

ABSTRACTS FROM THE 50th PARAPSYCHOLOGICAL  
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“AN INSANITY FACTORY”:  
PSYCHIATRY vs. SPIRITISM IN BRAZIL (1900-1950)

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**ABSTRACT:** Allan Kardec intended to perform a scientific investigation on supposed manifestation of spirits in the middle of XIX Century. After comparing and analyzing mediumistic communications obtained through mediums from different countries, Kardec, in 1857, organized the information into a single theory called “Spiritism,” defined as “a science which deals with the nature, origin and destiny of Spirits, as well as their relationship with the corporeal world.” The history of Spiritism and Psychiatry share several common elements and intersections, but, historians have not adequately explored this subject. In Brazil, particularly, there was an intense, but little studied conflict between psychiatrists and spiritists around “Spiritist Madness”. Spiritism supports an interactionist dualist model of the mind-body relationship as well as the survival of consciousness after death, reincarnation, and mediumship. Spiritism also proposes a model of spiritual etiology for mental disorders, without rejecting their biological, psychological, and social causes. In addition to recommending conventional medical and psychological therapeutics, Spiritism advocates séances for “disobsession,” “passes”, prayers, and efforts to live according to ethical principles. The present study aimed to investigate the construction of the representation of mediumship as madness the “Spiritist Madness” and to understand how spiritist mediumistic experiences came to be classified by psychiatrists as causes and/or manifestation of mental disorders. This study focused on southeast Brazil between 1900 and 1950, the place and the time where this conflict was most severe in that country. Since the beginning of the Spiritualism and Spiritism, around the middle of XIX Century, mediumistic practices were regarded by physicians as a major cause of insanity in Europe and United States. Such ideas strongly influenced Brazilian psychiatrists. The first Brazilian medical publications talking about the “dangers of Spiritism” appeared in the end of 19<sup>th</sup> Century. Nina Rodrigues and Franco da Rocha, two leaders of Academic Medicine in Brazil at that time, published in the same year (1896) works stating that Spiritism was an increasing cause of madness. These works were followed by dozens more in the first half of 20th Century. Eminent physicians (Pacheco e Silva, Xavier de Oliveira, Afrânio Peixoto, Leonídio Ribeiro, and Henrique Roxo) were involved in this dispute and they usually endorsed the view of Spiritism as a major danger for mental health. Physicians published academic theses, papers, and books about “spiritist madness” and the need to oppose it through governmental control over spiritist groups, forbidding spiritist publications, fighting against the allegedly charlatan practices of mediums, and hospitalizing mediums, who were regarded as insane. Following European psychiatrists, Brazilians physicians also stated that Spiritism was causing an epidemic of madness, being the third leading cause of insanity. In Brazil during the first half of 20th Century, both Psychiatry and Spiritism were seeking legitimation, both contested the same spaces in the scientific, social, and institutional fields. This conflict was expressed through constant quarrels between psychiatrists and spiritists, both claimed to themselves the authority to pronounce about mind, its disorders and treatments. Spiritists and Psychiatrists also hold different theories and practices. On one hand Psychiatrists were

progressively taking anti-religious stances and increasing the promotion of materialistic monism as an explanation to mind-brain relationship; Spiritism, on the other hand, attempted to bring back an interactionist dualism and spiritual issues to mental health field. This dispute over representations of mind, madness and mediumship played a role in the constitution of Psychiatry and Spiritism as we now understand it in contemporary Brazil.

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## IS LONG-DISTANCE PSYCHOKINESIS POSSIBLE IN OUTER SPACE?

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**ABSTRACT:** There are common features between the effects produced in numerous experiments on long distance psychokinesis and the phenomena produced by the famous Russian psychic Mrs. N. Kulagina:

1. Screening of the instrument from electromagnetic and other type of radiation did not affect the result produced by the psychic, and in some cases made it even more distinct.
2. Both effects are not caused by a heat flow.
3. Both effects are not connected with a flow of any particles.
4. The psychics showed an ability to selectively influence the instruments: the reference instruments located in close proximity to the instrument being influenced upon did not respond to the psychic's efforts.
5. In some cases the aftereffect took place: after stopping the very first effort of psychic's the signal did not return to the initial level for a long time; the subsequent psychic's efforts resulted in a signal change; however, when the psychic stopped the effort the signal returned to a level close to that established after the first effort.

It is shown that the results of different experiments on both long-range psychokinesis and Mrs. Kulagina's influencing targets can be explained on the basis of a model of superfluid physical vacuum if one assumes that the psychic's effort is 'transmitted' to the target by means of spin processes in the vacuum. Spin processes can propagate through the superfluid physical vacuum provided the vacuum is in a perturbed state. The excitation of the vacuum is performed by quantum entities such as elementary particles or photons. If the concentration of the quantum entities in the vacuum is insufficient, the psychic's effort will not be transmitted through the vacuum. This can account for the fact that Mrs. Kulagina was able only to mentally move the target placed in a vessel while the air pressure in the vessel exceeded ca.  $10^{-3}$  mm Hg. Provided that the long distance psychokinesis and the phenomena produced by the Russian psychic Mrs. Kulagina have the same physical nature and the model of the superfluid physical vacuum describes these phenomena, it is reasonable to suppose the following. If the concentration of quantum objects, such as photons or elementary particles, is sufficiently small in outer space (the pressure is  $< 10^{-3}$  mm Hg) the long distance psychokinesis may not be feasible in outer space. That is, a psychic on board a spaceship will not be able to influence the devices, instruments or other targets on board a different spaceship or on the earth. It is noteworthy that the displacement of the targets under Kulagina's influence occurred in a peculiar jogging way. So one may suggest

that their weights were reduced to nil and a momentary levitation took place. The nature of levitation is unknown, but this phenomenon is consistent with the properties of the superfluid physical vacuum because, according to the model, it is the medium where creation and annihilation of elementary particles take place and certain processes develop which are connected with creation and annihilation of mass.

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## THE NEUROPHENOMENOLOGY OF HYPNOSIS

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**ABSTRACT:** Highly hypnotizable individuals commonly report a variety of anomalous experiences following a hypnotic induction and there is some evidence to indicate that hypnosis may be psi-conductive. This study adopted a neurophenomenological approach and analyzed brain process and consciousness in tandem during hypnosis with a stratified sample ( $N = 40$ ) of high, medium, and low hypnotizable participants. In session 1, cortical activity was measured using qEEG during an eyes-closed sitting-quietly period and while voluntarily lifting an arm prior to and following a hypnotic induction. In session 2, participants' spontaneous mentation was obtained in reference to a baseline period and to multiple prompts following a hypnotic induction, which consisted of the single suggestion for participants to go into their "deepest" state ('neutral hypnosis'). In addition, participants completed the Phenomenology of Consciousness Inventory (PCI) in reference to baseline and hypnosis periods. Verbal (numerical) reports of hypnotic depth were obtained in reference to different periods in both sessions. Results showed main effects of hypnotizability level (low, medium, and high), condition (baseline and hypnosis) and an interaction between the two variables. Although the groups did not exhibit differential hypnotic depth reports at baseline, hypnotic depth was found to increase in medium and high hypnotizables during hypnosis. With regard to the PCI, hypnotizability was related to having an altered experience, alterations in state, body image, and various other dimensions. Participants' deepest hypnotic state, relative to baseline, was associated with altered experience, alterations in body image, time sense, perception, and various other dimensions. Interactions between hypnotizability and condition were found for altered experience, body image, perception, meaning, love, sadness, imagery, and state of awareness. Overall, reported alterations in consciousness were more common among medium and especially high hypnotizables than lows, especially after hypnosis induction. Spontaneous verbal reports were content analyzed by two judges who derived phenomenological categories. While the experience of low hypnotizables was characterized by "normal" mentation, that of medium hypnotizables was centered more on vestibular and other bodily sensations, and that of high hypnotizables was characterized by positive affect and mystical-like phenomena. Spectral and source localization EEG analyses corroborated various patterns of differential brain functioning across levels of hypnotizability and during different conditions. Among the most salient findings were a positive correlation between a global measure of brain functioning complexity (omega complexity) and hypnotizability and a positive correlation between omega complexity and two types of experiences: positive affect/mystical-like phenomena, and imagery. The induction of hypnosis had different effects on low and high

hypnotizables: whereas frontal cortical activity increased from baseline to hypnosis in the former, it decreased in the latter. Thus, the results show clear correspondences between phenomenological reports and electrocortical activity, and show the usefulness of a neuophenomenological perspective.

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## ARE ARTISTIC POPULATIONS ‘PSI-CONDUCTIVE’?: TESTING THE RELATIONSHIP BETWEEN CREATIVITY AND PSI WITH AN EXPERIENCE-SAMPLING PROTOCOL

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**ABSTRACT:** Following previous work by Holt, Delanoy, and Roll where affective rather than cognitive dimensions of creativity were significantly correlated with the reporting of subjective paranormal experiences, the present paper tests whether the same holds for psi-performance in a free-response ESP task. Collectively, previous research reveals no clear relationship between creativity and psi, and, at best, suggests that any association arises in interaction with other variables (e.g., as predicted by Palmer’s magnitude and direction model). Despite this, there is one consistent finding, that artistic populations have performed at a higher level than controls in free-response ESP tasks and, in ganzfeld studies at a higher level than that reported in meta-analyses of all ganzfeld samples. The current study sought to investigate this ‘artist-psi’ effect further, using a broader range of creativity assessments, by controlling for potentially confounding variables that have been associated with both creativity and psi in previous research: extraversion, belief in the paranormal, a proclivity to have unusual experiences and self-confidence, and by including both artists and ‘non-artists’ in order to avoid ceiling effects with some creativity measures. After considering both the potential advantages of the ganzfeld task demands for artists (‘performing’ by free associating audibly in a novel scenario, or looking inward and observing visual imagery) and the potential efficacy of ‘take home’ ESP procedures an alternative ESP protocol was devised. This was based on an amalgam of experience sampling methodology and descriptive experience sampling and involved participants recording psi-impressions concerning a target video clip at their own impetus over a 24-hour period. This was enabled by a personal digital assistant, which both recorded audio impressions and written notes and drawings, and presented a questionnaire concerning the state of consciousness in which the impression arose, at the participants’ instigation. The overall outcome of the study was perceived to be such that the methodology warrants further research, although a number of pitfalls were identified. Psi-performance was at levels commensurate with the performance of artists in previous free-response ESP research ( $r = .423$ ,  $n = 30$ , with a hit rate of 43%). However, the planned sum-of-ranks analysis did not reach statistical significance ( $z = 1.03$ ,  $p = .152$ , 1-t). Artists did not out-perform carefully matched controls, who differed only on ‘artistic creative personality’, possibly attributable to the autonomy enabled by the experience sampling protocol. In line with previous research, none of the creativity measures selected significantly predicted psi-outcome, thus the hypothesis that affective dimensions of creativity might be related to psi-

performance was rejected. However, in planned exploratory analyses one cognitive-style significantly predicted psi-performance, where the use of ideas that seem to come from ‘beyond the self’ in the creative process was associated with psi-missing ( $\rho = -.429, p = .018$ , 2-tailed); and cognitive flexibility and originality was significantly associated with magnitude of the psi-effect ( $\rho = -.535, p = .004$ , 2-tailed).

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## ENERGETIC ASPECTS OF RSPK

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**ABSTRACT:** According to Hans Bender, in RSPK “psyche and matter” are “inextricably entangled.” Entanglement makes the impossible necessary. If something is split in half, the two parts will continue to interact as if they were never apart. The concept is intended for quanta, but in RSPK it works for large-scale objects. The idea has entered thinking about ESP because ESP correlations do not require energy but may occur at any distance of space-time while RSPK is an energetic process since movement of objects entails expenditure of energy. Because the strength of energy is attenuated by distance, there should be fewer RSPK incidents with greater distance from the source. Measurements between agents and objects have in fact shown attenuation in the six cases with object movements. Three cases, where the evidence for RSPK was best, were analyzed in depth and showed that the attenuation could be accounted for by formulae that combine the inverse square with the exponential decay function. Unlike inanimate systems, the source of energy in RSPK is a human body. Emission of photons from the body has been shown by Joines and Roll and by Baumann, Joines, et al. in two subjects. The same process may underlie RSPK. The location of a material object is described by four quantum numbers of which one refers to the spin of an electron. This can be made to change by an applied magnetic field and cause the object to become unstable and to fly to another location where it is again stable. Since RSPK tends to begin on days of increased geomagnetic perturbation, anomalous electromagnetic fields could initiate the process. The concept of consciousness waves by Jahn and Dunne combines the electromagnetic and affective parts of RSPK while consciousness charge describes occasions when incidents take place in the agent’s absence. Like quantum processes, RSPK is a function of observation. There are no incidents when the object is being observed or filmed (but many occasions when the agent is observed), a situation described by the Heisenberg uncertainty principle for quantum events. In some respects, RSPK is like familiar behavior. In both, individuals act on objects because of their affective importance, and in both the affective component of objects can be nonlocal. When a person actually interacts with a nonlocal object in RSPK, the process may in part be described as entanglement and in part as energetic. The more is known about the movement of material objects without tangible aid, the more normal it seems, and the more we know about matter, the more paranormal it appears.

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## ADVANCES IN ANOMALOUS COGNITION ANALYSIS: A JUDGE-FREE AND ACCURATE CONFIDENCE-CALLING TECHNIQUE

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We developed an automatic confidence calling method that relies upon having an estimate of a null hypothesis distribution for a blind rating system. We used basic fuzzy set ideas to compute a *Figure of Merit* as the normalized intersection between a fuzzy set representation of the response and of the target in an anomalous cognition (AC) trial. By using data from a previous AC experiment, we estimated the *Figure of Merit* null distribution from cross matches within that dataset. The only input from the experimenter in the study reported here was to encode (in a blind way) each response as a fuzzy set. All further analyses were carried out by a computer code. Three experienced participants contributed a total of 50 trials. The targets in the study were randomly selected from 12 groups of three orthogonal categories each. We observed 32 hits in 50 trials (binomial  $p = 2.4 \times 10^{-6}$ ,  $z = 4.57$ ,  $ES = 0.647$ ) and of the 11 confidence calls resulting from significant *Figures of Merit*, 10 were correct (Binomial  $p = 5.7 \times 10^{-6}$ ,  $z = 4.39$ ,  $ES = 1.32$ ).

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## DIFFERENCES BETWEEN SPIRITIST MEDIUMSHIP AND DISSOCIATIVE IDENTITY DISORDER ON A STRUCTURED INTERVIEW

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**ABSTRACT:** To study the similarities and differences between Brazilian Spiritistic mediums and Dissociative Identity Disorder (DID) patients based on a structured psychiatric interview. The clinical and sociodemographic features of spiritist mediums enrolled in Brazilian spiritist centers were investigated in this study and compared with the scientific literature on DID patients. Despite the paucity of data regarding this issue, we hypothesized that mediums and DID patients, although sharing some dissociative experiences, would differ in that only the latter group would exhibit dysfunctionality and other indexes of psychopathology. We carried out an investigation with 115 mediums randomly selected from Spiritistic centers in São Paulo, Brazil. All mediums completed a sociodemographic questionnaire, the Self-Report Psychiatric Screening Questionnaire (SRQ) and the Social Adjustment Scale (SAS). In a second stage, we interviewed with the DDIS (Dissociative Disorders Interview Schedule) all mediums with scores suggestive of a mental disorder (SRQ+ n=12) and a subset of mediums with scores indicative of no mental disorder (SRQ- n=12). DDIS data on this sample were compared with those of DID described in the literature. The initial sample of 115 mediums was comprised of 76.5% women, mean age for the sample was  $48.1 \pm 10.7$  years; 2.7% of the volunteers were currently unemployed; 52.2%

were married; and 46% had a college degree. This sample exhibited a low prevalence of common mental disorders (7.8%) according to the Self-Report Psychiatric Screening Questionnaire (SRQ), and a sound level of social adjustment ( $1.85 \pm 0.33$ ) according to the Social Adjustment Scale (SAS-SR). The 24 selected mediums had an average age of  $48.5 \pm 11.7$  years (range 27-72), 79.2% were female and 45.9% had a college degree. The Spiritist mediums were similar to published data on DID patients only with respect to female prevalence, high frequency of Schneiderian First-Rank Symptoms, and reports of anomalous experiences. However, as compared with individuals with DID, the mediums differed in having better social adjustment, low prevalence of mental disorders, lower use of mental health services, no use of antipsychotics, and lower prevalence of histories of physical or sexual childhood abuse, sleepwalking, imaginary childhood playmates, secondary features of DID, and symptoms of borderline personality. Mediumship in this sample differed from DID in having better mental health and social adjustment, and a different clinical profile.

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## CAN SENSORY CUES FACILITATE REAL ESP IN AN RNG GUESSING TASK?

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**ABSTRACT:** Previous experiments by Palmer suggested that non-blind psychic readings are more successful than blind readings when other aspects of the situation are controlled. Although the increased success was most likely due to logical inferences from sensory cues available in the non-blind situation, it is also possible that the presence of sensory cues facilitated genuine ESP, perhaps by increasing participants' confidence. The present experiment was intended in part to test this latter hypothesis by embedding random ESP targets within a sequence of symbols that was biased overall. It was predicted that scoring would be significant on these embedded random targets, and significantly higher than when random targets were presented in isolation. The primary purpose of the experiment was to study the unconscious learning of the contingency in a biased sequence of targets (implicit sequence learning, or ISL). Twenty believers in psi and 20 skeptics each completed 3 runs in a computer guessing task in which they had to identify in which of 4 directions (up, down, left, right) an arrow would point that they would see immediately after each response. In the 1<sup>st</sup> run (100 trials) all targets were random. In the other 2 runs (200 scored trials each and labeled B1 and B2) a clockwise (CW) or counterclockwise (CCW) bias was introduced, such that (for a CW bias) the target on trial t+1 was displaced 90° CW from the target on trial t in 40% of the trials, and 90° CCW in only 10% of the trials. For purposes of ISL, the targets were contingencies, defined as the relationship between trial t and trial t+1: CW (+1), CCW (-1), opposite (2), or repeat (0). In each biased run, 50 random target contingencies were inserted at 50 random locations within the run, with the other 150 (fixed) target contingencies then inserted in random order to fill the other locations. Hits on the real-time

targets (not contingencies) were significantly above chance on the random trials in the 1<sup>st</sup> biased run (B1) and suggestively higher than the slightly positive ESP score in the random run. The ESP score in B2 declined to chance. Hits on the fixed trials were highly significant, a trend which began early in B1, before participants could be expected to learn the bias. In most cases skeptics scored higher than believers, but the difference was only significant in the fixed trials of B1. An unintentional bias in some of the real-time targets in the biased runs was shown not to influence the results. Contrary to previous trends in the literature, high ESP scores in the random run were negatively associated with intuition-sensing on the Myers-Briggs Type Indicator and reported high motivation for the computer game to suggestive degree. The overall results supported the hypothesis that embedding true ESP targets among targets containing sensory cues can facilitate scoring on the true ESP targets, although why this is so has yet to be determined.

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## “SEEING AND FEELING GHOSTS”: ABSORPTION, FANTASY PRONENESS, AND HEALTHY SCHIZOTYPY AS PREDICTORS OF CRISIS APPARITION EXPERIENCES

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**ABSTRACT:** An apparition is a visual experience in which there appears to be a person or animal present, often in connection with an agent who is dying or undergoing some other crisis. This study treats the apparitional experience (AE) and the sense of presence (SP) as phenomena worthy of study in their own right. Six hypotheses were tested: people who see or feel apparitions have a higher capacity for absorption, fantasy and cognitive-perceptual schizotypy than non-experients. Six hundred and fifty-six undergraduate students, 76% females and 24% males (age range 17-57), completed four scales: the *Paranormal Experiences Questionnaire*, *Creative Experiences Questionnaire*, *Tellegen Absorption Scale*, and *Schizotypal Personality Questionnaire*. Experients scored higher on absorption (AE:  $z = 6.06$  and SP:  $z = 5.19$ ), fantasy proneness (AE:  $z = 4.76$ ) and cognitive perceptual schizotypy (AE:  $z = 7.01$  and SP:  $z = 8.21$ ) than non-experients. Our results suggest that, apart from the dominant schizotypy proneness, a second dimension (absorption) may underlie the differentiation of the two groups of participants. Gender differences were overall non-significant. Apparitional and other apparition-like experiences are related to higher levels of reports of absorption and imaginative-fantasy experiences. Visions of ghosts may be related to cognitive processes involving fantasy and cognitive perceptual schizotypy proneness, which are correlated with each other. Many therapists still regard clients who report apparitions as mentally ill; however, they often do not tell anyone about their experiences. This study demonstrated the viability of adopting a psychological approach to better understand the crisis apparition experience.

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# “TOKEN-OBJECT” EFFECT AND MEDICAL DIAGNOSIS: AN EXPERIMENTAL STUDY

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**ABSTRACT:** Some psychics and healers claim to obtain impressions of body sensations, visual images of organ dysfunctions, or an “inner knowing”. However, there are few reports of quantitatively evaluated studies with psychics. They sometimes perform “psychometry”, which is defined as an anomalous cognition system, specifically the ability to get “impressions” from objects. Usually it is described as a type of knowledge which allows a psychic or sensitive to receive impressions using a physical object as an inductor or instrument. A series of psychometry-based experimental sessions was designed. The aim was to explore if there is a significant difference between psychics and nonpsychics. One hundred fifty participants ( $M$  age = 45.85;  $SD$  = 12.29) who reported personal experiences of psi were split into two groups, persons claiming ESP experiences but no abilities, or “nonpsychics” ( $N$  = 88) and persons claiming ESP skills as well as experiences, or “psychics” ( $N$  = 62). Four adult volunteers who suffered from medically diagnosed diseases (i.e. diabetes mellitus, hernia hiatal, osteoarthritis, and varicose veins) acted as target persons (TPs). They delivered personal objects (a comb, handkerchief, hair brooch, or billfold), which were coded and recoded blind by both experimenters. Instructions asked participants to describe the symptoms in non-technical language. Each participant received four pairs of objects (target and control) to be “touched”. They performed four trials of psychic diagnosis of the TPs, who remained unidentified. Although both groups combined scored significantly above chance ( $p$  = .01), there was only slight support for the claim that the “psychics” ( $p$  = .03) scored higher than the nonpsychics ( $p$  = .08). Although neither group obtained highly significant results, high variability was found; it was in a positive direction for the psychics and the negative direction for the nonpsychics ( $p$  < .05). It appears that psychic diagnosis relates to perceptions of “information” in and around TPs, and that these may be difficult to translate into physical diagnoses. The psychics and healers were also not trained in medical terminology, anatomy or physiology, and therefore may have had difficulties providing impressions specific to anatomical structures and quantifiable in conventional terminology.

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## PARANORMAL BELIEF, ANXIETY AND PERCEIVED CONTROL OVER LIFE EVENTS

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**ABSTRACT:** The psychodynamic functions hypothesis has been proposed as a means to explain the high levels of paranormal belief among the population. According to this view, the world appears to some to be unpredictable, uncontrollable and inherently meaningless, which gives rise to anxiety. Paranormal beliefs may develop to allay this anxiety by offering the promise of order and personal power. Although there is some evidence to support the putative association between the three variables of perceived helplessness, anxiety and paranormal belief, these have not previously been considered together in the same population. Sixty-five participants completed a battery of measures including the State-Trait Anxiety Index (Spielberger, 1983), the Paranormal

Belief Scale (Tobacyk, 1988) as well as newly constructed Estimated Likelihood of Stressful Events and Perceived Control over Stressful Events scales. No relationship was found between perceived control over future life events and paranormal belief, but measures of state and trait anxiety correlated significantly with both perceived control and paranormal belief. Results of a path analysis suggested a model that was broadly in agreement with the psychodynamic functions hypothesis in describing a mediating role for anxiety.

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## PSYCHOLOGICAL AND NEUROPSYCHOLOGICAL ASPECTS OF RSPK

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**ABSTRACT:** The author discusses the evidence for RSPK in seven cases of RSPK he and his colleagues investigated and outlines the psychological and neuropsychological aspects of the cases. There was evidence of RSPK in all seven cases, and in the Gonzales, Callihan, and Resch cases the evidence was conclusive as far as the investigators were concerned. Movement of objects were seen from beginning to end when they watched Roger Callihan; target objects they had set out moved when Victor Gonzales was away from the area, often when they watched him; and target objects from a table moved when Tina Resch was away from the table and when she was being watched. The incidents seemed to express anger because they disrupted the lives of people and damaged their property, but the psychological tests did not always bear this out. While the Rorschach, TAT, and other tests indicated anger for Michael Lessing, Victor Gonzales, and Tina Resch, there were no clear signs of anger in the records of Arnold Brooks and Sonja Bloom. It is also relevant that the RSPK was destructive only when the agents were in the company of parent-figures who seemed to arouse their ire (showing evidence of “parapsychopathology,” according to J. B. Rhine). When the agents were together with the investigators, the occurrences continued but were not destructive. Of the four agents who were tested on the EEG or diagnosed medically, the EEG of Arnold Brooks showed a burst of positive spikes that would have indicated complex partial seizure if more persistent; Peter Mueller had been medically diagnosed with epilepsy; Tina Resch had symptoms of Tourette’s syndrome, while Victor Gonzales showed no evidence of seizure. van Lucadou’s theory for the elusiveness of RSPK is examined, and there is a discussion of Martinez-Taboas and Alvarado’s objection to the anger theory for RSPK and their criticism of the evidence for seizure activity.

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# A PEEK IN THE FILE-DRAWER: REVIEW OF 96 UNDERGRADUATE STUDENT PROJECTS AT THE KOESTLER PARAPSYCHOLOGY UNIT

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**ABSTRACT:** To encourage consideration of file-drawer issues in parapsychology and the evidential status of student projects, this paper reviews 96 undergraduate student projects supervised by members of the Koestler Parapsychology Unit at Edinburgh University. Conducted between 1987 and 2007, the majority of the projects (87.5%) were supervised or co-supervised by Robert Morris. A total of 4,717 participants were involved, with a mean sample of around 50 per project, and approximately equal numbers of male and female participants. About 40% of the projects were unrelated either to psi or to paranormal experiences and beliefs, reflecting Morris's interest in mainstream topics, such as volition and performance enhancement, that he considered could provide mutually beneficial links with parapsychology. Around 20% were related to paranormal experiences and beliefs but contained no psi task. The paper focuses on the 38 projects (about 40%) that included a psi task. Of these, 27 projects predicted overall significant performance on a psi task, of which 8 (29.6%) found the predicted significant overall positive psi scoring. While this is more than the 5% usually expected by chance, many of the projects contained more than one psi task, had multiple hypotheses, and did not pre-specify a single outcome measure or the analyses that would be used to test the hypotheses, thus inflating the likelihood of significant results by chance alone. Failure to find predicted psi performance did not appear to be due to the non-significant studies having lower statistical power (in terms of participant numbers) than the significant studies. Although the projects were very diverse, in an attempt to discern informative trends four small clusters of projects were identified that had used similar psi tasks. Of these, the PK-RNG and EDA presentiment studies tended not to show any consistency of performance on the psi task, and the majority (8/9 studies) obtained non-significant psi results. Furthermore, questions were raised about the validity of the one significant study in this group. In contrast, significant results and relatively consistent effect sizes were found in the majority of the ganzfeld studies, specifically those with selected participant populations, such as those who were 'creative', extravert, or who had practised a mental discipline. None of the EDA-staring studies was statistically significant, however all three found effects in the predicted direction and of a magnitude comparable with studies elsewhere ( $r \approx 0.15$ ). These results are discussed in terms of what can be learned from these projects, and how future research can be guided by their findings. A larger question that is raised by such projects is their evidential status. Should student projects be closely-controlled by supervisors? While this would provide systematic and well-conducted studies that can contribute meaningfully to parapsychology's database, it would also limit their pedagogical function and the students' creativity. Appendices in the conference proceedings give a full list of the psi and psi-related projects.

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THE ALBUQUERQUE 300 EXPERIMENT: FIELD RNG ANALYSIS  
OF THE ALBUQUERQUE TRICENTENNIAL

BRYAN J. WILLIAMS

**ABSTRACT:** As part of the effort to further explore the possible correlation between instances of focused group attention during mass spectator events and the occurrence of structural non-random patterns in the output of random physical systems, a field random number generator (RNG) experiment was carried out during the events of the Albuquerque Tricentennial celebration, held between December 2005 and October 2006. Sample data were collected from a noise-based, truly random RNG running unobserved in the author's home during the course of eleven individual, highly publicized celebration events held for the general public at various locations in the northeast and downtown sections of Albuquerque, New Mexico. The general prediction was for the RNG data from the events to show a significant non-random deviation, both collectively and individually. Analysis revealed that although the collective data were in the predicted direction, they were not significantly different from chance. On the individual level, six of the eleven events were found to have shown nonsignificant deviations in the negative direction, opposite to prediction. A *post hoc* examination of graphical representations of data from each of the eleven events revealed suggestive transient, non-random structural patterns within the data for two events that may be of incidental note. The first event was a royal banquet and ball held in honor of the Duke and Duchess of Albuquerque, who had traveled from Spain to participate in the tricentennial celebration. The other event was one of a series of entertainment performances and open market activities held in a downtown park that was known as the "Fiestas de Albuquerque." Although they cannot be taken as direct evidence for an effect, the non-random patterns observed in the data from these two events were notably in the positive direction. Four possible ways to account for the null results obtained in the experiment are considered: the inherent weakness of mind-matter interaction effects, a distance effect, an experimenter effect, and the effect of the psychological atmosphere of the crowd gathered for the celebration. It is argued that of these four, psychological atmosphere could be a rather strong factor based on the author's impression of the events (e.g., the attention of the individuals in the crowd was more wandering than focused at times), further hinting that psychological atmosphere could be a possible factor in developing conditions that may be conducive to "field consciousness" or "group consciousness" effects.

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## EXPLORATORY FIELD RNG STUDY DURING A GROUP WORKSHOP ON PSYCHIC EXPERIENCES

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**ABSTRACT:** In an attempt to further explore the apparent correlation between group mental coherence and non-random statistical deviations in the output of random physical systems, sample data were collected from an electronic random number generator (RNG) actively running during a five-day group workshop entitled "Embodiment and Psychic Experience" that was given at the Esalen Institute in Big Sur, California, by William G. Roll, Ph.D., in August of 2006. Four men and six women participated in the workshop, which consisted of 13 individual two-hour

sessions involving personal and case narrative, open and in-depth group discussion, and active group exercises in receptive psi. Eleven of these sessions were the focus of data collection. Before each session, the noise-based RNG was attached to a laptop computer and placed on the far side of the workshop room to collect data unobtrusively, with the computer's monitor facing away from the workshop group and its screensaver engaged to reduce the possibility of observer effects. The workshop participants were aware of the presence of the RNG and of its intended purpose, although no feedback regarding the RNG's output was given to them until after the workshop was over. It was predicted that the RNG session data would tend to show a positive deviation away from standard randomness, both collectively as a whole and on the level of individual sessions. However, analysis revealed a collective deviation that was opposite to prediction and nonsignificant overall. Eight of the eleven individual sessions had also shown deviations in the negative direction, although none were independently significant. A *post hoc* analysis of the data from the seven sessions in which the active group exercises in receptive psi were held seemed to reveal a collective deviation in the RNG output that, if predicted beforehand, would have been significantly negative ( $p = .963$ , equivalent to  $p = .037$ ). Further *post hoc* examination of a graphical meanshift representation of all session data combined by way of a Stouffer's  $Z$  seemed to indicate a similar negative deviation, which appears to have been driven largely by a single exercise session (involving a guided past-life regression) that produced a rather strong negative trend. Ways in which the results might be useful in developing hypotheses for testing in future field RNG studies held during group workshops and similar settings are discussed.

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## SPIRIT CONTROLS AND THE BRAIN

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**ABSTRACT:** The mediumistic phenomenon of spirit control or trance personality has been present since the early days of psychical research, and remains an aspect of both mental and physical mediumship that is not well understood. Several psychical researchers who have worked with trance mediums, including Eleanor Sidgwick, Sir Oliver Lodge, William James, and Richard Hodgson, have found that the knowledge, personality, and ways of speaking by spirit controls is limited to and reflect the medium's. The few empirical studies that have been done regarding spirit controls have also produced evidence that they are expressions of the medium's own personality. A comparison of spirit controls with the multiple personalities of patients diagnosed with dissociative identity disorder shows that the two are similar in several respects and suggests that they may result from the same or similar neurological processes. Roll has argued that humans possess a dual mind, the mind of the left brain hemisphere and the mind of the right brain hemisphere. This is supported by evidence from cerebral lateralization studies, which suggest that the two hemispheres have different functions. The left hemisphere is the principal seat of language and thereby gives rise to the idea of an individual self that belongs to a particular body and that uses the sensory-motor system of the body to interact with local objects. In contrast, the

right hemisphere is adept at visuospatial processing, the recognition and expression of emotions, and the cognitive tracking of the passage of time. Roll suggests that the right hemisphere uses an extrasensory-psychokinetic system to interact with distant or nonlocal objects, and that this gives rise to a transpersonal or long body self. We propose that spirit controls may be conceptualized as mental constructs, created and personified by the medium, and that they represent identities consistent with the medium's left hemispheric sense of self, but that they occupy the wider space-time field of the right hemisphere. Given that the right hemisphere encompasses nonlocal objects, the construct would be conceptualized by the medium as capable of interacting with such objects, including the minds of the departed. The construct would incorporate cognitive and memory details from the medium's own knowledge and personality, and would emerge only under trance. The emergence of spirit controls may be accommodated by Persinger's model of vectorial cerebral hemisphericity, which postulates that the subjective experience of an incorporeal presence or an ego-alien entity may result from a transient episode of interhemispheric coherence, wherein the right hemispheric equivalent of the sense of self "intrudes" into left hemispheric processing. Such episodes would primarily occur between the temporal-parietal cortices of both hemispheres as well as adjacent limbic structures. The subjective experiences associated with spirit controls have been induced by the application of complex, pulsed magnetic field patterns to the junction of the temporal and parietal lobes. Hypotheses and suggestions for testing our proposal that the formation of spirit controls rely on the same or similar neurological processes as the alternate personalities of dissociative identity disorder.

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## PANEL: THREE PARAPSYCHOLOGICAL ASSOCIATION GOALS: A 50TH- ANNIVERSARY ASSESSMENT

CHAIR: REX G. STANFORD, PA PRESIDENT

REX G. STANFORD, EBERHARD W. BAUER, STANLEY KRIPPNER, & EDWIN C. MAY

### INTRODUCTION: THE CHARACTER OF THE ASSESSMENT

REX G. STANFORD

**ABSTRACT:** The Constitution of the Parapsychological Association described as the objectives of this organization "to advance parapsychology as a science, to disseminate knowledge of the field, and to integrate the findings with those of other branches of science" (*Proceedings of the Parapsychological Association*, Number 1, 1957-1964 p. 4). For this, the 50<sup>th</sup> Annual Convention, three distinguished PA Members (Drs. Eberhard W. Bauer, Stanley Krippner, and

Edwin C. May) were each asked to describe his personal assessment of how the field has fared in the past 50 years relative to a particular one of these objectives, with Bauer addressing “advancement,” Krippner, “dissemination,” and May, “integration with other branches of science.” An equally distinguished discussant, Dr. Jessica Utts, was invited to comment on these presentations and offer her own integration and reflection after hearing, at the actual session, the full remarks of the presenters. (For this reason, no abstract of her remarks is available for publication.) The panelists and the discussant agreed to these assignments, recognizing that their expressed views were intended to represent personal views, not necessarily those of this organization, its Board of Director, its officers, or its membership.

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## GOAL I: ADVANCEMENT OF PARAPSYCHOLOGY AS A SCIENCE

EBERHARD W. BAUER

**ABSTRACT:** On the PA’s 50<sup>th</sup> Anniversary, we justifiably can ask, perhaps with some trepidation, how far we have come in realizing this original aim. Has parapsychology proven successful as a science? Have we really made progress? Or, to put it in another way: Is it socially or professionally desirable (or, even, acceptable) for a young scientist to become known as a parapsychologist or known to have been involved in parapsychology? Even if there might be a broad consensus among active PA members that parapsychology represents ‘an interdisciplinary area of research,’ it is not clear whether criteria for assessing scientific advancement should be modelled after the example of a cultural, social or behavioural science (e.g., psychology) or after the example of natural science (e.g., biology or physics). In the first case, one might employ a somewhat more lax criterion because we would not expect the same rate of growth of substantive and conceptual knowledge as in biology or physics, but rather, might tend to rate advance in terms of the adoption of certain fashionable methods or in terms of the adoption of new styles of discourse. It is my feeling that this is what happens in parapsychology. There exists, as a comparative or content analysis of PA Presidential Addresses over 50 years would reveal, a broad spectrum of opinions on the advancement issue. Consider also that when we are looking for evidence of ‘advances’, ‘progress’ or ‘success’ in orthodox sciences, most of us would see them in (a) empirically validated theoretical insights into the nature (or limitations) of the phenomena in question, (b) practical and/or technological applications of such phenomena in everyday life, and (c) positive evaluation of the research enterprise by the academic and scientific communities. The realization of any one or all of these criteria would result in heightened prestige and greater recognition for the field and its investigators. Judged by such criteria of scientific advancement, parapsychology is still in its infancy. Even among ‘professional parapsychologists,’ there may be no strong consensus about such basic issues as (a) the domain or scope of the discipline, (b) the structure and strength of paranormal effects that theories are obliged to explain, and (c) the existence of solid, repeatable findings as a basis for drawing conclusions about process. Not surprisingly, then, claims about or expectations of a breakthrough in the psi-research domain are met with some scepticism, even among PA members. It would, though, be unfair to say that there are no promising signs of scientific advancement within parapsychology. First, we should not forget that successful psi research is not restricted to the formal PA community. Then, there is progress in the technological sophistication and in the statistical refinement in experimental

parapsychology. There is also clear progress in the academic recognition of 'anomalous psychology,' especially in U. K., where ten universities offer courses in parapsychology within psychology departments – a sociological fact that I would like to call the 'Bob Morris legacy of an interdisciplinary, integrative parapsychology.' A good example of that is the very active 'Centre for the Study of Anomalous Psychological Processes' (CSAPP) at the University College Northampton, where a new MSc course 'Transpersonal Psychology and Consciousness Studies' (including a 'Parapsychology' module) is offered. Another promising sign is the development of what might be called 'clinical parapsychology,' which means special counseling and information services for people feeling distressed or impaired by paranormal or anomalous experiences. For me, however, the most promising sign that parapsychological research has made progress is a new theoretical understanding of the so-called psi phenomena. We really should abandon the old signal model underlying the Rhinean paradigm, which implies that mind is a real force, and come to a full appreciation of the experimental and theoretical consequences of the correlational model whose foundations were laid down in the 1974 Geneva Conference "Quantum Physics and Parapsychology" and culminated provisionally in the 2006 San Diego conference "Frontiers of Time – Retrocausation – Experiment and Theory." I suggest that treating psi phenomena as entanglement correlations in a generalized quantum theory belongs to those "ideas that will catalyze the growth of parapsychology," to quote Gardner Murphy from his first dinner address, "Progress in Parapsychology" (JASPR, 53, 1959, pp. 12-22) to the PA Convention nearly 50 years ago.

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## GOAL II: DISSEMINATION OF THE KNOWLEDGE OF PARAPSYCHOLOGY

STANLEY KRIPPNER

**ABSTRACT:** These are the best of times and these are the worst of times for dissemination of knowledge about psi research. They are the best of times in that some excellent books have been published, both by psi researchers and by people outside the mainstream of the field. Numerous blogs mention psi research, sometimes accurately and sometimes inaccurately. These are the worst of times in that most of the professional journals in the field have gone belly up, being months or even years behind their purported publication date. There are a handful of laboratories in the entire world doing respectable research in psi phenomena, and this might account for the lack of articles available to fill the journals. Lack of subscriptions and high publication costs may be another factor. On the other hand, the Internet is taking up the slack, with websites, listserves, and online journals disseminating information in ways that would have been unpredictable a decade ago. The field is ripe with new paradigms, novel theoretical ideas, and even practical applications. But funding sources are drying up, and conceptual and experimental breakthroughs depend upon financial support that is no longer present. In the meantime, so called "skeptical" magazines are doing well in the subscription department; much of this is due to the fact that they are directing their efforts toward the anti-evolutionists, the religious fundamentalists, and those who are blurring the line between church and state domains, efforts that many parapsychologists would applaud. Some of the work in psi research is being done by non-parapsychologists and it would be ironic if breakthroughs came from these sources.

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### GOAL III: THE INTEGRATION OF PARAPSYCHOLOGY WITH OTHER BRANCHES OF SCIENCE

EDWIN C. MAY

**ABSTRACT:** With some notable exceptions, the path of science is intimately connected to technology. That is, theories of various sorts are only as good as the technology is capable of verifying them. For example in physics in the early days of the 20<sup>th</sup> century, the Rayleigh-Jeans law—the relationship between the electromagnetic emission of a heated “black body” and the associated wavelength of that radiation—was the going theory of the day. However, technology improved to allow the measurement of shorter and shorter wavelengths, and what was found was that the theory failed to match observation by many orders of magnitude—so much so that the term coined by Paul Ehrenfest, “the Rayleigh-Jeans ultraviolet catastrophe” survives today. This catastrophe was part of the inspiration for Max Plank and the beginning of quantum theory, which realigned “black body” emission theory with measurement. Technology has had and obviously continues to have a positive and significant impact upon research parapsychology—perhaps not yet as much in direct theory development as in the development of experimental protocols. Better and more reliable data, however, clearly do have an impact upon theory. One of the primary tasks for investigators in any arena is to reduce the source of variance in experiments prior to measurements. Years ago, computers and other automatic recording devices eliminated inadvertent recording errors and sharply reduced said variance. Advances in statistics allowed researchers to parse variance pos hoc (e.g. ANOVA). For the most part modern parapsychology research has abandoned force-choice protocols in favor of free-response ones and reaped the benefit of more than a 10-fold increase in effect size (i.e., nominally 0.02 to 0.25). In part, this increase results from an a priori variance reduction by eliminating the substantial memory/imagination problem associated with force choice guessing. One problem in ESP experiments survives but may be solved with a new research trend. When an ESP experiment participant is asked to provide data in the laboratory, we implicitly require two assumptions to be true: that person will have an ESP experience and will be able to report that experience in words and/or drawings accurately. Both assumptions are shaky at best and probably either or both are usually not valid and constitute a source of unwanted variance. Technology may come to the rescue through the use of psychophysiological experiments that appear to bypass the cognitive experience reporting problem. The prestimulus response and presentiment experiments illustrate the point. Advances in our understanding of parapsychological phenomena will come only with more variance reduction and technology improvements. Our discipline has not yet taken advantage of all the technology that is currently available. The burden and responsibility lies with us to learn about these systems; become competent in their use; and, not to avoid replication simply because the experiments and analyses are complex. To quote the late Richard Feynman, “It doesn't matter how beautiful your theory is, it doesn't matter how smart you are. If it doesn't agree with experiment, it's wrong.”

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## PANEL: FORGOTTEN PIONEERS OF PARAPSYCHOLOGY

CHAIR: CARLOS S. ALVARADO

GERD H. HÖVELMANN, CARLOS S. ALVARADO, EBERHARD BAUER,  
PETER MULACZ, ALEJANDRO PARRA, & NANCY L. ZINGRONE

### THE MANY FACES OF A PARAPSYCHOLOGICAL PIONEER: MAX DESSOIR (1867-1947)

GERD H. HÖVELMANN

**ABSTRACT:** In a certain sense, German philosopher-psychologist Max Dessoir (1867-1947) probably is the best-remembered of the “forgotten” parapsychological pioneers. After all, in an 1889 article, he had introduced the term “parapsychology” which we still use today to identify the areas of our scientific interest and to name our professional organization. In recent decades, that paper has become something of a standard reference. Today, we are able to show that Dessoir had privately suggested the term “parapsychology” even two years previously, in 1887. Yet, beyond that early terminological initiative, very little else is known among modern international parapsychologists about Dessoir, his many other scientific activities pertaining to parapsychology and his remarkably manifold scientific career in various disciplines. But there’s much worth knowing. In many respects, Dessoir may be considered a young genius (who, incidentally, played the violin for the German Emperor as a child). Dessoir was 20 when he suggested the term “parapsychology”, presumably for the first time. He was only 18 when he had sittings with the notorious medium Henry Slade. At the same age he joined the Society for Psychical Research. He had just turned 19 when he published his first full article, in English, in the SPR Proceedings. At the age of 21, he published the first of two volumes of a comprehensive bibliography of then recent publications on hypnotism (including eight papers that he already had published himself). That bibliography is so obviously useful even from a modern perspective that it was re-issued in the United States in 2002. Max Dessoir was just 24 when he published his famous booklet on the “Double Ego” that led some to describe its author as an “immediate precursor of Freud and his school.” Two years later he published, under a pen name, a booklet of “psychological sketches” including a lengthy chapter on the psychology of legerdemain and its relevance to psychical research, which is still considered one of the best treatments of the subject. Before the age of 26, Dessoir had received both a doctorate in philosophy and an MD degree, could look back on probably over 100 scientific publications (including half a dozen books) and was soon to become a professor of philosophy at the University of Berlin. In subsequent years, Dessoir published a voluminous book recounting his experiences with Slade, Palladino, and many other mediums and also dealing in depth with what he termed the “Secret Sciences.” Also, being one of Schrenck-Notzing’s major opponents, he was the *spiritus rector* behind many parapsychological controversies in Germany during the 1920s, and he initiated important publications such as the *Zeitschrift für kritischen Okkultismus* and the so-called “Three Men’s Book” with its highly skeptical analyses of physical mediumship. Apart from that, Dessoir was responsible for the establishment of aesthetics as an academic discipline in its own right, he did much to promote

systematic historiography of philosophy, he was hired, in 1915, by the Empirical Government to do a study on war psychology (which, to the probable dismay of those who had contracted him, Dessoir very subtly turned into an anti-war treatment), he pioneered public education through radio broadcasts throughout the 1920s, and wrote several books on art and aesthetics, on the history of philosophy, on psychology in everyday-life, and on the art of holding public speeches. The Nazis virtually terminated Dessoir's scientific career in 1933. In 1945, Dessoir's Berlin home was hit by a presumably American bomb. His library and his extremely important scientific files were destroyed. Dessoir escaped to Königstein near Frankfurt where he died, forgotten by many, in 1947, a few months after his eightieth birthday. Those two post-war years, however, were sufficient time for him to author two more books: an important, highly instructive autobiography and what may be considered a synopsis of his views on parapsychology at the end of his life. Max Dessoir was the person to give parapsychology its name. He spent considerable parts especially of his early life and career in search of what he called "established and comprehensible facts" in parapsychology. He always was one of the most outspoken critics of the field and at the same time one of the staunchest defenders of its legitimacy. And he ended his life as a reluctant believer at least in telepathy.

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## RUFUS OSGOOD MASON (1830-1903) AND THE POPULARIZATION OF PSYCHICAL RESEARCH IN AMERICA

CARLOS S. ALVARADO

**ABSTRACT:** American physician Rufus Osgood Mason is one of the forgotten figures of late nineteenth-century American psychical research. Born in 1830 in Sullivan, New Hampshire, Mason initially studied in a theological seminary, and later went into medical school, graduating as an M.D. in 1869. He practiced medicine in New York City, where he died in 1903 at the age of 73. While Mason wrote about different medical topics, he distinguished himself for his defense of the therapeutic use of hypnosis. In addition, Mason published on double personality, reporting on a case he observed. Mason's main publication in psychical research was his book *Telepathy and the Subliminal Mind* (1897), in which he compiled many articles, some of which appeared before in the *New York Times*. His work in the field centered on two areas: case studies, and popularization. Mason, being a member of the Society for Psychical Research (SPR), occasionally sent cases to the Society. For example, the December 1894 issue of the *Journal of the Society for Psychical Research* has a case Mason observed in 1870 of alleged supernormal phenomena shown by a hypnotized young hysterical woman. In other publications Mason described cases of ESP dreams, hypnotically-induced mental travels to distant locations, and planchette writing. In an article published in *The Arena* in 1891, he speculated on the existence of a "psychic medium" connecting minds to explain telepathy. These studies, he believed, led us to conclude that "sensation is conveyed from the operator to the subject by some other means than through the recognized channels of sensation." Such phenomena, he stated at the end of his *Telepathy and the Subliminal Mind*, could not be explained by conventional psychological and physiological explanations. Most of Mason's efforts centered on the popularization of the work of the SPR in the United States. In the above mentioned 1891 article he discussed the SPR's

thought-transference experiments. This was followed by a discussion of thought-transference and other aspects of the work of the SPR in a series of articles in 1893 issues of the *New York Times*. In the articles psychical research was presented to the American public as the cutting edge of psychology. He also discussed frequently Frederic W.H. Myers' (1843-1901) ideas of the subliminal mind. Arguing that supernormal phenomena were part of the normal functions of the mind, Mason argued in newspaper articles and in his book *Telepathy and the Subliminal Mind* that the subliminal self was the agent responsible for telepathic manifestations that were in turn communicated to the conscious mind. Later in 1903 Mason published in the *New York Times* a two part article reviewing Myers' *Human Personality and Its Survival of Bodily Death* (1903), a work that he praised. His views of Myers' work provided a balance the more negative views of the book of American psychologists. While Mason's cases are interesting, he was not a major contributor to the empirical data base of nineteenth-century psychical research. His main contribution was his efforts to popularize the field in the United States, with particular attention to the work of the SPR, and the subliminal psychology of Myers.

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## EMIL MATTIESEN, GERMAN COMPOSER AND “METAPSYCHOLOGIST”

EBERHARD BAUER

**ABSTRACT:** Emil Mattiesen was of Baltic origin. Born on January 24th, 1875 in Dorpat, the son of a councillor, he showed quite early a noticeable musical talent – at the age of eight he set ballads of Felix Dahn to music. In 1892 he started to study philosophy, natural sciences and music at the University of Dorpat and continued his studies one year later at the University of Leipzig. In 1896 he got his Ph. D. with a thesis dealing with the philosophical critique in the work of Locke and Berkeley. Between the years 1889 and 1903 Mattiesen was going round the world. His aim was to learn different languages, religions, philosophical and ideological systems in a most comprehensive way. For years he lived in several Asiatic countries to get a first-hand knowledge of the religious systems. Between 1904 and 1908 he spent academic years in Cambridge and London and started to write down his first major work which was finished in 1914 but which could be published only after the First World War in 1925 under the title *Der Jenseitige Mensch. Eine Einführung in die Metapsychologie der mystischen Erfahrung* [*Man of Next World. An Introduction into the Metapsychology of the Mystical Experience*]. This book, the ambitious attempt to give the psychology of religion a new basis by integrating paranormal phenomena – Mattiesen called them ‘facts of metapsychology’ - into the phenomenology, psychology and psychopathology of religious, mystical and other “transliminal” experiences – it’s a real treasury of knowledge what could called today “altered states of consciousness.” From 1908 Mattiesen was living in Berlin where he developed his musical talent in a systematic way. In the following years he published as a composer seventeen albums [Liederhefte] of songs and ballads. This double talent – as a composer and as a parapsychologist (‘metapsychologist’) – is a characteristic trait of Mattiesen’s work. From 1925 he was living a quiet and retired life near Rostock only devoted to writing his second major work which dealt with the survival problem. The first two volumes appeared in 1936, and the third one in 1939. It was entitled *Das persönliche Überleben des Todes: eine Darstellung der Erfahrungsbeweise* [*The Personal*

*Survival of Death: An Account of the Empirical Evidence*]. The same year, the Second World War had just begun, on September 25, Emil Mattiesen died of leukaemia. He was 64 years old. Mattiesen's legacy to (German) psychical research and parapsychology are two extensive works, comprising all together more than 2,100 pages, which were published by Walter de Gruyter, still today one of the most prestigious publishing houses in Germany for scientific and academic literature, specializing in law, medicine, natural sciences, history, philosophy, theology and religious science. The reasons why Mattiesen's name is nevertheless nearly forgotten, are intimately connected with following historical and cultural factors: (1) Mattiesen was living in a self-chosen isolation. He did not participate in the public controversy dealing with "occult" phenomena in Germany during the late 1920s and early 1930s (see, for the contrary, the role of Max Dessoir); (2) although Mattiesen was praised as the figurehead of the spiritistic movement in Germany, there was no adequate audience for the sophisticated discussion of his arguments, comparable with the British SPR; (3) when Mattiesen's *opus magnum* on survival research was published, the National Socialism had come to power in Germany and there were no parapsychological journals or organizations available which could provide a forum for a detailed and critical discussion; (4) for whatever reasons, Mattiesen's work remained totally unknown the English speaking world; his books were never reviewed in the journals of the British and American SPR.

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## CHRISTOPH SCHRÖDER (1871-1952): THE HUB OF A PARAPSYCHOLOGICAL NETWORK

PETER MULACZ

**ABSTRACT:** Besides his professional life, little is known about the biographical data of Prof. Dr. Christoph Schröder, Berlin-Lichterfelde-Ost. Trained as a zoologist, he specialized in entomology in which field he edited a three volume textbook, a two volume survey on the insects of Central Europe, particularly Germany, and published a book on the biology of insects. He made his living as a teacher of biology at a Berlin lyceum. Hinrich Olhaver of Hamburg, a successful businessman and devoted spiritualist, author of "Die Toten leben" (i.e. The Dead are Alive) had been the founder of a spiritualist group, named *Revalo Bund* (i.e. Revalo Union) whereby *Revalo* is just an anagram of his name. This *Revalo Bund* published, starting in 1925, a monthly journal which in 1927 changed its name to *Zeitschrift für psychische Forschung* (abbr. *Z.ps.F.*, *Journal for Psychical Research*). When it faltered after another two years, Schröder commenced publishing his own *Zeitschrift für metapsychische Forschung* (abbr. *Z.mp.F.*; *Journal for Metapsychical Research* – very strange that Schröder used the French terminology) running from 1930 through 1941. In his first issue, Schröder denies any connection between his new journal and the former *Z.ps.F.*, yet not only are they like twins in reference to their layout, also most authors of the two subsequent journals are identical, including Schröder himself who edited Grunewald's report on his visit to Talpa after the latter's untimely death. The *Z.mp.F.* was edited "in connection with the Institute for Metapsychical Research" which in fact was located at Schröder's residence. In 1925, Schröder had founded this "Institute," not least in order to take over the ingenious apparatus designed by Grunewald. In parapsychology, the early focus of Schröder's attention was on what he called the "Frau Maria Rudloff'sche Spiegelphänomenik"

(i.e. the mirror phenomena of Mrs. Maria Rudloff). Maria Rudloff, also known by her alias “Maria Vollhart” (Malcolm Bird spells the name as „Vollhardt“), coincidentally was the mother-in-law of Christoph Schröder. Earlier, she has been the subject of the studies of Friedrich Schwab M.D., that were published in his book on teleplasm (an alternative term for ectoplasm) and telekinesis. By “mirror phenomena” the appearance of crude drawings, such as stick-figures, on mirrors or other flat glass surfaces (windows), mostly overnight, is understood. In isolated cases, lines resembling Arabic characters appeared. The substance of these drawings is said to have been dried-up blood plasma. (The glass surfaces did not survive the bombings of World War II, and the phenomenon remains disputed.) Mrs. Vollhart/Rudloff also showed some dermal effects, numerous parallel scratches on the back of her hand, as if they had been made by using a brush. In 1926, Countess Wassilko, together with Eleonore Zugun, visited Schröder and his family, resulting in kind of competition between the two mediums. There have been five International Congresses for Psychological Research in the years between the two World Wars, organized by Carl Vett – kind of forerunners of the PA Conventions –; of these, Schröder took part at least in the Congress held 1927 at the Sorbonne in Paris. During the trial of the famous clairvoyant (or rather pseudo-clairvoyant) Erik Jan Hanussen (real name: Hermann Steinschneider) he served, together with Walter Kröner, as an authorised expert (Leitmeritz, Czech Republic, 1931). Starting in 1932, Schröder published an additional quarterly, “Mitteilungen der Gesellschaft für metapsychische Forschung“ (i. e. Notes from the Society for Metapsychical Research) which was bound together with his *Z.mp.F.*, so every third issue was split between the two periodicals. He was running this “Society for Metapsychical Research” though being previously affiliated to the “Deutsche Gesellschaft für wissenschaftlichen Okkultismus” (DGWO, German Society for Scientific Occultism) in the context of which he had published his brochure “Grundversuche auf dem Gebiete der psychischen Grenzwissenschaften” (i. e. Basic Experiments in Psychic Scientific Fringe Areas) in 1924. In 1937, the quarterly changed its name to “Die Unsichtbare Wirklichkeit” (abbr. U.W., The Invisible Reality). Schröder, not tremendously important a parapsychological researcher as such, was nonetheless pivotal in parapsychological networking due to the fact that in the journals he edited (regardless of their confusing and often changing names) many noted parapsychologists of that time found a forum to publish their papers, e. g. Grunewald, Mattiesen, the Austrian Kasnacich and some others. It needs to be particularly emphasized that his periodicals were published until 1941, i. e. even during the first years of the war. In contrast, the (admittedly more important) *Zeitschrift für Parapsychologie* (i.e. *Journal for Parapsychology*) terminated its appearance by mid-1934 when Gabriele, Baroness Schrenck-Notzing, Albert’s widow, resolved to withdraw her financial support, leaving Schröder’s journals the sole surviving ones in Germany.

*Austrian Society for Parapsychology and Border Areas of Science  
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## “BIOLOGY WITHOUT METAPSYCHICS, A BIRD WITHOUT WINGS”: ORLANDO CANAVESIO’S CONTRIBUTIONS TO PARAPSYCHOLOGY

ALEJANDRO PARRA

ABSTRACT: Surgeon and neurologist Orlando Canavesio, one of the pioneers of parapsychology in Argentina, was born in Buenos Aires in 1915. He focused on medical and

biological aspects of psychic phenomena, and also he was one of the few Argentinean experts in the advance of scientific diagnosis in mental disease. He founded the Asociación Médica de Metapsíquica Argentina, AMMA (Argentinean Medical Association of Metapsychics) in 1946. The Association published the journal *Revista Médica de Metapsíquica*, of which AMMA issued only three copies. He was interested in using EEG in psychical research to study brain activity associated with ESP performance, what he referred to as the “metapsychic state.” He studied self-claimed psychics such as the dowisers Enrique Marchessini, and Luis Acquavella, Eric Couternay Luck, Federico Poletti, and Conrado Castiglione, who worked as psychics. Some of Canavesio’s main studies included an early EEG study, and many comprehensive case studies of a single psychic, such as Eric C. Luck one of his “star” psychic. In a paper published in 1947, he said that states conducive to ESP ranged “from deep-sleep, normal or somnambulant, to an apparent wakefulness characterized by an expectant attention, concentration or isolation”. In a study with psychic Eric Courtenay Luck, Canavesio took EEG measures while Luck went into trance and reported that the “alpha rhythm disappears, becomes more or less regular, and the potential diminishes by 60%”. Canavesio thought that dowsing performances were better suited for EEG testing. Canavesio’s medical dissertation was entitled *Electroencefalografía en los Estados Metapsíquicos* (Electroencephalography in Metapsychic States). It was the first dissertation in Latin America based on a parapsychological topic, and it was granted by the Faculty of Medicine of the University of Córdoba. Canavesio attempted to place parapsychology within government institutions and universities. Canavesio was appointed head of the Instituto de Psicopatología Aplicada (Institute of Applied Psychopathology), which was established in 1948 to determine whether the spiritualist movement could represent a public mental health concern. Canavesio also was a strong defender of the incorporation of parapsychology (or metapsychics) in the chairs of psychology medicine at the faculties of medicine in Argentina. In addition, Canavesio participated in numerous public events. He gave a number of lectures in scholarly forums, as well as in radio programs, and in newspapers. Argentina was represented for the first time in one of the most important international parapsychological events when Canavesio participated in the First International Conference of Parapsychological Studies held at in Utrecht in 1953. He presented some of the work he reported in his dissertation. He also participated in a psychical research conference on parapsychology in Bologna. Unfortunately, most of Canavesio’s efforts did not have much impact. One aspect possibly leading to the neglect of his work was that the psychological movement displaced the medical approach to parapsychology, so that psychologists, and not physicians, were usually the professionals that were the most interested in and involved in parapsychology. Some felt that Canavesio’s work had several pitfalls, and that it lacked an adequate methodology. Canavesio’s approach was mainly qualitative, instead of the quantitative approach) used by some European psychical researchers. Canavesio was interested in other topics, such as dowsing, psychology, medicine, experimental psychopathology, and Jung’s theories. He also participated in PK experiments conducted by parapsychologist José María Feola who directed the “Grupo La Plata”. This group was a home-circle formed by non-spiritualists interested in the physical phenomena of Spiritualism, who carried out a series of experimental sessions of table-tipping, table levitations, raps, and other phenomena between 1950 and 1955. On December 14, 1957, travelling to Mar del Plata city in his car, Orlando Canavesio had an accident, as a consequence of which his left leg had to be amputated. He died soon after. Canavesio was only thirty-eight years old, and was starting a new parapsychological society at Rafaela. Its guiding principle was expressed in a motto printed on the cover of the journal: “Biology without metapsychics, a bird without wings.”

*Buenos Aires, Argentina*

## CHARLES EDWARD STUART (1907-1947) AND EXPERIMENTAL ESP RESEARCH

NANCY L. ZINGRONE

**ABSTRACT:** Charles Stuart was an important member of the ESP research team at Duke University from 1931 until his death in 1947 at the age of 39. Born in 1907 in Pennsylvania, Stuart obtained a BA in mathematics with a minor in philosophy from Duke University in 1932. While an undergraduate he volunteered to be tested for ESP and produced an endless stream of card-guessing results, which, among other findings, contributed to the establishment of the decline effect. In Rhine's monograph, *Extra-sensory Perception*, published in 1934, Stuart's photograph appeared on the frontispiece as one of the Laboratory's high-scoring "star" subjects. Stuart was also featured in the text as one of Rhine's principal assistants, along with J. Gaither Pratt. Moving into the Duke Ph.D. program in psychology after his graduation, Stuart became a formal member of the Rhine group. His Ph.D. was awarded in 1941, only the second time Duke University had conferred the degree for a dissertation devoted to psychical research. Titled "An Analysis to Determine a Test Predictive of Extrachance Scoring in Card-Guessing Tests," it highlighted both Stuart's methodological and his mathematical expertise. Like Pratt, Stuart spent two years working away from the Laboratory. In Stuart's case, he was the fourth Thomas Welton Stanford Fellow in Psychical Research at Stanford University, serving in that capacity from 1942 to 1944, following John L. Coover (1912-1937), John L. Kennedy (1937-1939), and Douglas G. Ellson (1939-1942). Stuart suffered from heart disease throughout his adult life and, consequently, was not among the group of young men who left Duke in 1941 to serve in World War II. Although his illness sometimes kept him from the Laboratory, he was one of the most prolific members of his cohort. Not only was Stuart a contributor to the debate over statistical methods then being developed in psychology and parapsychology, not only did he take the lead in the Laboratory's interaction with its critics, not only did he co-author an early testing manual with Pratt as well as provide a key contribution to the Laboratory's magnum opus, *Extrasensory Perception after Sixty Years*, but Stuart also conducted and published a wide variety of experiments. For example, he refined Warcollier's drawing methodology and established a robust line of free-response testing both to bring the experience of ESP in life more fully into the Laboratory and to maintain subjects' motivation across a testing session. Committed to methodological relevance in light of then "modern" psychology as well as to a reasoned response to substantive criticism, as a single researcher or in collaboration with others, Stuart's experiments are exemplars of good design. Among them were: examinations of the relationship of atmospheric conditions, personality characteristics, changes in guessing tempo, and subjects' estimations of success to forced-choice scoring; and classroom versus single subject test administration, and subjects' target "reception" styles to free-response scoring. To his credit, Laboratory members remembered him as a congenial colleague, dedicated not only to his own and the field's advancement but to that of his colleagues as well.

*Parapsychology Foundation*  
*New York, NY, USA*

## PANEL: IAN STEVENSON'S WORK IN PARAPSYCHOLOGY

CHAIR: CARLOS S. ALVARADO

NANCY L. ZINGRONE, ERLENDUR HARALDSSON, CARLOS S. ALVARADO, & JOHN PALMER

### IAN STEVENSON ON THE IMPORTANCE OF SPONTANEOUS CASES

NANCY L. ZINGRONE

**ABSTRACT:** Ian Stevenson is well known for his work with spontaneous cases. This includes cases of children claiming to remember previous lives, as well as accounts of ESP experiences, apparitions, and near-death experiences. Such work differed from the emphasis many parapsychologists, particularly in PA circles, have placed on the study of psychic phenomena. Stevenson defended the importance and necessity of research with spontaneous cases throughout his career. In his first PA Presidential Address in 1968, entitled "The Substantiability of Spontaneous Cases," Stevenson discussed the topic in detail. In his view, spontaneous cases could provide evidence for the existence of a phenomenon, and were superior to experiments in that in cases it was possible to know what information was communicated, while the same was not the case in many experiments. He also argued that emphasis on experiments could limit too much the database of material necessary for the development of theory in the field. In Stevenson's view criticisms of the weakness of human testimony, while valid in some cases, did not necessarily apply to all. Stevenson returned to the topic briefly in his second Presidential Address to the PA in 1980, in which he discussed the idea of a mind separate from the body. As he said: "The common factors of successful experiments appear to be emotion ... but we can observe the effects of strong emotion much better in spontaneous cases than in laboratory experiments. The important events of life that generate strong emotions do not happen in laboratories, or not often. I am referring here to such events as serious illness, accidents, other stresses, and — above all — death." Detailed discussions of the weaknesses and strengths of human testimony have appeared in Stevenson's books. In *Cases of the Reincarnation Type: Vol. 1: Ten Cases in India* (1975), he focused on a variety of issues regarding reincarnation-type cases. As before, Stevenson's major message was that while evidence from cases was not perfect, it was an exaggeration to claim that the weaknesses of human testimony disqualified all possible evidence for psychic phenomena coming from spontaneous cases. Stevenson returned to aspects of case studies in two papers published in 1987. In "Changing Fashions in the Study of Spontaneous Cases" he argued that emphasis on experimental evidence may have hindered our efforts to learn things about the phenomena that can only be obtained from case studies. He called for a more balanced science based both on experiments and the study of spontaneous cases. In the second paper, "Why Investigate Spontaneous Cases?," Stevenson focused on the importance of careful investigation of testimony to avoid errors. Overall, Stevenson's message was clear. He believed that parapsychology was destined to be an incomplete science if it continued the emphasis on experimental data. Furthermore, he cautioned us repeatedly of citing the weakness of human testimony as a blanket statement to dispose of cases. Instead, he reminded us, we needed to approach the issue of human testimony empirically.

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## IAN STEVENSON'S REINCARNATION RESEARCH

ERLENDUR HARALDSSON

ABSTRACT: In psychical research there was a long tradition of investigating evidence relevant for the question of life *after* death. Stevenson started a new field of inquiry, namely the investigation of phenomena that might give evidence for life *before* birth, i. e. for the theory of reincarnation. He will be primarily be remembered for his pioneering field investigations and numerous publications in this area, nine books and numerous papers. His first publication on this topic, "The Evidence for Survival from Claimed Memories of Former Incarnations," was published in *JASPR* in 1960. It was a winning essay of a contest in honor of William James. There he analysed 44 cases that he had found in the literature, gave a brief description of seven of them, and with his characteristic thoughtfulness and circumspection he discussed nine hypotheses that might possibly explain them. He made some proposals for further research which should be carried out. From this paper it is evident that he had been collecting cases of this kind long before this publication in 1960. With support from Chester Carlson Stevenson started active field research into cases of children who claimed to have memories of a previous life. In 1966 he published *Twenty Cases Suggestive of Reincarnation* on cases he had investigated in India, Sri Lanka, Brazil, Alaska and Lebanon. After this the major thrust of his research concerned memories of a previous life. He visited a great number of countries in search of them. There followed further publications, eight books and numerous papers on individual cases as well as on their characteristics, interpretation and potential explanatory value. In his later years he became increasingly interested in birthmarks and birth defects that seemed related to past-life memories. On this topic he wrote two large volumes (2268 pages!) *Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects*. His last book *European Cases of Reincarnation* was published in 2003. All his books and papers reflected the thoroughness of his fieldwork and his great commitment to details. In his work Stevenson was not spared criticism nor derision. He was accused of a bias towards superficial and sloppy fieldwork, and he was continuously reminded of the great difficulties of interpreting his data on past-life memories, of which he was fully aware and often discussed in his various publications. Stevenson gradually developed a team of interpreters and coworkers in various countries, and got some of his staff at the then Division of Parapsychology at the University of Virginia involved in this work, such as Emily Williams Kelly, Antonia Mills and Jim Tucker. In the late 1980s he convinced Jurgen Keil and myself to do independant studies of children claiming past life memories which resulted in the publication of a few papers. Stevenson's output of writings on this subject was enourmous. Also astounding is that his work was based on extensive field trips to foreign countries.

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## IAN STEVENSON'S CONTRIBUTIONS TO RESEARCH WITH SPONTANEOUS ESP EXPERIENCES

CARLOS S. ALVARADO

**ABSTRACT:** In his first published paper on parapsychology, "The Uncomfortable Facts about Extrasensory Perception," published in *Harper's Magazine* in 1959, Ian Stevenson wrote favorably about the early investigations of spontaneous ESP. When Stevenson started publishing his own case studies from 1960 on, most of the scientific studies of psychic phenomena focused on experimental studies. His work, however, had some contemporary context, as seen in the studies of group of cases of Louisa E. Rhine, and G. Sannwald, as well as in the single case reports of others such as Rosalind Heywood, and Guy W. Lambert. Stevenson's first work with ESP cases was with precognitive experiences. His first paper on the subject appeared in 1960 in *JASPR* and was entitled "A Review and Analysis of Paranormal Experiences Connected with the Sinking of the Titanic," a topic he revisited in a 1965 paper. In 1961 he delineated the criteria and characteristics of precognitive experiences. In other papers published in the 1960s Stevenson documented the form of imagery in the experiences, and argued for the importance of the percipient's previous experiences in facilitating specific topics in precognitive dreams. Stevenson's last paper on precognition was "Precognition of Disasters" (1970), in which he presented a review of previously published cases on the subject. In another influential study published with Jamuna Prasad, "A Survey of Spontaneous Psychological Experiences in School Children of Uttar Pradesh, India" (1968), the spontaneous ESP experiences of Indian school children were investigated using questionnaire responses. As has been documented in other studies before and after, dream experiences were more common than waking experiences. Stevenson's main and most detailed work with spontaneous ESP was reported in his book *Telepathic Impressions* (1970), in which ESP impression experiences were studied. These included imageless experiences in which the person had thoughts, feelings, emotions, physical symptoms, or impulses to take action, which corresponded to a relevant veridical event taking place at a distance. The work had two parts. In the first part he analyzed published cases. In the second he presented 35 new cases he investigated. The analyses included such aspects as interaction with demographic variables, relationship between percipient and agent, state of consciousness in which the experience occurred, and action taken by the percipient as a function of having an agent thinking about them. In his last publication on the subject, "A Series of Possibly Paranormal Recurrent Dreams" (1992), Stevenson presented a study of a single case of apparent recurrent veridical dreams. He commented on the importance of vividness as a possible identifying factor of ESP dreams. Stevenson emphasized the careful study of cases. From the beginning of his career, to his death, he believed that careful investigation of cases could provide evidence for the existence of ESP. Furthermore, his work was an important contribution to the cataloging and understanding of the features of ESP experiences, and provided a healthy and much needed balance to the emphasis on experimental research in modern parapsychology.

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## IAN STEVENSON ON MENTAL MEDIUMSHIP

JOHN PALMER

**ABSTRACT:** Although Ian Stevenson is best known for his extensive research on cases suggestive of reincarnation, his interests comprised all areas of survival research. Of these secondary topics, Stevenson made the most contributions to the study of mental mediumship. These contributions centered on two topics: “drop-in” communicators and the combination lock test. Drop-in communicators are intruders who come to a sitting uninvited, and Stevenson considered them more evidential of survival than standard communicators. He adhered to the general proposition that the most likely source of paranormal information, whether in survival- or non-survival contexts, is the candidate with the strongest motivation to communicate. Neither the medium nor the sitters generally have a motive to communicate with a drop-in, and if it can be reasonably inferred that the drop-in did possess a motive to communicate, the likelihood that the drop-in is the information source, and hence real, is markedly increased. Stevenson authored or co-authored full reports of five drop-in cases. These reports were of the same genre as those of his reincarnation cases, with a detailed listing of accurate and inaccurate statements, successful and unsuccessful attempts to obtain corroborating documentation, and an analysis of fraud, cryptomnesia, and ESP from the living as alternative hypotheses to survival. For balance, he also published a critique of several non-evidential cases from a single medium. Arguably the most impressive of Stevenson’s drop-in cases was one he co-investigated with panelist Erlendur Haraldsson. The communicator was a drunkard nicknamed “Runki”, who dropped in on multiple sessions by the famous Icelandic medium Hafsteinn Bjornsson. As in the other three detailed cases, the communicator (Runki) did not die of natural causes; he drowned. His body washed ashore but was missing a thighbone, and Runki’s motive for communicating was for someone to find it. After making inquiries one of the sitters determined that the thighbone had been buried behind a wall in the sitter’s own house, and the bone was recovered. In addition to providing verifiable information, Bjornsson also adopted Runki’s passion for snuff and alcohol during the sessions. The investigators also conducted a controlled mediumship experiment with Bjornsson that produced significant results. The combination lock test was a variant of a procedure developed by Robert Thouless. Persons 55+ years and in good mental/physical health would generate a word or phrase that was meaningful to them but not easily guessed by their surviving relatives. Using a special code, the word or phrase would be translated into a six-number lock combination. Aspirants would set the lock before death and attempt to communicate the word or phrase to a medium after death. As a control, mediums would try to open the lock before the aspirant died. At least ten locks were registered with Stevenson, most notably those of Thouless and Stevenson’s former colleague J. G. Pratt. However, to date no one has been able to open any of the locks. Stevenson set two locks himself, and it will be interesting to see if he can succeed where his predecessors have so far failed.

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