile"*

Much of our adult life has been involved with some aspect or other of teaching and we are very conscious of the need to use, apply and share knowledge and experience. We are writing, not on the assumption that we have all *the* answers, but to bring together information, reports and experiences which are fascinating, challenging and intriguing and which, in our opinion, warrant serious consideration. These may encourage you to venture toward new insights and meanings of life.

The rapid growth of literature dealing with the paranormal behooves us to encourage students of all ages to keep an open and a questioning mind about the quality and quantity of the evidence available for, and against, the cases presented. Progress toward a better understanding of man and his environment will only be made if we seek the truth insofar as it is possible to ascertain it and insofar as it has relevance or significance for us as individuals and for mankind.

In writing this book, we have kept in mind that it could be used as a text or guide to further investigation by students or by any interested individual. The growing number of courses, conferences and seminars in parapsychology offered at college and high school levels, especially in the United States (see Chapter V) indicates the increased interest in the psychic. Unfortunately, although there is a wealth of literature about the paranormal, there is little offered in the way of direction, and anyone who undertakes to teach a course, or lead a discussion group certainly should have read more than one book in the field and have some substantial knowledge about the work of researchers and psychics.

New books about the paranormal and the occult appear daily on the bookstalls. Some present the work of seasoned investigators. Others are written in popularized style, with little or no documen-

tation, to take advantage of the mushrooming interest in this field. Some reflect the authors' need to retain the "umbilical cord" to conventional and acceptable notions and doctrines, as reflected by their own scientific and/or theological thinking. Still other books deal with only one aspect of the paranormal.

We are certain that there are institutions and individuals which have not come to our attention and are therefore not listed; and that others will be joining this interesting and significant quest. No publication can remain "current" on this wave of curiosity about the spiritual and psychic aspects of man's nature. We can assure our readers that no other area will do as much to stretch one's mind as a study of the literature related to the paranormal.

Readers are invited to bring any omissions to the attention of the authors or publishers.

Only recently have a few syllabi and course outlines appeared and in most instances they are tailored (understandably) to the needs, special interests and experience of the authors. This will be the case until more universities and colleges give parapsychology recognition and acceptance as a "legitimate" academic area of study and research.

We hope the suggestions in this section will be helpful to those who are planning and conducting educational and/or research activities at various academic levels.

#### 1. *Length of the Course or Program*

Obviously not as much material can be covered in a weekend seminar as in a semester or one-year course. If available time is severely limited, it is especially important to get as much background information on the participants as possible in order to plan for the most meaningful presentations.

#### 2. *Background of Participants*

If the class or discussion group is meeting for an extended period, it will be helpful to know the level of information, as well as the range of diversity of the backgrounds of the participants. A questionnaire designed to give the instructor or discussion leader information about their educational background, philosophical orientation, knowledge of the subject, books read, personal experiences, etc. can provide some insights.

#### 3. *The Blind Men and the Elephant*

The fable about the blind men who encountered an elephant for the first time is especially apropos when a group of diverse persons enter a field of study in which so many different opinions

and impressions prevail. You may recall that the man who grasped the elephant's tail thought the creature was like a rope, while the man who touched one of the elephant's legs was convinced it was like a tree. No matter how long or how short a period of time is available for the course, it is desirable to undertake a "feeling expedition"—parapsychology, in this case, not an elephant—to gain some idea of the size and shape of the "creature" to be studied. After the "feeling expedition", participants will have a general overview of the subject and are better able to put specific phenomena and experiences in perspective. How much time will be devoted to this naturally depends on the total time available.

Teachers and discussion leaders will also benefit from going on a "feeling expedition" to learn how much of the field is familiar to them. No one can be fully informed on every aspect; the concepts and phenomena are not new but they may be new for the individual. Unless the teacher or instructor knows how much he knows and what he does not know about the field, it may turn out to be a case of the "half-blind" leading the "three-quarters blind".

#### 4. *Establishing a Common Denominator*

Since there are bound to be differences in the background and knowledge of the class participants, it is important to develop a vocabulary or terminology which conveys a similar meaning to all those enrolled in the class or discussion group. There is much to the saying, "'Tain't knowin' nothin' that does so much harm as knowin' too much that ain't so". In areas like parapsychology, it may be necessary to un-learn misconceptions before any real learning can begin. Since we consider it sound pedagogy to involve students in structuring material to be studied, class participants can be actively involved in making decisions as to what should be included in the presentations. This does not mean that the teacher or discussion leader abdicates responsibility for providing leadership and direction.

In addition to defining the vocabulary used in parapsychology, it is also desirable to provide some historical background and an introduction to the literature, researchers and psychics.

#### 5. *"Let's Do Some Experiments"—An Understandable Interest*

Many who come to public lectures and who enroll in courses and attend conferences are curious and eager to have first-hand experiences or demonstrations. As a general rule, it is much better if the group or the class first receives enough background from the lecture and class discussions to have a good idea of what

parapsychology is all about before undertaking experiments for which they are not prepared.

Whatever is done experimentally should be undertaken with sincerity and respect. Essential background information is a necessity for the meaningful evaluation of results of experiments. Curiosity seekers who wish to be entertained should not keep serious students from systematically exploring other dimensions. When the group is familiar with the subject, some experiments can then be undertaken in that area. Records should be kept of results so that measures of statistical probability can be applied when appropriate.

The field is so vast and varied that not everyone can expect to get positive results, especially when only one or two attempts are made. After extensive reading you may want to try experiments with telepathy (sending and receiving) or card-guessing, psychometry, Kirlian photography, skotography, etc. The interest and sophistication of the class should determine which, if any, experiments are undertaken.

These might include :

- (1) A class visit to a public demonstration of clairvoyance
  - (2) Private sittings or "readings" with mediums
  - (3) Experiments with plants: Can positive thoughts make seedlings grow faster?
  - (4) Attempts to get paranormal voices on tape (after reading *Breakthrough* by Raudive and *Hints on Receiving the Voice Phenomenon* by Richard K. Sheargold, Van Duren Press Ltd., 6 Station Road, Gerrards Cross, Bucks. SL9 8EL, England, 20p. or 75 cents U.S.)
  - (5) Attempts to secure skotographs (after reading about the phenomenon)
  - (6) Kirlian Photography—photographing the energy field around leaves and other objects using a Tesla coil. *Be sure to observe precautions and instructions.* (Literature and equipment can be obtained.) One good source is: Mr. M. H. J. Th. van der Veer, *Aura Electronics*, Vlaardingen, Westhavenkade 97, Netherlands.
  - (7) Telepathy: Card calling, keeping score and applying statistical formulae to determine whether results are significant beyond chance
  - (8) Psychometry: Read the literature and then attempt to pick up information about object, the history, or the person to whom it belonged by holding it in one's hand.
6. *Field Trips and Conferences*

If conferences or seminars on some aspect of parapsychology are scheduled in your area during the time your class or discussion group meets, it is worthwhile considering attendance. These usually provide an opportunity to hear informed persons or investigators and can contribute much to understanding on the part of the class or group.

In London, the following may be contacted for schedules when psychic phenomena, such as clairvoyance, psychometry and healing are demonstrated at public meetings:

College of Psychic Studies

*Psychic News*

Spiritualist Association of Great Britain.

Private sittings with mediums can also be arranged. Those living in the Oxford area may want to contact the Institute of Psychophysical Research at Oxford, and those near Downtown, Wiltshire, can contact the Paraphysics Laboratory there.

In New York, contact the American Society for Psychical Research, the Parapsychology Foundation, Life Energies Research group, or the Cleve Backster Associates. In Chicago, Spiritual Frontiers Fellowship (at Evanston); in Little Rock, Arkansas, ESP Research Associates; in Durham, North Carolina, the Foundation for Research on the Nature of Man and the Psychical Research Foundation. These are only a few of the societies and associations on the scene; there are others in other cities which can provide information and worthwhile experiences. (See 9 in this Section.)

#### 7. *Guest Speakers, Demonstrators*

Outside speakers who are well-informed on one or more aspects of the paranormal, and guests who possess special psychic abilities can do much to enrich the experience of the group or class. It should be kept in mind that most persons who possess paranormal abilities are not interested in being "on exhibition" but some are willing to participate in experiments and demonstrations to advance understanding. Be sure to learn all you can about the genuineness of anyone being considered and if you extend an invitation to someone to be a guest speaker or to demonstrate, be sure that he knows something about the group or class and what he is expected to contribute to the course.

#### 8. *Audio-Visual Aids*

Films, slides, pictures, records and tape recordings can be useful aids to enliven and enlighten a course. The Chinese proverb, "a picture is worth a thousand words", certainly applies when illustrating paranormal phenomena.

Some currently available sources of materials include :

- (1) Hartley Productions, Cat Rock, Cos Cob, Connecticut, USA, 06807, produces documentary films on parapsychology. Currently available are:  
*Psychics, Saints and Scientists*. 33 minutes. \$40 rental  
*Inner Space* (with Edgar D. Mitchell). 28 minutes. \$35 rental  
*Ultimate Mystery*. 40 minutes. \$45 rental.
- (2) Prof. Dr. Werner Schiebeler filmed 10 psychic healers at work in the Philippines in March 1973. The film may be obtained with either English or German commentary. Write Prof. Schiebeler, c/o Fachhochschule für Technik, Ravensburg, Germany or the authors at R.I., Oregon, Wisc. 53575 for details.
- (3) Warwick & Sons Ltd., Edinburgh 15, Scotland made a 12-inch record of Rosemary Brown's music.
- (4) N. V. Phillips Phonographic Industries, Baarn, The Netherlands produced a 12-inch LP recording of Rosemary Brown's "dictated" music. Mercury Record Productions, Inc., 110 West 57th Street, New York, N.Y. 10019, also sells the record in the U.S. The Mercury record includes a commentary by Rosemary Brown.
- (5) Colin Smythe Ltd., can supply a recording of paranormal voices which accompanies Raudive's book, *Breakthrough*; Corrado Tedeschi, Editore, Firenze, Italy, has produced a record to accompany the Italian translation of the book which contains a newer collection of "voices". The Otto Reichl-Verlag, Remagen, Germany, has made a 10-inch record for Raudive's original German edition, *Unhoerbares wird Hoerbar*.
- (6) ESP Research Associates, Inc., 1650 Union National Plaza, Little Rock, Arkansas 72201 can supply cassette tapes of lectures given by well known psychics, healers and investigators at Harold Sherman's annual Body/Mind/Spirit Workshops.
- (7) Spiritual Frontiers Fellowship, 800 Custer Ave., Suite 1, Evanston, Illinois 60202, also has cassette tapes of the talks given at the annual conferences. These can be ordered directly from Rev. Frank L. Considine, Box 245, Corwith, Iowa, 50430.
- (8) Tom Patterson's *Spirit Photography*, Regency Press, London, contains a number of interesting paranormal photographs.
- (9) *He Walks in Two Worlds*, by Maurice Barbanell contains some very good paranormal photos obtained by John Meyers.

- (10) Harry Edwards' *The Mediumship of Jack Webber* has an extensive section of paranormal photographs.

Many of the books listed in the References (Section VII) contain pictures and illustrations. The authors have a substantial collection of paranormal photos, tapes and recordings. Anyone who is interested can build a similar collection over time.

#### 9. *Contacting Associations, Foundations, Researchers, Teachers*

Universities, foundations, researchers, etc. are listed in Section V. From that list can be selected those which will be most helpful to you in any educational program you may want to undertake. Supplying return postage, as well as a contribution for materials, is usually appropriate, since resources are usually limited. Do not be surprised if some do not respond to your requests. Many of these organizations or individuals are working on a "shoe string" budget, are short of staff and resources, and will be appreciative of your contribution for materials.

You will soon discover from some publications you come upon, ads in public media, etc. that there are many individuals and groups offering ESP training, occult courses and gadgets. We advise caution on the part of persons with a new found interest in parapsychology, lest they be taken in by exploitive and unsound schemes and literature purveyed by unscrupulous characters "riding the wave" of curiosity and interest in the paranormal.

#### 10. *Guides to Teaching Parapsychology*

It is our hope that this book will be useful for courses and classes as well as for providing background and information for individual readers. In the United States, several books and monographs have been published which are available for instructors. These include:

Ashby, Robert H. *The Guidebook for the Study of Psychical Research*. Samuel Weiser, Inc., New York, 1972.

\*Hayes, Pat and Bud. *Our First Thousand Groups*, Spiritual Frontiers Fellowship, 800 E. Custer Ave., Evanston, Illinois, 60602, \$5.35.

McConnell, R. A. *ESP Curriculum Guide for Secondary Schools and Colleges*. Simon & Schuster, New York, 1971. \$1.95.

Ostrander, Sheila, and Lynn Schroeder. *Handbook of Psi Discoveries*, Berkley/Putnam, New York, 1974.

\* Especially for high-school discussion groups with the object of developing psychic and spiritual awareness. Helpful for methods and experimental activities.

Rao, K. Ramakrishna. *Experimental Parapsychology*. Charles C. Thomas, Springfield, Il., 1966. \$9.50.

Rogo, D. Scott. *Methods and Models for Education in Parapsychology*. Parapsychological Monograph No. 14, Parapsychology Foundation, Inc., 29 West 57th St., New York, N.Y., 10019.

Sherman, Harold S. *ESP Manual*. Human Development Associates, Inc., 1660 Union National Plaza, Little Rock, Arkansas, 72201. \$7.50.

White, Rhea H. and Laura A. Dale. *Parapsychology: Sources of Information*. Scarecrow Press, 52 Liberty Street, P.O. Box 656, Metuchen, New Jersey 08840. \$9.40.

Published under the auspices of the American Society for Psychical Research, this new book annotates many of the books listed in Section VII and contains other references worth pursuing.

#### 11. *Useful Anecdotes and Quotations*

Hugh Lynn Cayce, son of the famous psychic of the Thirties and Forties, tells the story of a young couple, reared in an orthodox religious tradition, who had been thoroughly indoctrinated with the concepts of heaven and hell. Although they had shed some of their earlier upbringing, they decided, as a precautionary measure, to send their six year old son to Sunday School.

One day the mother asked out of curiosity, "Son, what do they teach you in Sunday School?"

"Oh," the boy replied, "we talk about God."

"That's very general," commented the mother. "Can't you be more specific?"

"Well, last Sunday we talked about the time Moses took his men across the Red Sea."

"Yes? That's still very general," the mother responded, "What did they tell you about that?"

"Well, Moses got a lot of pontoons and inflated them, and his men marched across without getting their feet wet, and when they got to the other side, they noticed the Egyptians were coming after them, so Moses took his walkie-talkie and radioed for a couple of bombers to come and they bombed the pontoons out of the water and that was the end of it."

"Son," said his mother in utter disbelief, "you don't mean to tell me they teach you *that* in Sunday School!" to which the boy replied, "Mommy, if I told you what they really teach, you'd never believe it!"

#### *Useful quotes:*

"Imagination takes over where information stops."

"It is not what a person believes, but why he believes it that reveals the quality of his thinking."

"There is no such thing as super-natural. The opposite of natural is *un-natural*. Everything is a part of one natural universe." Supernatural is a term applied to things people do not understand."

"A person cannot be expected to have any better judgment than he has information on which to base that judgment."

"Believing something does not necessarily make it true, nor does not believing it necessarily make it untrue."

## VII References and Documentation

These lists of books, journals and publications are to provide the reader with a variety of sources for further reading which will give him choices based on his interests. The titles are arranged alphabetically by author and coded, in most instances, with one or more letters of the alphabet which are used to designate the subjects treated in the book. A through I follow the subject matter presented in the sections of this book under the same arrangement. More than one letter is used, for instance, when a book is clearly biographical but also primarily describes certain phenomena or other areas of parapsychology.

The list is extensive but by no means complete. Many of the more recent books should be available at book stores or can be ordered from the publishers. Others should be available from libraries and/or from organizations concerned with and interested in psychic phenomena. Foundations and associations listed may also supply additional lists of books and publications.

- A—Mediumship, Clairvoyance, Clairaudience, Psychometry, Trance, Direct Voice, Telepathy, Survival, Spiritualism.
- B—Apparitions, Ghosts, Hauntings, Poltergeists.
- C—Physical Phenomena: Psychokinesis, Materializations, Psychic Photography, Tapes, Voices, Apports.
- D—Astral Projection, OOBes, Bi-location, Déjà vu.
- E—Hypnosis, Age Regression, Reincarnation, Possession.
- F—Healing, Laying-on-of-Hands, Absent Healing, Psychic Surgery, Biofeedback, Auras.
- G—Psychics and the Arts: Automatic Writing, Painting, Music.
- H—The Occult Life of Animals and Plants.
- I—Still Farther Out: UFOs, Witchcraft, Astrology.
- J—Parapsychology, Psychic Phenomena (General).
- K—Research Emphasis.
- L—Philosophical, Religious.
- M—Biography, Autobiography.
- N—Negative or Critical Emphasis.
- O—Encyclopaedia, Reference.

- I Adamski, G. & Leslie D., *Flying Saucers Have Landed*, Neville Spearman, London.
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- I Andrews, Donald Hatch, *The Symphony of Life*, Unity Books, Lee's Summit, Mo. (1966).
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- Barclay, Glen, *Mind over Matter*, Bobbs-Merrill Co., Indianapolis, Indiana (1973).
- C, F, M, Barbanell, Maurice, *He Walks in Two Worlds: The Story of John Myers*, Herbert Jenkins, London (1964).
- M Barbanell, Maurice, *I Hear A Voice: Biography of E. G. Fricker, Healer*, Psychic News Bookshop, London.
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- F Barber, Theo. et al, *Biofeedback and Self-Control*, Aldine-Atherton, New York (1971).
- A Bayless, Raymond, *The Other Side of Death*, University Books, New Hyde Park, New York (1971).
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- J Bender, Hans, *Unser sechster Sinn*, Deutsche Verlags-Anstalt, Stuttgart (1971).
- J Berendt, Heinz C., *Parapsychologie*, Kohlhammer Urban-Taschenbücher, Stuttgart (1972).
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- J Bradley, Dorothy B. & Robert A., *Psychic Phenomena: Revelations and Experiences*, Parker, West Nyack, New York (1967). Paperback Library (1969).
- K Broad, C. D., *Lectures in Psychical Research*, Humanities, New York (1962).
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- G Brown, Rosemary, *Unfinished Symphonies*, William Morrow, New York (1971). Souvenir Press, London. Bantam (1972).
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In pursuing their interest in parapsychology they have become acquainted with many researchers and psychics in the U.S. and Europe: Cleve Backster, Dr. Hans Bender, Gerard Croiset, E. Douglas Dean, Stanley R. Dean, M.D., Arthur Ford, Eileen Garrett, Douglas Johnson, Stanley Krippner, the Lamoreauxs, Dr. Hans Naegeli, Karlis Osis, Konstantin Raudive, C. Norman Shealy, M.D., Harold Sherman, Dr. W.H.C. Tenhaeff, Ena Twigg, the Veilleuxs and the Worrells among them.

**Earlier books by Uphoff were:**

*The Kohler Strike and Kohler on Strike: Thirty Years of Conflict.* The Uphoffs have also written their impressions of the taped voice phenomenon for Dr. K. Raudive's books, for *Other Dimensions: 1974*, and a chapter for Harold Sherman's latest book, *How to Communicate with the Unseen World.*

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