



# 55<sup>th</sup> Annual Convention

Durham, North Carolina

August 9-12, 2012

Abstracts of Presented Papers

Carlos S. Alvarado, Ph.D.

Program Chair

# Convention Committee

Alejandro Parra, Ph.D.: *President*  
Annalisa Ventola, B.A.: *Executive Director*  
Nancy L. Zingrone, Ph.D.: *Arrangements Chair*  
Carlos S. Alvarado, Ph.D.: *Program Chair*  
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Matthew C. Long: *Student Assistant*  
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Atlantic University  
Rhine Research Center

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Alejandro Parra, Ph.D.  
Frank Pasciuti, Ph.D.  
Doug Richards, Ph.D.  
Elizabeth Roxburgh, Ph.D.  
Simon Sherwood, Ph.D.  
Christine Simmonds-Moore, Ph.D.  
Andreas Sommer, M.A.  
James Spottiswoode, B.A.  
Patrizio Tressoldi, Ph.D.  
Caroline Watt, Ph.D.

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Chair: Carlos S. Alvarado

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## INTRODUCTION

As the Program Chair of this year's convention it is my pleasure to welcome you to the 55<sup>th</sup> Parapsychological Association Convention. It is particularly gratifying to come back to Durham, a place that has had many important associations with parapsychology thanks to the work of J. B. and Louisa E. Rhine, among many others of their associates, not to mention the researchers who came later.

This year the Convention is hosted by Atlantic University (Nancy L. Zingrone, Arrangements Chair; Carlos S. Alvarado, Program Chair) and the Rhine Research Center (John Kruth, Director). The Rhine Research Center, as many of you know, is the descendant of the old Institute for Parapsychology, housed within the Foundation for the Research on the Nature of Man, which in turn originated with Rhine's laboratory at Duke University. There will be an Open House at the Rhine Research Center on Sunday the 12<sup>th</sup> (please check the program).

During the next days you will be able to listen to a variety of papers from authors coming from such varied countries as Argentina, Brazil, England Japan, the Netherlands, and the United States. As in previous conventions the emphasis of the presentations is on ESP experimental work. This includes papers in which authors discuss a comparison of remote viewing and ganzfeld conditions, remote medical diagnosis, social behavior as an expression of ESP, the statistical replication of ganzfeld studies, and the influence of latent inhibition on precognitive test performance. A few experimental papers focus on physical measurements, namely two about electromagnetic emissions during focused intent, and a fluorescence measure of psychokinesis. Other approaches and topics include two meta-analyses of distant healing studies, an analysis of child cases collected by Louisa E. Rhine, a discussion of the beginnings of critical approaches in Dutch studies of psychic phenomena, and a psychosocial model relating mediumship in Brazil to dissociation, belief in the paranormal, and self-esteem.

In addition we have a panel in honor of William G. Roll, who died recently, one in honor of Stanley Krippner (who happily is still with us), and workshops on clinical issues and medical diagnosis. In addition we have three special addresses. Thomas Robisheaux, the Fred W. Schaffer Professor of History at Duke University, is presenting the J. B. Rhine Banquet Address. Two of our distinguished members, Sally Feather and Daryl Bem, are presenting addresses that are connected to the PA Awards they received in previous conventions.



My thanks go out to everyone involved in the organization of the convention. This includes our Arrangements Chair Nancy L. Zingrone, our Executive Director Annalisa Ventola, and the members of my Program Committee, listed at the beginning of this booklet. As in previous years, this Committee has been vital to shape the convention. I am particularly grateful to those who refereed several papers, sometimes with a short deadline.

I hope you all enjoy this convention.

*Carlos S. Alvarado, Ph.D.  
Scholar in Residence  
Atlantic University  
July 30<sup>th</sup>, 2012*

## PROGRAM OF EVENTS

### Thursday, August 9<sup>th</sup>, 2012

<i>Time</i>	<i>Activity</i>
3:00pm-5:00pm	Rhine Research Center open for visitors, Across the street from the Millennium Hotel, Building 500, 2741 Campus Walk Blvd
4:00pm-7:00pm	Registration at the Millennium, 2 <sup>nd</sup> Floor at the top of the Lobby Stairs between Greenbriar B & C
7:00pm-9:00pm	Opening Reception at the Millennium, 2 <sup>nd</sup> Floor Balcony area

### Friday, August 10<sup>th</sup>, 2012:

All Convention Sessions in Greenbriar A-D, 2<sup>nd</sup> Floor  
Board meetings, Room 503, First Floor corridor in front of and to the right of the Staircase

<i>Time</i>	<i>Activity</i>
7:00am-8:30am	<b>All events in the Millennium, Rhine Research Center open during lunch hour for visiting, across the street from the Millennium Hotel, Building 500, 2741 Campus Walk Blvd</b> Continental Breakfast, 2 <sup>nd</sup> Floor Balcony Area Registration: Open 8:00am to 8:30am and during breaks, 2 <sup>nd</sup> Floor at the top of the
Opens 8:00am	Lobby Stairs between Greenbriar A & B
8:30am	<b>Welcome &amp; Opening Announcements, Greenbriar A-D</b> Alejandro Parra, President Carlos S. Alvarado, Program Chair John G. Kruth, Rhine Research Center, Arrangements Co-Chair Nancy L. Zingrone, Atlantic University, Arrangements Chair
8:40am	<b>Introduction to Paper Session One: Psychological Perspectives on Anomalous Phenomena</b> <b>Session Chair: Doug Richards (Atlantic University)</b>
8:45am	Alejandro Parra <sup>1,2</sup> and Juan Manuel Corbetta <sup>1</sup> ( <sup>1</sup> Instituto de Psicología Paranormal, <sup>2</sup> Universidad Abierta Interamericana) <i>Group Therapy for Anomalous / Paranormal Experiences: Post-Effect Preliminary Examination of the Humanistic Approach</i>
9:05am	Q & A

**Friday cont.**

- 9:10am           Everton de Oliveira Maraldi  
(Universidade de São Paulo)  
*Medium or Author? A Preliminary Model Relating Dissociation, Paranormal  
Belief Systems and Self-Esteem*
- 9:30am           Q & A
- 9:35am           James Carpenter<sup>1</sup> & Carol Sanks (deceased)  
(<sup>1</sup>Rhine Research Center)  
*Spontaneous Social Behavior can Implicitly Express ESP Information*
- 9:55am           Q & A
- 10:00am          **Morning Coffee Break, 2<sup>nd</sup> Floor Balcony Area**
- 10:30am          **Introduction to Panel Session One:  
William G. Roll's Contributions to Parapsychology  
Session Chair: Carlos S. Alvarado (Atlantic University & University of  
Virginia)**
- 10:40am          Speaker 1: Stanley Krippner (Saybrook University)  
*How Bill Roll Took the "Geist" Out of "Poltergeist" and Other Highlights of a  
Remarkable Career*
- 10:50am          Speaker 2: Loyd Auerbach (Atlantic University) & Nancy L. Zingrone (Atlantic  
University)  
*The RSPK Man: Bill Roll and the Mystery of the Poltergeist*
- 11:00am          Speaker 3: John Palmer (Rhine Research Center)  
*William Roll's Laboratory ESP Research*
- 11:10am          Q & A
- 11:20am          **Introduction to the First Poster Session by Nancy L Zingrone (Atlantic  
University)**
- 11:25am          First Poster Session, 2<sup>nd</sup> Floor, Balcony Area
- Noon             **Lunch Break, 3<sup>rd</sup> Floor, Brightleaf E & F**
- 1:30pm           **Afternoon Announcements, 2<sup>nd</sup> Floor, Greenbriar A-D**
- 1:35pm           **Invited Speaker Introduction by John Palmer (Rhine Research Center)**
- 1:40pm           Sally Rhine Feather  
(Rhine Research Center)  
*The Work Must Go On — Looking Ahead for 25 Years*
- 2:25pm           **Introduction to Workshop One: Lessons Learned — Creating and Facilitating  
Psi Experience Support Groups  
Session Chair: Nancy L. Zingrone (Atlantic University)**
- 2:30pm           Speaker 1: Pamela St. John (Rhine Research Center)
- 2:40pm           Speaker 2: Athena Drewes (Rhine Research Center Advisory Board & Astor  
Services for Children and Families)
- 2:50pm           Q & A
- 3:00pm           **Afternoon Coffee Break, 2<sup>nd</sup> Floor Balcony Area**

**Friday cont.**

- 3:30pm **Introduction to Workshop Two:  
Understanding and Responding to Child and Adult Psi Experiences**  
**Session Chair: David Rogers (Private Practice)**
- 3:40pm Speaker 1: Christine Simmonds-Moore (University of West Georgia & Atlantic University)  
*What Are the Differences Between Healthy Versus Less Healthy Anomaly-Proneness*
- 3:50pm Speaker 2: Pamela St. John (Rhine Research Center)  
*Depathologizing Psi: From "Symptoms" to "Gifts"*
- 4:00pm Speaker 3: James Carpenter (Rhine Research Center)  
*Clinician's Response to Adult Subjective Paranormal Experiences*
- 4:10pm Speaker 4: Athena Drewes (Rhine Research Center Advisory Board & Astor Services for Children and Families)  
*Clinical Approaches to Working with Children with Disturbing Psi Experiences*
- 4:20pm Q & A
- 4:30pm Invited Speaker Introduction by Stanley Krippner (Saybrook University)
- 4:35pm Daryl Bem (Cornell University)  
*Some Things I Learned During My Fifteen Minutes of Fame*
- 5:25pm **Closing & Announcements for Evening**
- 7:00pm **Introduction to Presidential Address by Carlos S. Alvarado (Atlantic University),  
In Greenbriar A-D on 2<sup>nd</sup> Floor**
- 7:05pm Alejandro Parra (Instituto Psicología Paranormal & Universidad Abierta Interamericana)  
*What Have We Learned about Psi: Reflections on the Present State of Parapsychology*
- 7:55pm **Closing & Announcements for Saturday**
- 8:00pm-10:00pm **Presidential Reception, 3<sup>rd</sup> Floor Balcony Area**

**Saturday, August 11<sup>th</sup>, 2012**

- All events in the Millennium,  
Rhine Research Center open during lunch hour for visiting**
- Time
- 7:00am Continental Breakfast, 2<sup>nd</sup> Floor Balcony Area  
Registration: Open 8:00am to 8:30am and during breaks, 2<sup>nd</sup> Floor, between doors to Greenbriar B and C
- Opens 8:00am
- 8:30am **Welcome & Morning Announcements**  
**Introduction to Panel Two: Song of the Siren, Song of a Parapsychologist —  
In Honor of Stanley Krippner's 80th Birthday by Alejandro Parra**
- 8:35am Alejandro Parra (Instituto Psicología Paranormal & Universidad Abierta Interamericana)  
*Stanley Krippner: A Transcultural and Transpersonal Man*

**Saturday  
cont.**

- 8:45am Sally Rhine Feather (Rhine Research Center)  
*Stan's Entry into Parapsychology as Reflected in the Krippner — J. B. Rhine Letters (1953-1960)*
- 8:55am Robert Van de Castle (Atlantic University & University of Virginia)  
*Stan Krippner: Honoring a Psychic Connection of 45 Years Duration*
- 9:05am Christine Simmonds-Moore (University of West Georgia & Atlantic University)  
*The Nocturnal Menace: Examining the Role of Sleep in Exceptional Experiences*
- 9:15am Rosemarie Pilkington  
*Stan Krippner, Renaissance Man*
- 9:25am Q & A
- 9:35am **Introduction to Paper Session Two: Spontaneous Experiences by James G. Matlock (Atlantic University)**
- 9:40am Athena A. Drewes  
(Rhine Research Center Advisory Board & Astor Services for Children and Families)  
*Anecdotal Survey of Children's Psi Experiences: A Comparison of Website Emails to Dr. Louisa Rhine's Letters from Children*
- 10:00am Q & A
- 10:05am **Morning Coffee Break, 2<sup>nd</sup> Floor Balcony Area**
- 10:35am Simon J. Sherwood  
(University of Northampton)  
*An Investigation of Ghostly Phenomena and the Characteristics of People Who Have and Have Not Had Such Experiences*
- 10:55am Q & A
- 11:00am **Introduction to Paper Session Three: Theory and Research by Hoyt Edge (Rollins College)**
- 11:05am George Williams  
(Federal Communications Commission)  
*Psi and the Problem of Consciousness*
- 11:25am Q & A
- 11:30am James Carpenter<sup>1</sup>, Christine Simmonds-Moore<sup>2</sup>, Steve Moore<sup>1</sup>, and Ferrell Carpenter<sup>1</sup>  
(<sup>1</sup>Rhine Research Center, <sup>2</sup>University of West Georgia & Atlantic University)  
*Extrasensory Perception Contributes to the Formation of a Preference: II Confirmation of Patterns Found Previously*
- 11:50am Q & A
- 11:55am Christine Simmonds-Moore  
(University of West Georgia & Atlantic University)  
*Exploring the Perceptual Biases Associated with Paranormal Belief and Disbelief*
- 12:15pm Q & A
- 12:20pm **Lunch Break, 3<sup>rd</sup> Floor, Brightleaf E & F**

**Saturday  
cont.**

- 2:00pm Afternoon Announcements, 2<sup>nd</sup> Floor, Greenbriar A to D  
**Introduction to Research Briefs Session by Jim Carpenter (Rhine Research Center)**
- 2:05pm Everton de Oliveira Maraldi & Wellington Zangari  
(Universidade de São Paulo)  
*Dissociation, Belief and Identity: A Psychosocial Perspective*
- 2:15pm Q & A
- 2:20pm Chris A. Roe, Andrew Hodrien & Laurrie Kirkwood  
(University of Northampton)  
*Comparing Remote Viewing and Ganzfeld Conditions in a Precognition Task*
- 2:30pm Q & A
- 2:35pm Glenn A. M. Hitchman, Chris A. Roe & Simon J. Sherwood  
(University of Northampton)  
*The Influence of Latent Inhibition on Performance at a Non-Intentional Precognition Task*
- 2:45pm Q & A
- 2:50pm Ingrid E. Kloosterman  
(Universiteit Utrecht)  
*Critical Spiritualists and the Beginning of Dutch Parapsychology*
- 3:00pm Q & A
- 3:05pm **Announcements for Afternoon Break, Poster Session, and Saturday evening**
- 3:10-3:40pm **Afternoon Coffee Break, 2<sup>nd</sup> Floor Balcony Area**
- 3:10-4:20pm **Poster Session Two, 2<sup>nd</sup> Floor Balcony Area**
- 6:00pm Pre-Banquet Reception, 3<sup>rd</sup> Floor Balcony Area
- 7:00pm Banquet, 3<sup>rd</sup> Floor, Brightleaf E to H
- 8:00pm **Awards Ceremony, Alejandro Parra Moderator**  
*Outstanding Career Award Winner: John Palmer*  
Carlos S. Alvarado introducing John Palmer  
*Charles Honorton Integrative Contributions Award Winner: James Carpenter*  
Nancy L. Zingrone introducing James Carpenter  
*Outstanding Contribution Award Winner: Lance Storm*  
Alejandro Parra introducing Lance Storm
- 8:30pm **Introduction of Banquet Speaker by Alejandro Parra**  
Prof. Thomas Robisheaux  
(Duke University)  
*Looking for Psyche: Historical Reflections on Parapsychology, Psychical Research and the Anomalous Experience*
- 9:30pm **Closing and Announcements for Sunday**

**Sunday, August 12<sup>th</sup>, 2012**

**All events in the Millennium,  
Rhine Research Center Open House at 3pm after the conference ends**

Time  
7:00am Continental Breakfast, 2<sup>nd</sup> Floor Balcony area  
Registration: Open 8:00am to 8:30am and during breaks, 2<sup>nd</sup> floor at the top of  
the Lobby Stairs, between the doors to Greenbriar B and C

Opens 8:00am

8:10am Announcements, Greenbriar A-D

**Introduction to Paper Session Four: Physical Variables by Roger Nelson  
(Global Consciousness Project)**

8:15am

8:20am Hideyuki Kokubo<sup>2</sup>, & Satoshi Koyama<sup>1</sup>  
(<sup>1</sup>Institute of Living Body Measurements, International Research Institute,  
<sup>2</sup>Institute for Informatics and Consciousness, Meiji University)  
*Bio-PK Detectivity of Fluorescence Measurement Method in Early Spring*

8:40am Q & A

8:45am William T. Joines<sup>1,2</sup>, Stephen B. Baumann (deceased), John G. Kruth<sup>2</sup>  
(<sup>1</sup>Duke University, <sup>2</sup>Rhine Research Center)  
*Electromagnetic Emission from Humans During Focused Intent*

9:05am Q & A

9:10am Mark Boccuzzi, Julie Beischel, & Ryan Gebhart  
(The Windbridge Institute for Applied Research in Human Potential)  
*Invited Ostensible Discarnate Interactions with Electronic Equipment: A Pilot  
Study*

9:30am Q & A

**Introduction to Paper Session Five: Remote Diagnosis, Distant Healing and  
Dreams by Simon Sherwood (University of Northampton)**

9:35am

9:40am Alejandro Parra<sup>1,2</sup> and Juan Carlos Argibay<sup>1</sup>  
(<sup>1</sup>Instituto de Psicología Paranormal & <sup>2</sup>Universidad Abierta Interamericana)  
*Anomalous Remote Diagnosis: Mental and Motor Psi Impressions under Iconic  
Representation of the Person-Target*

10:00am Q & A

10:05am **Morning Coffee Break, 2<sup>nd</sup> Floor Balcony**

10:35am Chris A. Roe, Charmaine Sonnex & Elizabeth Roxburgh  
(University of Northampton)  
*Two Meta-Analyses of Distant Healing Studies*

10:55am Q & A

11:00am Robert Van de Castle<sup>1,2</sup> & Bobbie Ann Pimm<sup>1</sup>  
(<sup>1</sup>Atlantic University & <sup>2</sup>University of Virginia)  
*The Matrix of Entangled Dreams*

11:20am Q & A

11:25am **Introduction to Workshop Three: Medical Dream Diagnosis by Larry Burk**  
Speaker 1: Larry Burk (Healing Imager, Inc.), from the Integrative Medicine  
Perspective

11:30am

**Sunday cont.**

Speaker 2: James Carpenter (Rhine Research Center), from the  
Parapsychological/Psychotherapist Perspective

Speaker 3: Lori Fendell (Traditional Acupuncture), from the  
Herbalist/Acupuncturist Perspective

Q & A

12:30pm **Lunch Break, 3<sup>rd</sup> Floor, Brightleaf E & F**

2:00pm **PA Business Meeting Moderated by Alejandro Parra and Annalisa Ventola  
2<sup>nd</sup> Floor, Greenbriar, A to D**

2:55pm Closing Announcements and Acknowledgements by Nancy L. Zingrone & Carlos  
S. Alvarado

**Rhine Research Center Open House**  
**Across the street from the Millennium Hotel, Building 500,**  
**3:00pm-5:00pm 2741 Campus Walk Blvd**

**Poster Presentations: (Set up Friday morning in 2<sup>nd</sup> Floor Balcony Area, Taken Down  
Saturday afternoon between 5:30 and 6:00pm)**

**Poster One**

Carlos S. Alvarado

Atlantic University

*Attending to the Past: William G. Roll and the Old Psychical Research Literature*

**Poster Two**

Max Derakhshani

*On the Statistical Replicability of Ganzfeld Studies*

**Poster Three**

P. David Moncrief

Society for Scientific Exploration

*Essay on Radical Mysterianism*

**Poster Four**

Alejandro Parra

Instituto de Psicología Paranormal & Universidad Abierta Interamericana

*Cognitive and Emotional Empathy in Relation to Five Paranormal/Anomalous  
Experiences*

**Poster Five**

Chris A. Roe, Sarah Grierson & Aaron Lomas

University of Northampton

*Feeling the Future: Two Independent Replication Attempts*



**Poster Six**

Takeshi Shimizu, Masato Ishikawa & Tatsu Hirukawa

Institute for Informatics of Consciousness, Meiji University

*Negative Reliability from Multiple Devices in Field RNG Experiments*

**Poster Seven**

Christine Simmonds-Moore, PhD,<sup>1,2</sup> Carlos S. Alvarado, PhD<sup>2,3,4</sup> & Nancy L. Zingrone<sup>2</sup>

<sup>1</sup>University of West Georgia, <sup>2</sup>Atlantic University, <sup>3</sup>University of Virginia,

<sup>4</sup>Institute of Transpersonal Psychology

*The Relationship between the Synesthesias and Anomalous Experiences*

## **ABSTRACTS OF FULL PAPERS**

### **INVITED OSTENSIBLE DISCARNATE INTERACTIONS WITH ELECTRONIC EQUIPMENT: A PILOT STUDY**

Mark Boccuzzi, Julie Beischel, & Ryan Gebhart  
*The Windbridge Institute for Applied Research  
in Human Potential*  
[beischel@windbridge.org](mailto:beischel@windbridge.org)

This research was funded by a grant from the Helene Reeder Memorial Fund  
for Research into Life after Death

#### **ABSTRACT**

Humanity's eons-old concern regarding what happens when we die has currently manifested as a saturation of the United States' popular culture with the topics of ghosts and hauntings. This, in turn, has led to an explosion in the occurrence of hobbyist groups of "ghost hunters" who, during investigations of allegedly haunted locations, often utilize environmental monitors to attempt to detect ghosts. And while the equipment used, including electromagnetic field meters and temperature sensors, can be logically associated with historical reports of haunting phenomena and experiences, the use of this equipment to detect and interact with discarnate entities has not been scientifically demonstrated. Furthermore, individuals' experiences with ghosts or apparitions are often discounted as the result of fraud, psi, hallucinations, the misinterpretation of normal events, and abnormalities in normal physical forces resulting in neurological anomalies. The design of this pilot study removed the percipient and, accordingly, these factors as explanations for haunting phenomena. The study, instead, relied on commonly used ghost hunting sensors and equipment (as well as some atypical devices) to investigate the ability of two specific deceased individuals (discarnates) to affect the objective output of this equipment. The design then acquired feedback from the discarnates (via a credentialed medium) regarding the success of the attempts. This protocol expanded upon previous studies by other investigators in which sensors were placed in environments where discarnates were contacted by sitters as well as those in which discarnates were asked to interact with objects being monitored by equipment. In addition, the study design attempted to address both conscious psychokinesis by the living (by using blinding and randomization) and normal ambient environmental fluctuations (by employing environmental shielding) as explanations for the results. Findings from this pilot study included statistically significant differences in active and control sessions for one of the discarnates with two of seven devices [i.e., a random event generator ( $p = 0.038$ ) and an electrical lighting circuit ( $p = 0.048$ )] as well as relevant and specific information from the medium regarding several of the devices and events occurring at the laboratory.

## **SPONTANEOUS SOCIAL BEHAVIOR CAN IMPLICITLY EXPRESS ESP INFORMATION**

James Carpenter<sup>1</sup> and Carol Sanks

<sup>1</sup>*Rhine Research Center*

[carpenterjim@frontier.com](mailto:carpenterjim@frontier.com)

### **ABSTRACT**

A new procedure for assessing the implicit expression of psi information is reported: the spontaneous interpersonal behavior of members of a quasi-therapeutic group is related to the content of an ESP target being randomly selected at the time elsewhere. The expectation that this procedure should succeed was drawn from an early, unformalized version of First Sight Theory, and from the reports of several psychotherapists. A group of volunteers with evolving membership met weekly over a period of several years, accumulating 386 sessions (excluding pilot trials). Overall, the group was able to correctly associate its spontaneous process with the days' targets to a significant degree. Ratings of session quality in terms of several dimensions was done at the end of each session before rating targets, and participants' initial moods were assessed by mood adjective check lists before each session began. Success was found to drop to chance when sessions were too intensely personal and emotionally involving, and was lower when participants began the sessions with moods of anxiety and skepticism. Geomagnetic activity was found to be positively correlated with ESP success.

## **EXTRASENSORY PERCEPTION CONTRIBUTES TO THE FORMATION OF A PREFERENCE: II. CONFIRMATION OF PATTERNS FOUND PREVIOUSLY**

James Carpenter,<sup>1</sup> Christine Simmonds-Moore,<sup>2</sup> Steve Moore,  
and Ferrell Carpenter

<sup>1</sup>*Rhine Research Center*; <sup>2</sup>*University of West Georgia*

### **ABSTRACT**

A study carried out previously demonstrated that both subliminal and extrasensory exposures of material carried affective consequences in terms of the emotional reaction to that material later. Relatively positively-toned pictures were exposed either subliminally (brief exposure masked) or extrasensorily (briefly exposed and masked, but also completely covered by an opaque black rectangle so it would be invisible even if seen at long exposure). Sometimes the exposures led to the material being liked more and sometimes to being liked less, depending upon other variables. Several personality and attitudinal variables hypothesized by First Sight theory and anticipated by previous findings were tested for their ability to predict the direction of effect. Participant mood was also manipulated by exposure of subliminal material. As predicted, positive

extrasensory response was significantly predicted by 3 facets of openness (to fantasy, feelings and esthetics), by belief that ESP is possible within the study, by being engaged in a creative occupation, by expressing positive orientation to implicit experience, and by expressing a tolerance for positive merger with other persons. It was negatively predicted by anxious vulnerability, and by high Need for Structure. Subliminal response was predicted positively by Need for Cognition and Liminal Orientation, and negatively by Boredom Proneness. The relationships for ESP were mediated by mood in that they tended to be stronger when the participant was in a positive mood. Mood affected the relationships with subliminal response inconsistently. The relationships found in this previous study were refined by multiple regression in order to generate optimal predictors for subsequent datasets and remove the effect of covariation among predictors. This study used similar procedures except that an attempt was made to manipulate mood with an extrasensory rather than subliminal prime, human vs. non-human targets were examined separately and negatively-toned material was also included for exploratory purposes. The primary aim of this study was to attempt to replicate the patterns found in the prior one using positive pictures. Extrasensory response was predicted successfully by a composite variable comprised of Openness to Fantasy, Tolerance for Merger and Vulnerability (negative). A counterpart variable for subliminal response did not replicate successfully. A number of more specific analyses also examine specific patterns found before. The general trend is that those involving ESP tended to be found again, and those involving subliminal response did not. The extrasensory prime did not affect mood as the subliminal one had, so participants were grouped according to their naturally-occurring mood into two groups comparable to those examined in Study One. As before, most relationships were found to be stronger when mood was more positive. In an exploratory analysis, ESP relationships were also found to be stronger when target material involved human rather than non-human content.

**ANECDOTAL SURVEY OF CHILDREN'S PSI EXPERIENCES: A  
COMPARISON OF WEBSITE EMAILS TO DR. LOUISA RHINE'S  
LETTERS FROM CHILDREN**

Athena A. Drewes  
*Rhine Research Center Advisory Board &  
Astor Services for Children and Families*  
[adrewes@astorservices.org](mailto:adrewes@astorservices.org)

**ABSTRACT**

Children's psi experiences are often overlooked in parapsychological research and studies. Yet, their experiences are often similar in both form and type to those of adults and can add to the richness of the research field in shaping future research questions. Anecdotal reports of children's psi experiences have been obtained over the years on a variety of topics and have been found to be a good resource in analyzing patterns and trends on a variety of paranormal experiences. This paper compares anecdotal material received from 150 email writers about their children's psi experiences received over a one year period from an informational website addressing children's psychic experiences.

The majority of writers were females, notably mothers, grandmothers or aunts with a smaller portion from fathers. The mean age of the children's experiences was 8.8 years, with 68.6% females and 31.3% males. From 150 writers, 172 psi experiences were reported, with several children having two or three different types of experiences. Trends and patterns are compared to Dr. Louisa Rhine's letters from children and teens that were previously analyzed by the same author. Differences were found in the types of experiences written about, notably seeing and/or hearing spirits, seeing orbs believed to be some type of spirit entities, past life memories, telepathic, clairvoyant and precognitive experiences, seeing auras, out-of-body experiences and an animal totem. A majority of the emails were about children as young as infants on up to teens reporting seeing and/or hearing spirits in marked contact to the LER children's letters with only four reports of spirit contact, and with the majority reporting precognitive experiences. Of those children and teens from emails that reported spirit contact, the majority were with strangers or people not known to the child or teen. Only a quarter of the reports dealt with contact of spirits who were family members. Young children were reported as seeing orbs that were associated with some form of spirit contact. There were many emails received concerned about the increase in their child's contact with spirits which were now causing some discomfort or fear. Many of the children had psychic experiences when younger, including spirit contact, but were now finding as they are older that this pattern has increased and even intensified distracting them during the day and at school.

In contrast to the LER letters, only a small percentage of precognitive, clairvoyant and telepathic experiences were noted. Changes in the culture resulting in more awareness and acceptance of general psi experiences are discussed and possible explanations are posited regarding growing reports of spirit contact, as well as future research topics explored.

## **ELECTROMAGNETIC EMISSION FROM HUMANS DURING FOCUSED INTENT**

William T. Joines, Stephen B. Baumann, (deceased), & John G. Kruth  
*Rhine Research Center*

We acknowledge with gratitude the support of the Bial Foundation for this research.

### **ABSTRACT**

The Bio-energy Laboratory at the Rhine Research Center is designed to detect electromagnetic radiation from humans during times of focused intent — typically during periods of deep meditation or implied energetic healing activities. All living organisms emit infrared (IR) electromagnetic radiation in the form of heat, and this radiation is just beyond the visible range of light. A sensitive infrared light detector in the Bio-energy Laboratory is used to record IR emissions that are not typically visible to the human eye. In addition, the Bio-energy Laboratory measures higher frequency (shorter wavelength) ultraviolet (UV) light emissions using a photomultiplier tube (PMT) detector that exceeds the sensitivity of the human eye within the invisible UV and the high frequency (short wavelength) end of the visible light range. The IR and UV detection equipment in the laboratory enables the recording of electromagnetic radiation from humans that is out of the visible range of the human eye.

Over a multi-year period, approximately 100 different participants have been measured in a double darkroom using the IR and UV detection equipment. These participants have included experienced meditators (those claiming to meditate regularly for over one year), self-proclaimed energetic healers (some with a substantial reputation as a healer), and other participants who claim no special skills or abilities. The purpose of these experiments is to determine the intensity levels (photons/second) of human emission of electromagnetic radiation that can be measured using the IR and UV equipment and whether any of the study participants are able to control the emissions of electromagnetic radiation through the use of intention.

The results of the IR studies consistently demonstrated that professed energetic healers produce excess IR radiation or heat in their palms and on their foreheads when they begin their healing process. This heat variation began when the healers were healing and subsided when they stopped the healing process.

Of the 100 participants that were part of the UV study, three different meditation healing groups (each group consisting of three participants seated in front of the UV detector) produced a rise in photon count of 40 to 60 photons per second above the baseline of 8 to 10 photons per second. The increased level persisted for each 15-minute segment of meditation, and then dropped back to 8 to 10 photons per second when the meditation was halted. Two participants (a professed healer and an experienced meditator) consistently produced between 400,000 and 800,000 photons per second over a time span of several seconds. In recent tests, another professed healer produced over 1.6 million photons per second above the baseline level of 8 to 10 photons per second. These participants produced these photons on-demand at the request of the researchers and stopped producing this excess electromagnetic energy when the researcher asked them to relax.

This research demonstrates that the light sensitive equipment can detect variations in energies produced by some healers and meditators and that some participants are able to purposely produce this energy through focused intention. Future research will focus on the origin of the energy increases and the methods used by the individuals to produce this increased energy. Also, we will explore the relationship between this work and reports of luminous radiation around people (the aura), mental communication (ESP) and mental interaction with materials (psychokinesis).

## BIO-PK DETECTIVITY OF FLUORESCENCE MEASUREMENT METHOD IN EARLY SPRING

Hideyuki Kokubo<sup>1,2</sup>, & Satoshi Koyama<sup>1</sup>

<sup>1</sup>*Institute of Living Body Measurements, International Research Institute*

<sup>2</sup>*Institute for Informatics and Consciousness, Meiji University*

[Hideyuki Kokubo: [kokubo@a-iri.org](mailto:kokubo@a-iri.org)]

We express special thanks to volunteer healers and collaborators. Part of the present study was supported by the Azuma Nagamasa Memorial Fund for Parapsychology (Japan) and the Sakamoto Masamichi Frontier Project (Japan).

### ABSTRACT

**[Background]** Since 2006, we have been working to realize new measuring methods for non-contact healing (bio-PK) power, and have developed a biophoton measurement method and a gas measurement method using cucumber pieces, *Cucumis sativus*, ‘white spine type’ as bio-sensors. However, it was difficult to detect bio-PK in winter because the response of the cucumber pieces was not good then. Therefore, we have developed a third method to measure fluorescent material which is produced on the cut surfaces of the cucumber pieces. A test was done in late autumn and we detected bio-PK effects in the 562nm wavelength band of fluorescence.

**[Purposes]** To test bio-PK detectivity of our fluorescence method in early spring. To test controllability of the direction of increase or decrease of fluorescence material. To compare the healing test results with the pre-post test results.

**[Place and Term]** The International Research Institute from February 27, 2012 to March 30, 2012.

**[Participants]** 8 volunteer healers (1 male, 7 females; 34-51y, average 46.8y).

**[Healing test and Pre-Post test]** A healing test was done for one healer per day from 1:00PM to 3:00PM. One trial was 30min and the healer did non-contact healing (laying-on-of-hands) against cucumber pieces to increase their fluorescence. After a 15min-rest, the 2nd trial was done. Also, a blank trial was done about 1 hour before and after the healing test (Pre-Post test). After tests, each sample dish was set into a 2.2L sealed plastic container, and the containers were kept at room temperature (24°C). After 24 hours, gas concentration of each container was measured. Then, intensities of fluorescence emitted from the cut surfaces of cucumber pieces were measured using band pass filters under ultraviolet radiation. Fluorescence was measured separately by band pass filters which let the light of specific wavelengths (438nm, 483nm, 535nm or 562nm) pass through.

**[Index]** J value ( $J_G$ ,  $J_F$ ), a natural logarithm of the ratio of gas concentrations (or intensities of fluorescence) of test and control samples, was used as an index of magnitude of bio-PK power.

**[Results of Gas Measurements]** In the healing test, bio-PK effects were detected as the average J value was  $J_G = 0.104$  (n = 31). Also, in the pre-post test, strange effects were detected as the

average J value was  $J_G = 0.127$  ( $n = 32$ ). There was no significant difference in  $J_G$  values between the healing and pre-post tests ( $p = 0.555$ ).

**[Results of Fluorescence Measurements]** Except for the wavelength band of 624nm, there were significant differences in  $J_F$  values between the healing and pre-post tests ( $p = 0.033-1.55 \times 10^{-5}$ ,  $n = 123-128$ ). Absolute  $J_F$  values were nearly equal to zero ( $J_F = 0.017-0.052$ ) in the pre-post test. In the healing test,  $J_F = -0.047$  (438nm),  $J_F = 0.042$  (483nm),  $J_F = -0.131$  (535nm), and  $J_F = -0.156$  (562nm).

**[Correlations]** Negative correlations between  $J_G$  and  $J_F$  were not significant in the healing test.

**[Pattern Analysis]** Trial data were analyzed by their data patterns of J values (combined pattern of  $J_G$  and  $J_F$  values). Data patterns (response patterns of bio-sensor) were categorized into 3 groups by cluster analysis.

**[Discussion and Conclusions]** 1) Fluorescence measurement is useful to detect bio-PK in early spring. 2) It seems difficult to control the direction of increase or decrease of the amount of fluorescence material. 3) The differences between remote and nearby effects can be analyzed by the fluorescence method. 4) There is a possibility that various healing ways can be categorized by response patterns of the bio-sensor.

## **MEDIUM OR AUTHOR? A PRELIMINARY MODEL RELATING DISSOCIATION, PARANORMAL BELIEF SYSTEMS AND SELF-ESTEEM**

Everton de Oliveira Maraldi  
*University of São Paulo*

This work was supported by FAPESP - Foundation for Research Support of São Paulo

### **ABSTRACT**

One of the main characteristics of automatic writing and drawing conducted at spiritist *centros* is the attribution of authorship to external sources, usually of an allegedly spiritual kind. Whether in a more intuitive form or in a deep dissociated state, the automatic activity is frequently considered as having a paranormal origin, even if the personality of mediums is assumed to play an important role in the process. For many Brazilian spiritist mediums, as the ones the author have studied for two years, the ultimate result of their productions is conceived as a (sometimes very confusing) mixture of personal and spiritual elements. However, their graphic and pictorial material seems to be much more interesting in psychological terms. In this paper, the author presents a psychosocial model relating dissociation, paranormal beliefs and self-esteem that would better account for the qualitative data gathered in two spiritist institutions from 2009 to 2011. It seem that some dissociative practices at the *centro* functioned, in many ways, as a work of elaboration for diffuse or impulsive emotions experienced early in childhood, in a context of lack of affection, repressive education and low socioeconomic status, factors that helped undermine the medium's self-esteem. Due to a lack of stimulation and encouragement to develop individual capacities, these individuals felt disconnected from their own potentials and creativity, what could have fostered the eruption of latent potentials in the form of automatism and



dissociative phenomena attributed to spiritual entities. According to the model, the attribution of authorship to external sources will depend primarily on the automatic and involuntary character of the phenomenon and—the content of the productions, that may differ from one’s conscious ideas or behavioral repertoire (the criteria would therefore be incompatibility with self-concept). Other factors like religious affiliation and level of paranormal belief could be involved in the process of causal attribution. The assumptions raised here may fit only for some individuals or facets of the phenomena. Nevertheless, it could help explain more famous (and perhaps more complex) cases, including central aspects of Chico Xavier’s mediumship, the well-known Brazilian medium. Firstly, a brief description of some of the qualitative findings and interpretations of the study will be offered. Secondly, how the suggested model can be generalized to explain other cases will be discussed. Finally, the article will be concluded with some indications on how these hypotheses can be adequately verified and expanded.

## **ANOMALOUS REMOTE DIAGNOSIS: MENTAL AND MOTOR PSI IMPRESSIONS UNDER ICONIC REPRESENTATION OF THE PERSON-TARGET**

Alejandro Parra and Juan Carlos Argibay  
*Instituto de Psicología Paranormal*  
[rapp@fibertel.com.ar](mailto:rapp@fibertel.com.ar)

We thanks the BIAL Foundation for financial support of this research project.

### **ABSTRACT**

A common procedure to encourage self-claimed psychics to obtain extrasensory or psi impressions is to use iconic representations (photographs) as inductors. Another procedure, the evocation of unconscious responses by use of ideomotor responses magnified by a physical device such as a pendulum, has also long been espoused as a technique to evoke psi abilities. It raises the question whether a percipient is better able to locate a target paranormally when asked to imagine it or when asked to designate it with a simple motor response. The aim of this study was to compare two conditions — “mental” and “motor” — using images of the faces of sick persons as targets. Specifically, we wanted to (1) determine if the scores were different based on two kinds of stimulus (diseased and healthy faces), and (2) determine if the entire sample of participants was able to score based on the two kinds of procedures (mental and motor). The design here is similar to a previous one (Parra and Argibay, 2007b), where we used personal objects (comb, handkerchief, hair brooch, or billfold) from four adult volunteers who suffered from medically diagnosed diseases. Participants, who were clustered as psychics and nonpsychics, performed trials of psychic diagnosis. The sample consisted of 224 participants, all of whom were well-educated and believed in psi. They were recruited through an e-mail list, and their ages ranged from 18 to 75 ( $M = 44.19$  years old). The eight photographs included four of subjects “sick” with a medically diagnosed disease (diabetes mellitus, non-Hodgkin’s lymphoma, osteoarthritis, and anosmia), and four of healthy persons (the “controls”). All of the images of

sick persons were taken from six months to two years before the diseases were discovered. The order of presentation of the targets was randomized, and the order of presentation of both sets of photographs (target and control) also was balanced. The results of the two procedures were significantly above chance: the mean “mental” score = 2.32,  $t(223) = 4.83$ ;  $p < .001$  (1-t), and the mean “motor” score = 2.15,  $t(223) = 2.17$ ,  $p = .016$  (1-t). A second analysis was carried out to determine if the mental and motor procedures led to different scores for the two kinds of stimulus (diseased and healthy persons). Mental scored significantly higher than motor (the mean “mental” score = 2.32 vs. the mean “motor” score = 2.15,  $t = 3.61$ ,  $p < .001$ ). This experiment offers support for the claim that the mental procedure (a combination of impressions, feelings, intuition, and imagery) through iconic representation is psi conducive; in this case we found a significant difference between the mental and motor conditions, most notably in a positive direction for the mental.

**GROUP THERAPY FOR ANOMALOUS / PARANORMAL  
EXPERIENCES: POST-EFFECT PRELIMINARY EXAMINATION OF  
THE HUMANISTIC APPROACH**

Alejandro Parra and Juan Manuel Corbetta

*Instituto de Psicología Paranormal*

[rapp@fibertel.com.ar](mailto:rapp@fibertel.com.ar)

We thank the BIAL Foundation for financial support of this research project.

**ABSTRACT**

There is a large amount of research in the professional literature that supports the effectiveness of humanistic group therapy. Although group therapy has focused on experiences such as NDEs, apparitions, and families victimized by poltergeist-type episodes, emotional reactions to paranormal experiences have seldom been explored. The aims of this exploratory study were (a) to explore the utility of using humanistic group therapy to address the effects of paranormal/anomalous experiences upon people’s lives and (b) to explore a research model of how humanistic group therapy might help clients make positive behavioral and attitudinal changes to their anomalous/paranormal experiences. The sample included twenty participants, in the age range 22–71 years old (Mean = 45.65; SD = 12.52), of whom 65% (N=13) were female and 35% (N=7) male who were seeking information about anomalous/paranormal experiences they had had or were currently experiencing. The participants took part in weekly 2-hour group sessions. They were asked to answer a self-administered questionnaire of seven questions prior to their entry into a group. At the end, another questionnaire of nine close questions and an open one was administered. The dynamics of the groups usually included three stages: Emotional support, cognitive support and group-closing with experiences interpretation. Participants reported that the group experience helped him/her to satisfy their experiences emotionally ( $p = .001$ ), helped him/her to have a healthier comprehension of the experiences ( $p = .001$ ), helped him/her to find a rational comprehension of the experiences ( $p = .008$ ). Participants also reported being listened to, included and backed up by the fellow group members ( $p = .019$ ) and by the

therapists ( $p = .017$ ) on completion of the group activity. We hope we have demonstrated that humanistic therapy groups can be used to help clients with a variety of disorders to cope with them more effectively and to deal more functionally with their paranormal/anomalous experiences.

## **TWO META-ANALYSES OF DISTANT HEALING STUDIES**

Chris A. Roe, Charmaine Sonnex & Elizabeth Roxburgh  
*Centre for the Study of Anomalous Psychological Processes,  
University of Northampton*

We should like to thank the Confederation of Healing Organisations  
for their kind support of this project.

### **ABSTRACT**

Reviews of empirical work on the efficacy of distant healing have found that interceding on behalf of patients through prayer or by adopting various practices that incorporate an intention to heal can have some positive effect upon their wellbeing (e.g., Benor, 1990; Dossey, 1993), but reviewers have also raised concerns about study quality and the diversity of healing approaches adopted — ranging from techniques that usually involve close physical proximity between practitioner and patient, such as therapeutic touch and Reiki healing, through to techniques that work at a distance, such as psychic healing or intercessionary prayer to a higher being — and this makes the findings difficult to interpret since in some cases the beneficial effects could be attributable to placebo effects or to the consequences of general lifestyle changes that are involved in holistic approaches to medicine.

Some of these concerns can be addressed by conducting double-blind randomised controlled clinical trials. These entail the random allocation of participants (or patients) to either a treatment or control condition so as to control for selection bias (or alternatively participants are matched on the basis of other variables that are thought to affect the prognosis of their health condition, such as age, gender, co-morbidity, and so on), with patients and attending physicians remaining blind to the allocation so as to control for placebo improvements. Some of the research that meet these criteria has been summarised by Astin, Harkness and Ernst (2000), who identified 23 studies, collectively involving 2774 participants, that produced the predicted improvement in condition with a combined effect size of .40 ( $p < .001$ ). Despite remaining concerns about the heterogeneity of the database and methodological limitations with some studies, the authors were able to conclude that the evidence was sufficiently strong to warrant further study.

However, Astin et al.'s review is still susceptible to counter explanations in terms of their inability to create an appropriate control condition, since there can be no guarantee that control patients are not beneficiaries of healing intentions from friends, family or their own religious groups, or that relationships between healing intention and wellbeing are not obscured by reliance on relatively crude health outcomes. We planned to address this by focusing on healing studies that involved biological systems other than 'whole' humans (i.e. to include animal and

plant work but also work involving human biological matter such as blood samples or cell cultures), which allow for more circumscribed outcome measures and are less susceptible to placebo and expectancy effects.

Secondly, since Astin's reviews have been published, doubts have been cast concerning the legitimacy of work conducted by Daniel P. Wirth such that it would be unsafe to base conclusions on data that he has provided. There have also been a number of replication attempts since Astin et al.'s review. We therefore planned to conduct an updated review that included more recent studies and excluded Wirth's work.

For phase 1, 65 non-whole human studies from 50 papers were eligible for review. The combined effect size weighted by sample size yielded a highly significant  $r$  of .381. The fail-safe  $N$  gave the value 8332, which is much larger than the critical number (calculated as 335), suggesting that publication bias is unlikely to be responsible for significance. However the effect sizes in the database are significantly heterogeneous, and 25 outliers need to be cropped in order to reduce to non-significance at  $p > .01$ , giving a weighted mean effect size for the cropped studies of  $r = .283$ , which is still significant. Study outcomes were not correlated with blind ratings of methodological quality, but the average quality rating for these studies is very low (mean quality rating [MQR] = 4.4/10). Studies were blocked by target system type: the 31 in vitro studies had the highest average quality rating (5.35) and a weighted mean effect size,  $r = .311$ ; 18 studies of non-human animals (e.g., rats, mice, bush babies) had an MQR of 4.07 and a significant  $r = .218$ ; 16 studies of plants or seeds (MQR = 3.22), gave a significant weighted mean effect size,  $r = .413$ .

For phase 2, 61 whole human studies across 59 papers that were eligible for review. When combined, these studies yielded a small effect size of  $r = .145$  that was significant. The fail-safe  $N$  was 3560 against a critical number of 315. This database is also significantly heterogeneous ( $\chi^2 = 512.01$ ), but the mean weighted effect sized for the cropped sample actually increases to  $r = .202$ . Holistic judgements of study quality were negatively correlated with study outcome, suggesting that the observed effect might – at least in part – be attributable to methodological shortcomings. Whole human studies were blocked by target system: 9 Reiki or Johrei studies (MQR = 5.50), which gave a weighted mean effect size,  $r = .285$ ; 11 studies incorporated intercessionary prayer (MQR = 5.33), giving the smallest weighted mean effect size,  $r = .078$ ; therapeutic touch was implemented in 19 studies (MQR = 5.25), giving a weighted mean effect size,  $r = .346$ ; and 22 unspecified /other studies (MQR = 5.94) gave a weighted mean effect size,  $r = .167$ .

Findings with the non-whole human database suggest that subjects in the active condition were observed to have a significant improvement in wellbeing relative to control subjects under circumstances that do not seem to be susceptible to placebo and expectancy effects. Findings with the whole human database gave a smaller mean effect size but this was still significant and suggests that the effect is not dependent upon the inclusion of Wirth's suspect studies and is robust enough to accommodate some high profile failures to replicate. Both databases show problems with heterogeneity and with study quality and recommendations are made for necessary standards for future replication attempts.

## **AN INVESTIGATION OF GHOSTLY PHENOMENA AND THE CHARACTERISTICS OF PEOPLE WHO HAVE AND HAVE NOT HAD SUCH EXPERIENCES**

Simon J. Sherwood

*Centre for the Study of Anomalous Psychological Processes (CSAPP),*

*Division of Psychology, University of Northampton*

[Simon.Sherwood@northampton.ac.uk](mailto:Simon.Sherwood@northampton.ac.uk)

### **ABSTRACT**

The aim of this proposed body of research is to try to gain some further understanding of the nature of experiences of ghostly phenomena. Such experiences seem to occur in particular places, in particular circumstances and sometimes only affect certain individuals. A lot of recent research has focused on the effects of a variety of environmental variables, such as magnetic fields and infrasound, as possible causes for some of the subjective features of these experiences. There has been relatively little research on the environmental sensitivity and psychological profile of people who report these experiences or on the circumstances in which these experiences are reported. Certain people might be more susceptible to these normal environmental influences than others causing them to have experiences that are interpreted as haunting, apparitional or poltergeist experiences; alternatively, certain circumstances and a certain psychological profile might mean that they are more susceptible to paranormal processes that might be causing these experiences. An internet survey was conducted and completed both by people who have and have not had some form of ghostly experience. This survey examined the circumstances in which ghostly phenomena are reported and whether they are mostly reported at night and in the dark. Participants gave details of their most memorable ghostly experience (if applicable) and completed the Revised Transliminality Scale (Lange, Thalbourne, Houran, & Storm, 2000), the Highly Sensitive Person Scale (Aron & Aron, 1997) and Thalbourne and Delin's (1993) 18-item measure of paranormal belief. The survey also contained four questions (12, 14, 15, 18) taken from Massullo's (2008) Sensitivity and Unusual Experiences Survey. Of the 129 cases in which people mentioned a specific time or time range for their ghostly phenomena, the majority of the episodes (65%, N=84) occurred between 7pm and 4am which suggests that most occurred between early evening and the early hours of the morning. The vast majority of the ghostly phenomena were experienced indoors (N=249, 81%) rather than outdoors (N=35, 11.5%). As predicted those who had had a ghostly experience scored significantly higher in terms of transliminality than a control group who had not had such an experience. Contrary to expectations, there was no significant difference in scores on the Highly Sensitive Person scale and participants classified as being environmentally sensitive, according to Massullo's (2008) criteria, were no more likely to have experienced ghostly phenomena than those who were classified as non-sensitive. Further research is needed to establish the validity of self-report measures of environmental sensitivity and, ideally, more objective measures are required.

## EXPLORING THE PERCEPTUAL BIASES ASSOCIATED WITH PARANORMAL BELIEF AND DISBELIEF

Christine Simmonds-Moore

*Department of Psychology, University of West Georgia*  
[csimmond@westga.edu](mailto:csimmond@westga.edu)

I wish to thank the Bial Foundation for funding this research project.

### ABSTRACT

Previous research has found support for the idea that believers and those who are prone to anomalous experiences are more prone to making the Type I error — or seeing patterns in randomness, where there none are present. However little research has focused on the opposite tendency toward the Type II error, which may be more likely among skeptical individuals. Other research has found support for the idea that those who are prone to anomalous experiences are more sensitive to weak information. In addition, other research indicates that some anomaly prone people may actually perform better at an ESP task. This study sought to explore the nature of perceptual biases and sensitivities among anomaly prone and non-anomaly prone people.

Ninety five self-defined believers and skeptics were recruited to take part in a “study on individual differences and pattern detection”. Each person completed a questionnaire battery consisting of the Australian Sheep-Goat Scale (Thalbourne & Delin, 1993), the Parapsychological experiences subscale of The Assessment Schedule for Altered States of Consciousness, ASASC (van Quekelberghe, Altstotter-Gleich, & Hertwick, 1991), the short version of the Oxford-Liverpool Inventory for Feelings and Experiences (Mason, Linney, & Claridge, 2005, presented as a questionnaire on *Bioeccentricity*), and the Magical ideation Scale (Eckblad & Chapman, 1983). Each participant came to the laboratory suite at the Rhine Research Center to take part in a computerized experiment which consisted of one visual and one auditory block of trials (each comprising one psi trial, two weak stimuli trials and one random trial).

Believers and disbelievers did not differ in the number of guesses that they made. However, they did differ in the qualitative nature of guesses, the speed at which guesses were made (for the auditory condition in particular) and in terms of confidence about the correctness of guesses (believers were more confident). Believers also made more wrong guesses or misidentifications.

There was no difference between believers and disbelievers in the ability to overtly detect weak visual or auditory stimuli.

There were trends toward ESP effects in this study, supporting the sensory noise paradigm as potentially beneficial for the evaluation of ESP in future studies. There was an approaching significant effect for the auditory condition for judge 1 ( $z = 1.93, p = .053$ ) and a non-significant but suggestive effect for the visual condition ( $z = 1.65, p = .099$ ). The scores for judge 2 were not significant for the visual ( $z = 1.56, p = .12$ ) or for the auditory conditions ( $z = .64, p = .52$ ). Believers did not differ significantly from disbelievers in terms of ESP scoring.

## THE MATRIX OF ENTANGLED DREAMS

Robert L. Van de Castle<sup>1,2</sup>, & Bobbie Ann Pimm<sup>1</sup>

<sup>1</sup>Atlantic University, <sup>2</sup>University of Virginia

[Robert.vandecastle@atlanticuniv.edu](mailto:Robert.vandecastle@atlanticuniv.edu)

### ABSTRACT

The largest collection of psychic experiences was compiled by Louisa Rhine who filed over 15,000 reports (Rhine, 1978, pg. 21) and found over 60% of these reports consisted of dreams. Dreams have also been evaluated in a laboratory setting. S. Sherwood and C. Roe (2003, p. 88) reported: "A meta-analysis of 450 Maimonides ESP trials ... found the overall success rate to be 63% (MCE=50%) with odds of 75 million to 1 against achieving such a result by chance (Radin, 1997, pp. 71-72). Sherwood and Roe (2003, pp. 93-94) also identified 22 formal reports of dream ESP studies, mostly involving clairvoyance, carried out in other experimental settings. Radin (2006, p. 109) calculated that the combined Maimonides and "at home" experiments involved a total of 1,270 trials and concluded that the successful "hit rate" achieved odds against chance of 22 billion to one.

An interesting change in emphasis was described by Dr. Allan Rechtschaffen, who proposed that: "if a psi signal is best received during an altered state of consciousness, perhaps it is also best generated during the same or similar state. Therefore, we wanted both the signal and reception to occur in an altered state of consciousness, namely, in a dream.... We noted a good deal of correspondence, quite anecdotally, between dreams occurring about the same time in the night by two sleepers (p. 87-88). He described the following example from his sleep lab using REM monitoring techniques:

"In the first dream, one subject dreamt about students singing in Russian and the other subject dreamt about students doing some kind of interpretive singing. In the second dream, the first subject was taking a violin lesson and the other subject was learning a guitar melody. In the third dream, the first subject was watching a James Cagney gangster movie, and the other subject reported a dream about a recent gangster movie, Bonnie and Clyde" (p. 89).

Rechtschaffen also used hypnosis to investigate the possibility of inducing simultaneous dreams. He reported some very striking correspondences between these hypnotically induced dreams. He observed that "when you simply have judges match a dream against a suggested topic, a hit does not reveal the degree of the hit. A simple matching procedure does not take into account the very unlikely probability of such a specific occurrence" ( p. 92 ). Rechtschaffen was so intrigued with the close correspondences he found, that he made this provocative comment: "We thought that maybe the question is not so much what do dreams mean, but whose dream are you having?" (p. 89).

Since 1985, the International Association for the Study of Dreams (IASD) has carried out an informal testing protocol that allows interested conferees to participate in a "telepathic dreaming contest" at their annual conferences. A typical protocol involved a "sender" who focused on a target image (chosen at random from a pool of four images) several times during the night, as the

participants (“receivers”) slept. In the morning, the participants turned in their dream reports which were evaluated for similarities to the target pictures and the dreams of the other participants. This presentation will focus on the dream-to-dream correspondences from the contests held in 2009, 2010 and 2011.

For the IASD 2009 contest the ‘sender’, Angel Morgan, a prolific lucid dreamer, focused on the target, meditated and went to sleep. She had a lucid dream, woke up and recorded the dream. She then meditated, fall asleep and repeated the process several times. In all, she recorded 8 lucid dreams during the night.

In one dream, Angel dreamed about red lights and D. G. dreamed about buttons with red lights. Angel dreamed she was improvising martial arts moves and K. S. dreamed Angel was “fighting and lunging and displaying swordplay like a Sumurai.” Angel dreamed about a gardening project and G.S. dreamed Angel was “throwing or strewing seeds.” Angel dreamed that: “we were hanging out at a diner” and J.W. dreamed: “we were ... in a bar/restaurant, and C.D. dreamed about “being in a crowded restaurant.” None of these items were shown in the target picture.

During the 2010 contest, Angel reported 12 dreams. One involved a forest and nine dreamers mentioned a forest or trees. Angel dreamed about fireflies, and S.M. dreamed about “flies ... moving about, lighting all around the flowers”; and S.N. dreamed about trees “beginning to light up, tiny points... movement of lights.” Angel dreamed: “looking at a woman with a tarantula painted on her body” and N. D. Dreamed, a “spider web makes a large shadow over most of my body.” Angel mentioned the “spill in the gulf” and B.D. dreamed about “water and a circle ... white containment boom.” None of these dream images appeared in the target image.

At the 2011 conference in Holland, the Dutch sender, Suzanne Wiltink, recorded 10 dreams during her sending sessions. One involved a train station; and S.S. Dreamed: “...I am at a train station...” and J.W. dreamed: “... there is a train or elevated track behind us.” Suzanne dreamed about a “... bar or reception kind of area ... about 8 – 10 people in the room ...” and “... some sort of cocktail called Harri Pina...”. J.O. dreamed, “... people conversing, as they would in a bar...”; S.S. dreamed, “... there are a lot of people in there, some drinking ... some talking. Like a cocktail party...”; and M.C. dreamed, “... ended up in a bar/restaurant ... and ... was having a cocktail...”. Suzanne dreamed, “...totally burned up or still burning...” and J.G’s. main image was a “flamethrower”. Suzanne dreamed, “... walking ... towards a bridge.” and R.R.’s dream is titled, “The boat is also a bridge.”; C.M. dreamed, “... I walk across the bridge...”; L.C. mentions the World Dreams Peace Bridge and B.H. dreamed, “...I cross the Danube Canal...”. Suzanne dreamed, “...made of patchwork and embroidery ... like small pink cushions...” and H.R. dreamed, “...embroidered pillows...” None of these dream images were in the target image.

Our results seem to related to Radin’s proposal (2006, pp. 19-20) that “... the fabric of reality is comprised of ‘entangled threads’ that are consistent with the core of psi experience ... our subjective experiences ... are quilts made from tapestries that are stitched together in myriad, delightful ways.”



## **PSI AND THE PROBLEM OF CONSCIOUSNESS**

George Williams  
*Federal Communications Commission*  
[grwilliams@gmail.com](mailto:grwilliams@gmail.com)

### **ABSTRACT**

In this paper, we explore what the growing evidence in parapsychology can tell us about the ultimate nature of consciousness, as well as reality itself. The debate on the nature of consciousness is an old one, and different explanations can be grouped into three categories: materialism, panpsychism, and dualism. These categories represent views where everything is based on physical processes, consciousness, or some combination of physical processes and consciousness, respectively. The influence of empirical studies of the brain, as well as theories of the evolution rooted in physical processes, has led to the dominance of materialistic explanations in recent times. However, many have argued that the problem of consciousness itself has not been solved by purely materialistic explanations. So far, there are no satisfactory explanations that describe exactly how subjective experience can emerge from purely physical processes. The hard problem of consciousness thus remains a strong challenge to materialism.

A curious feature about this debate is that the evidence on psi is rarely considered. Examining this evidence, which includes telepathy, clairvoyance, presentiment, psychokinesis, and near death experiences, substantially weakens the case for materialism. All of these involve anomalous information between minds or between mind and matter. Often advocates of psi argue that the evidence strengthens the case for dualism. However, arguably some types of psi, such as psychokinesis, imply a level of mind – matter interaction that is best supported by panpsychism.

A stronger case for panpsychism results from examining the evidence of the random number generator field research, pioneered by Roger Nelson. In these experiments, groups (or large populations) sharing a common emotion or exhibiting coherent attention have statistically significant effects on random number generators (RNGs). Much of the data involve the emotional responses of populations to worldwide events that are reported in the media. This class of experiments is different from other psi phenomena in that 1) the participants typically have no knowledge about the experiment and 2) the measured result (deviations in random number streams) indicates a broad effect on the most fundamental levels of matter.

Bertrand Russell provides perhaps the most serviceable framework for panpsychism. Russell begins his argument by noting that as physics has progressed our knowledge of matter, generally in the form of equations, has grown more abstract; thus the intrinsic nature of matter remains mysterious. He suggests that matter and consciousness may not be such different substances and that perhaps this intrinsic stuff of matter is something like consciousness. We can extend this framework by recalling that quantum physics has found the root of subatomic particles to be probability fields, which are not local. Thus the probability wave functions underlying matter are intermixed with a nonlocal version of mind or consciousness.

Shared emotions among large populations can be viewed as disturbances with nonlocal consciousness that underlies reality. Within this framework, these disturbances are thus linked with the probability wave functions at the root of matter. Thus common emotions that affect nonlocal consciousness at the basis of reality also likely cause shifts in the probabilities governing subatomic particles. The RNG field effect can be understood, therefore, to be detecting such shifts in the probabilities governing matter within the area of influence of the collective emotions experienced.

## **ABSTRACTS OF RESEARCH BRIEFS**

### **THE INFLUENCE OF LATENT INHIBITION ON PERFORMANCE AT A NON-INTENTIONAL PRECOGNITION TASK**

Glenn A. M. Hitchman, Chris A. Roe & Simon J. Sherwood  
*Psychology Division, University of Northampton*

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#### **ABSTRACT**

A property of spontaneous cases of extra-sensory perception, as opposed to those manually instigated, is the lack of conscious intention of the experient or exhibitant to manifest any kind of anomalous phenomena. Despite the wealth of spontaneous case report of ESP phenomena which have been collected by parapsychological researchers, experimental research has often involved asking participants to wilfully manifest anomalous cognition. However, some theories of ESP, such as Stanford's psi-mediated instrumental response (PMIR) model predict that such conscious behaviours and cognitions may be counterproductive to the psi process. As a result, recent research, including most notably studies by Luke and colleagues, have included tacit precognition tasks in which psi component of the study is disguised as a conventional psychological test. The paradigm developed by Luke and colleagues involves an image preference task, in which participants are asked to select their preferred images from a series of options. Participants are unaware that this actually constitutes a tacit, forced choice precognition task, with the computer making a random selection of a target image from the response options, which participants' selections being scored as a hit or a miss on the basis of whether they match with the computer's selections. Stanford's model also suggests that psi is goal oriented, helping individuals to achieve rewards and/or avoid punishments. In the Luke studies, participants are consequently either 'punished' or 'rewarded' based on their precognitive performance in relation to the mean chance expectation. The studies carried out by Luke and colleagues produced highly significant evidence of a non-intentional precognition effect. An attempted replication by Hitchman, Roe and Sherwood was encouraging but inconclusive in relation to the main psi hypothesis and a number of individual difference covariates predicted with Stanford's writings.

The present study incorporated a number of methodological refinements, whilst focusing on the relationship between performance at the non-intentional psi task and latent inhibition, a factor predicted to influence an individual's sensitivity to psi stimuli. Latent inhibition reflects an organism's tendency to filter out information from the cognitive system that it has learned is irrelevant to its on-going concerns. However, it is relatively time consuming to measure experimentally, and previous studies had assessed the construct indirectly via a proxy questionnaire measure of Openness to Experience. Encouraged by the suggestive results using such indirect measures, the present study employed a more direct performance measure of latent inhibition in conjunction with a 15-trial non-intentional precognition task. 50 participants completed a two-part auditory discrimination task which gave an measure of their latent inhibition, before proceeding to complete a battery of questionnaires and a binary, forced choice, tacit psi task. They were subsequently either positively or negatively rewarded via images from subsets which participants has pre-rated, with more images from their preferred subsets being shown the better they performed and vice-versa. The results were suggestive of a non-intentional recognition effect, with participants scoring a mean hit rate of 7.96, where 7.5 would be expected by chance, although their outperformance just failed to reach a statistically significant level,  $t(48) = 1.62$ ,  $p = .06$ , one-tailed. However, no evidence was found in support of the predicted internal effects, with both latent inhibition and Openness to Experience found to be unrelated to participants' precognitive performance. These findings are interpreted within the context of previous research and Stanford's PMIR model.

## **CRITICAL SPIRITUALISTS AND THE BEGINNING OF DUTCH PARAPSYCHOLOGY**

Ingrid E. Kloosterman  
Descartes Centre for the History and Philosophy of Science,  
Universiteit Utecht  
[I.E.Kloosterman@uu.nl](mailto:I.E.Kloosterman@uu.nl)

### **ABSTRACT**

On the 16<sup>th</sup> of April 1914, a séance took place in Amsterdam which shocked the Dutch spiritualists' community. The séance revolved around the American medium Susanna Harris who, as a 'trumpet medium', let spirits speak through a ship horn. While the medium was busy identifying a 'Jan' in the audience for whom she received a message from the spirit world, a skeptical member of the audience crawled across the floor in the dark and grabbed one of her three horns. When after ten minutes neither the medium nor the spirits noticed the missing horn, he publicly accused the medium of deceit. Surely the spirits should have noticed a missing horn! After a short discussion it was decided to cancel the séance, by which time the medium had already left the building taking with her the revenue of that night. Spiritualists were appalled by the distrusting behavior of the audience, but what shocked them even more however was that one of the most prominent spiritualists — Henri Nicolaas de Fremery (1867-1940) — supported the accusations.

The case of Mrs Harris and De Fremery's role herein is characteristic of the early pioneering period of Dutch parapsychology at the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century. Spiritualists themselves were convinced of the reality of survival of bodily death and the possibility of communication with spirits by mediums, but time and again they faced allegations of fraud or deceit. De Fremery was not afraid to accuse a medium of deceit himself, but such critical minds were the exception in a deeply divided field of Dutch spiritualists. Besides De Fremery, three other critical spiritualists have tried to eliminate deceit and thus helped lay the foundations of Dutch parapsychology. Frederik van Eeden (1860-1932) wanted to align the investigations of mediums with the newly minted science of psychology and its inherent attention to deceit, whilst Marcellus Emants (1848-1923) hoped to minimize deceit by constructing a community with a scientific leader and Floris Jansen (1881-1937) established a controlled and therefore deceit-free environment in a laboratory. I will demonstrate in my presentation that these four pioneers performed in their aim to exclude or to minimize deceit what Thomas Gieryn has called 'boundary-work'. They did so by promoting a critical attitude, by seeking an alliance with psychology, by trying to build a scientific community and by establishing a special laboratory. It is here that we can recognize the first signs of demarcation and discipline formation of a Dutch parapsychology.

## **DISSOCIATION, BELIEF AND IDENTITY: A PSYCHOSOCIAL PERSPECTIVE**

Everton de Oliveira Maraldi<sup>1</sup> and Wellington Zangari<sup>2</sup>

*INTER PSI - Laboratory of Anomalistic Psychology and Psychosocial Processes,  
Universidade de São Paulo*

<sup>1</sup>[evertonom@usp.br](mailto:evertonom@usp.br); <sup>2</sup>[w.z@usp.br](mailto:w.z@usp.br)

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### **ABSTRACT**

**INTRODUCTION:** Research has long sustained a positive relationship between dissociation and paranormal beliefs and experiences. Paranormal beliefs are also frequently correlated with dissociation-related variables like depression and anxiety symptoms, somatic complaints, childhood trauma and transliminality. The literature on paranormal beliefs indicates large amount of quantitative studies and few qualitative data, with a consequent gap in biographical and cultural aspects. The majority of studies have also neglected contextual and social variables that are better understood through interviews and ethnographic observations. There is virtually no Brazilian studies on the subject of dissociation, paranormal belief and transliminality.

**OBJECTIVES:** 1) To investigate the relationship between dissociation, paranormal belief and associated variables, including its possible impact on the life history and identity of Brazilian respondents from different religious and non-religious groups; 2) To identify some of the possible etiological factors underlying the presumed association between dissociative experiences and paranormal beliefs, from the study of several psychosocial and

psychopathological variables; 3) To investigate the role of unconscious and psychodynamic processes in the formation and maintenance of paranormal beliefs and experiences; 4) To improve the understanding of the social context underlying religious and non-religious dissociative practices, in order to ascertain how such a context helps build certain experiences or beliefs, and how these affect or determine the same context; 5) To explore the level of adherence to traditional religious beliefs and other categories of paranormal belief in religious and non-religious groups of Brazilian participants; 6) To compose a Brazilian sample that could map the associations between the aforementioned variables, aiming at a comparison with data from other socio-cultural contexts.

**METHODS:** A quali-quantitative approach is proposed. Through socio-demographic questionnaires and psychological scales, the research will investigate the possible correlations between socio-demographic variables (including religious and non-religious affiliation and exposure to social violence and discrimination), dissociation, paranormal belief, transliminality, and psychopathological variables (childhood trauma and somatization, depression, anxiety and conversion symptoms). Regarding qualitative techniques, the study will employ 1) biographical interviews, 2) semi-structured interviews concerning the phenomenology of paranormal experiences and 3) field observations. Participants will be divided, basically, into three groups: 1) members of religious groups, 2) non-religious people (of atheistic and agnostic groups) and 4) control group (people without defined philosophical or religious affiliation). The group of religious respondents will be formed by members of different religious affiliations which supposedly address some form of dissociation in their practices (mediumistic religions like Umbanda and Spiritism; Esoteric and New-Age movements; Charismatic Catholics and Pentecostals). The only exclusion criterion is age (18-years-old or above). For the qualitative interviews, participants will be divided into low and high scorers, based mainly on the results of the dissociation and paranormal belief measures. Initially, a *minimum* (preliminary) sample of 126 participants (including all groups) is expected for the quantitative analysis, and at least two qualitative interviews per group.

**MEASURES:** 1) Dissociative Experiences Scale; 2) Revised Paranormal Belief Scale; 3) Somatization, depression and anxiety subscales of the Symptom Checklist-90-Revised; 4) Childhood Trauma Questionnaire; 5) an original (face-valid) scale of conversion symptoms and 6) Revised Transliminality Scale.

## COMPARING REMOTE VIEWING AND GANZFELD CONDITIONS IN A PRECOGNITION TASK

Chris A. Roe, Andrew Hodrien & Laurrie Kirkwood  
*Centre for the Study of Anomalous Psychological Processes*  
*University of Northampton*

We should like to thank the Parapsychological Association Research Endowment for their kind support of this project.

### ABSTRACT

Some of the early research on remote viewing has been criticized, particularly with respect to potential problems with the randomization and editing of transcripts that may have left cues to the order in which sites served as targets (Marks & Kamman, 1980). These concerns have been addressed in later, successful replications (e.g., Schlitz & Gruber, 1980; Schlitz & Haight, 1984; see also Schlitz & Gruber, 1981), which took great care to ensure that neither the order of target selection nor of the transcripts could be inferred from material they contained, but part of that solution involves either editing the transcripts, which itself can be grounds for criticism (e.g., Marks & Kamman, 1980, p. 16), or deferring feedback about target identities until the end of the series, which may be demotivating (see, e.g., Tart, 2007). These concerns only apply to studies in which the same participant serves as viewer for a number of trials in the series, and thus is potentially able to refer in their transcripts to earlier targets and later planned sessions. This would not be possible if one were to adopt a design in which a larger number of participants contributed just one trial each.

Militating against the use of a larger sample of participants is the difficulty in finding a sufficient number of able participants; for example, Utts (1996) estimated that only around 1% of those screened were suitable for RV work. In an earlier study (Roe & Flint, 2007) we suggested that this might be overcome if an induction procedure could be identified that facilitated the performance of novice participants. One such candidate is the ganzfeld induction procedure. Roe and Flint (2007) conducted a remote viewing study that incorporated ganzfeld stimulation and reported 12 binary hits across 14 trials, which gave a combined sum of ranks that was significant (SOR = 42,  $p = .008$ ), suggesting that this approach might overcome the weaknesses just outlined.

However, it was not clear that this successful outcome was a consequence of incorporating a ganzfeld protocol for novice participants, since there was no comparison condition in which participants attempted to generate impressions about a target location without the assistance of ganzfeld stimulation. We completed an extended replication (Roe, Cooper & Martin, 2010) that compared the performance of 40 participants under remote viewing and ganzfeld conditions using a precognitive design to improve precautions against fraud and sensory leakage. A record was made of participant mentations. Target locations were selected randomly from a pool of 40 sites (10 sets of 4) from around the world that were chosen for their subjective interest, aesthetic impression and distinctiveness from one another and were viewed as feedback using the interactive features of *Google Earth*. Mentations were supplied to a blind independent judge, who rated all 4 locations in the relevant set for each trial.

As with previous research by the principal investigator, the primary outcome measure was pre-specified to be sum of ranks. By this measure, performance in the remote viewing condition was suggestively better than chance ( $z = 1.627$ ,  $p = .052$ : HR = 30%) and performance in the ganzfeld condition was significantly better than chance ( $z = 1.768$ ,  $p = .038$ : HR = 35%), allowing us to reject the null hypothesis. Performance was not significantly related to personality and individual difference measures of personal psi experience, belief in the paranormal, practice of a mental discipline, FP personality type, extraversion and self-reported creativity. However, following Roe's (2009) criticisms of ganzfeld research in assuming a uniform effect of ganzfeld stimulation, subjective reactions to this ganzfeld stimulation were assessed using Pekala's (1991) Phenomenology of Consciousness Inventory (PCI) and 3 of the 12 sub-dimensions did correlate significantly with ganzfeld performance, with higher z-scores being associated with greater absorption in their subjective experience, lower physiological arousal and less internal dialogue.

## **ABSTRACT OF PANELS**

### **WILLIAM G. ROLL'S CONTRIBUTIONS TO PARAPSYCHOLOGY**

Chair: Carlos S. Alvarado

#### **Summary**

The purpose of this panel is to honor the memory of Dr. William G. Roll (1926–2012), who died recently after a long and productive career in parapsychology. Although Dr. Roll is better known for his field studies, particularly poltergeist case studies, he also made many contributions to parapsychology in areas such as theory, experimentation, and methodology. He had a long history of service within the Parapsychological Association, and was its President in 1964. The panel includes an overview of his career, and more detailed discussions about his work regarding poltergeists, ESP experiments, and his use of the old literature.

#### **Presentations**

##### **Introduction**

Carlos S. Alvarado, *Atlantic University*

Brief presentation of the purpose and content of the panel, and the presenters. In addition there will be a brief biography of Dr. Roll with emphasis on his main topics of work and his association with the Parapsychological Association.

## HOW BILL ROLL TOOK THE “GEIST” OUT OF “POLTERGEIST” AND OTHER HIGHLIGHTS OF A REMARKABLE CAREER

Stanley Krippner, *Saybrook University*

Dr. William George Roll made numerous contributions to parapsychology, both in theory and in research. He is best known for “taking the ‘geist’ out of poltergeist,” proposing that unconscious forces from a living person (often a teenager) were responsible for recurring spontaneous psychokinetic phenomena, traditionally attributed to discarnate entities. His case studies were models of careful field research and well-reasoned conclusions. But he also conducted research ranging from token objects to out-of-body experiences, to the phenomenology of dissociation. He wrote theoretical articles about precognition, memory and ESP, and the survival of human personality. His inclusion of quantum physics in some of his last articles demonstrates his sophisticated grasp of unresolved issues in psi research and how they might be solved by evoking insights from quantum mechanics. He attempted to integrate the various manifestations of psi, and also psi research and other social and behavioral sciences such as psychology and anthropology. His discussion of the “long body” that is a part of many Native American models of the psyche added an original blend of traditional models with contemporary science. His concept of the “psi field” provides another model that could be explanatory as well as descriptive.

I met Bill Roll during my first visit to the Duke University Parapsychology Laboratory in the late 1950s and had the pleasure of spending time with him at PA conventions, Esalen Institute, the International Association for the Study of Dreams, and West Georgia College (now a university). In 1982, Bill wrote a classic chapter, “The Changing Perspectives of Life after Death” for Volume Three of *Advances in Parapsychological Research*, which I edited. He co-authored another classic chapter, “Quantum Theory, Neurobiology, and Parapsychology,” for my co-authored book *Mysterious Minds: The Neurobiology of Psychics, Mediums, and Other Extraordinary People*. His interest in neurobiology stemmed from his work with putative poltergeist “agents” and psychic claimants. This is a growing interdisciplinary discipline that represents a cutting edge in the field of psi research. In it, Bill and his co-author, Bryan Williams, take the position that data from psi research are quite consistent with principles of both neurobiology and quantum physics.

Bill authored and co-authored dozens of articles and book chapters, but his two semi-popular books are notable for their lucidity. His 1972 book, *The Poltergeist*, was reprinted in 2004 and is regarded as a classic in the field. In that same year, he co-authored *Unleashed—Of Poltergeists and Murder: The Curious Story of Tina Resch*, the tragic tale of his best known (indeed, notorious) poltergeist “agent.” This was not Bill’s only association with a notorious figure; his contact with Richard Ireland, the stage performer and psychic claimant, was a valiant but ill-fated attempt to raise money for the field by accepting a position on a short-lived foundation set up by a friend of Ireland, a wealthy Texan oil prospector. Amidst the turmoil of his professional (and personal) life, Bill kept his equilibrium through his practice of Zen meditation. His calm and cheerful debonair is a tribute to this discipline and parapsychology is all the better for it.



## **THE RSPK MAN: BILL ROLL AND THE MYSTERY OF THE POLTERGEIST**

Loyd Auerbach & Nancy L. Zingrone, *Atlantic University*

While others have contributed to the recurrent spontaneous psychokinesis (RSPK) model of poltergeists, it is William G. Roll's name that is most widely associated with it, and rightly so. His work with poltergeist agents and their families has furthered our understanding of spontaneous PK, the connection between the unconscious and PK, and set some excellent standards for field investigators of the phenomena.

His work at the PRF over the years included several high profile poltergeist cases, most notably "The Miami Disturbances" (Roll & Pratt, 1971) and the controversial case of Tina Resch, the "Columbus Poltergeist," later the subject of the book *Unleashed: Of Poltergeists and Murder: The Curious Story of Tina Resch* (Roll & Storey, 2004). The latter case was the subject of much controversy, especially due to the involvement of debunker James Randi.

1972 saw the publication of what is arguably his best known work — to the general public, at least — *The Poltergeist* (Roll, 1972). In many respects, Roll's work supported and further drove field work with poltergeist phenomena to really focus on living agent PK and to center on both the psychology of the agents and witnesses, and possible physiological issues with the agents.

With rare exception, the RSPK model as delineated by Roll and others has shown itself to be a practical working model not just for how the phenomena run their course in cases, but as a way to achieve resolution for the people who experience the phenomena.

His work with apparition and haunting cases, and attempts to discern a working model for those as well, has raised some important questions about how people experience such things and the role the environment plays in the experiences, as well as further focus on the living minds of those in the cases.

In my presentation, I'll review his contributions specifically related to his spontaneous case investigations and research, and the models that came out of that — centering on his poltergeist work, though with a nod to his work with other spontaneous psi phenomena.

## **WILLIAM ROLL'S LABORATORY ESP RESEARCH**

John Palmer, *Rhine Research Center*

Although William Roll is known primarily for his spontaneous case investigations and theoretical contributions, he performed laboratory experiments as well. They are most noteworthy for their methodology, which followed from his theory of "psi fields," which are hypothesized to surround both people and objects and to interact with physical fields to produce the various types of psi. The brief review below is limited to reports of which Roll was first author.

The most extensive series of studies was published in the 1960s. In the first three, a sensitive (MH) was asked to rate "vibrations" she received from 16 photographs of persons sent to a local newspaper and sealed in envelopes. Re-rating of the 10 re-sealed photographs that had

previously given her strong or weak vibrations yielded nonsignificant results. Two subsequent experiments where MH had to match pairs of concealed photos cut in half yielded significant psi-missing.

Two later papers reported additional tests with MH and another sensitive. In most cases, results with token objects carried around by “cooperators” for about a week were compared to targets not carried around by cooperators. Most targets were blank Zener cards, but in one case they were metal chains or pendants. Before the tests, the targets were kept in polyethylene bags to prevent contamination of the surrounding psi fields by persons other than the collaborators. The targets were eventually placed in sealed black envelopes. The sensitives had to match pairs of 4 “call” and 4 “key” targets hooked onto a “board”, as in Rhine’s screen-touch matching. Results were basically at chance for direct matches and collaborator vs. control.

Individual statements in several of the readings given to the key envelopes were blind-rated by the cooperators (hoping for higher scores for their own key envelopes than those of other cooperators) using methodology reported in a statistical paper Roll had written with Duke statistician Donald Burdick. Results were at chance. In the 1970s, the same basic procedure was used with the prominent psychic Lalsingh Harribance. Along with the sex of the target person (TP), LH was given (a) undeveloped photos of 10 male and 10 female TPs enclosed in black cases and (b) index cards with a question from the target person, folded and sealed with strands of the TP’s hair inside. Each TP ranked the 10 transcripts associated with his/her sex. There was significant hitting, but only for females. TP evaluations of individual message units in the readings of the TPs using the Roll-Burdick method yielded some significant results, primarily for physical descriptions.

A few years later, Roll exercised his interest in meditation, of which he had been an avid practitioner for many years. Seven groups of students were asked to take an imaginary trip along a river to the ocean. Along the way they were to experience specific animals (clairvoyance targets). Coming down from mediation, they received GESP targets from co-experimenter Jerry Solfvin. Multiple regression was used to compare ESP with numerous state and trait variables. Psi hitters on the GESP task were uncomfortable in the meditation session but experienced changes in consciousness. Clairvoyance hitters and missers showed less anxiety and better quality imagery than chance scorers.

**SONG OF THE SIREN, SONG OF A PARAPSYCHOLOGIST:  
IN HONOR OF STANLEY KRIPPNER'S BIRTHDAY**

Chair: Alejandro Parra

**STANLEY KRIPPNER: A TRANSCULTURAL AND  
TRANSPERSONAL MAN**

Alejandro Parra, *Instituto de Psicología Paranormal*  
[rapp@fibertel.com.ar](mailto:rapp@fibertel.com.ar)

Stanley Krippner is an American psychologist, sexologist, pacifist, human rights defender, dreamworker, social psychologist, and psi & psychical researcher, and parapsychologist who visited more than one hundred countries and contacted many cultures over the world. His principal interests in psychical research have been in altered states of consciousness, in healing, and in international interaction in researchers in Europe, Asia, Latin America, and the countries of former Soviet Union. The Krippner's books and articles were translated into fourteen languages. He authored and co-authored more than forty books and one thousand articles and book chapters, being one of the most prolific author in the parapsychology and related areas.

He was introduced to things psychic at the age of fourteen when he was suddenly sure that an uncle was dead — and his uncle had, in fact, just died. His continued interest in psi led him, when a student at the University of Wisconsin in 1953 and despite opposition from the university's Psychology Department, to arrange to have J. B. Rhine invited to speak there. After graduation, he visited Rhine's laboratory at Duke University several times. There he met Louisa Rhine, Karlis Osis, W. E. Cox and J. Gaither Pratt, and there he learned that "parapsychology was one of the most financially hazardous of professions." As director of the Kent State University Child Study Center; a position he assumed in 1961 after receiving his doctorate from Northwestern University he ran parapsychological experiments with students in addition to his regular work involving children with reading problems and learning disabilities.

In 1964 Gardner Murphy and Montague Ullman invited Dr. Krippner to become director of the newly organized Maimonides Medical Center Dream Laboratory in Brooklyn dedicated to the investigation of the relationship between telepathy and dreams. There he worked out the research methodology for the experiments. Striking results with a variety of subjects and techniques were often obtained. This research produced one of the most popular book written with Ullman and one of their subjects, the psychic Alan Vaughan in 1973.

## STAN'S ENTRY INTO PARAPSYCHOLOGY AS REFLECTED IN KRIPPNER–J. B. RHINE LETTERS (1953–1960)

Sally Rhine Feather, *Rhine Research Center*  
[srfeather@nc.rr.com](mailto:srfeather@nc.rr.com)

This presentation covers the close friendship between Stan Krippner and my father JB Rhine as reflected in the lengthy correspondence that began when Stan arranged for JB to speak at the University of Wisconsin in 1953. (I can still remember JB's enthusiasm at discovering this precocious young man who had managed to bring ESP onto this campus in this way — and filled the hall). These collegial letters give evidence of Stan's continuing interest in parapsychology as reflected in numerous contacts with supporters and critics alike, promotional efforts and active investigations during the period of his work with the Richmond Public Schools, his graduate days at Northwestern (where he obtained his doctorate in record time), and during the post doctorate period before Maimonides. The range of his projects included the attempt to investigate the famous mind-reading horse Lady (that failed when she died), circumventing sceptics to bring JB to speak at Northwestern, and a field investigation with Arthur Hastings from which came a presentation entitled *Expectancy Set and Poltergeist Phenomena* for a conference in Hawaii. This was a very busy period in the young Stan's academic and professional life but he showed the same brilliance, steadiness, and high level of productivity that we still see in him today.

## STAN KRIPPNER: HONORING A PSYCHIC CONNECTION OF 45 YEARS?

Robert L. van de Castle, *Atlantic University & University of Virginia*  
[rlv@virginia.edu](mailto:rlv@virginia.edu)

Attempting to describe the multi-faceted personality who is Stanley Krippner is a daunting assignment. His list of publications covers over 1,000 entries, including scientific articles, authorship or co-authorship of several books, chapters in books, reviews of books, etc., in the fields of parapsychology, humanistic psychology, shamanism, healing, psycho-energetics, personal mythology, hypnosis, dissociative states, and mysticism.

Personal anecdotes from our mutual friends, Fariba Bogzaran and Rita Dwyer will show how he may well be the world's best organized individual. The clue to why Stan has travelled to over 100 countries and become such an avid explorer of so many realms of consciousness might lie in the dream that Stan had when he was 8 years old, which I will share.

In his fascinating autobiography *Song Of the Siren*, Stan describes how he spent time with Timothy Leary exploring LSD, being Rolfed by Ida Rolf, and how he began his 10 year career of investigating telepathic dreaming with Montague Ullman at Maimonides Medical Center in Brooklyn New York. That is where I first met Stan on January 5, 1967. I also spent several days in Haiti in December 1980 with Stan and a few other researchers. We were invited to attend some "voodoo" ceremonies at the request of the government, because they were considering whether there might be possibilities to promote such activities for the tourism business. I will

share more details of both events which will also provide insight into the remarkable, multi-talented man that is Stan Krippner.

## **THE NOCTURNAL MENACE: EXAMINING THE ROLE OF SLEEP IN EXCEPTIONAL EXPERIENCES**

Christine Simmonds-Moore, *University of West Georgia*  
[csimmond@westga.edu](mailto:csimmond@westga.edu)

Exceptional experiences can be positively appraised and associated with good mental health. However, such experiences can also be associated with distress. In addition, some exceptional experiences are more likely to be appraised negatively or felt to be frightening. Many researchers with an interest in exceptional experiences (such as subjective paranormal experiences) will at some time encounter people who are frightened by their experiences. In this presentation, the role of sleep and sleep anomalies will be examined as an explanation for some exceptional experiences. This will include discussion of the correlates of hypnagogia (the state of consciousness in between wakefulness and sleep); the relationship between reduced sleep quality, reduced sleep length and sleep deprivation and exceptional experiences (including an increase in daytime hallucinations); *how* one is sleeping (e.g., do you sleep on your back or on your side?) and sleep paralysis.

There will be a particular focus on experiences associated with sleep paralysis (a sleep state associated with REM sleep where the person feels awake, but the body is paralysed) as they are often felt to be frightening or disturbing. Sleep paralysis may be one explanation for disturbing nocturnal experiences of a negative and frightening sense of presence which may be labelled as a malevolent ghost or spirit, the “incubus” or “Mara” or an alien abduction experience. It may help people with such experiences to learn that there may be an organic explanation for at least some of their experiences. The presentation will also discuss how there are more sleep anomalies among people who score high on a personality dimension that is associated with reporting higher levels of exceptional experiences. Differences between healthy and less healthy “anomaly-prone” people will be noted.

## **STANLEY KRIPPNER, RENAISSANCE MAN**

Rosemarie Pilkington  
[rpilkin603@aol.com](mailto:rpilkin603@aol.com)

Definition of *Renaissance man*:

*1: A cultured man of the Renaissance who was knowledgeable, educated, or proficient in a wide range of fields.*

*2. A present-day man who has acquired profound knowledge or proficiency in more than one field.*

I traveled 3000 miles, from New York to California, to find out that Stanley Krippner lived five minutes away from my apartment in Staten Island. That was in 1973. Since then Stan has been my advisor, my mentor, my colleague, my opera and theater partner and most of all my friend. I admire him not only for his “Renaissance Man” qualities — his wide knowledge, not only of things psi, but of the arts, politics, etc. — but for his open mind, his patience, and his unwavering fight for the acceptance of parapsychology. I learned soon after I met him that Stan was a walking encyclopedia of knowledge, especially in the areas of psychology and parapsychology. What I learned was that, like me, he had a great love of the arts, particularly the performing arts. French operas are particular favorites of his. As a world traveler he had a profound understanding of many cultures, and had participated in many native ceremonies and rituals, but also had attended and was very knowledgeable about Russian, European and American opera, dance, drama and musical theater. He also has a great love of good cinema and the fine arts.

He is open and receptive to people, concepts, and ideas and not only explores those that capture his interest, but inspires others to do so. I went through programs at what is now Saybrook Graduate school twice, with Stan. First, when it was the Humanistic Psychology Institute, in helping my ex-husband with his doctoral work, and later, as it became Saybrook, for my own doctorate degree. I admired him early on, not for just the attributes mentioned above, but for his patience with students, who I thought would have tested Job. And I never saw him get angry except at a staff member who caused difficulty for or embarrassment to a student. I marveled at the creativity of his suggestions. For example, he was never at a loss to come up with suggestions for a topic — or several topics — for dissertations that would fit candidates’ interests or talents. By the way, we also agree on politics, another area that Stan knows a great deal about. Stan Krippner is a fascinating, always interesting, constantly evolving experienter of life. He is a warm human being, beloved by his family and friends. I’m honored and lucky to be among them.

## WORKSHOPS

### MEDICAL DREAM DIAGNOSIS

Chair: Larry Burk

#### Presenters

Larry Burk, *Healing Imager, Inc.*  
Jim Carpenter, *Rhine Research Center*  
Lori Fendell, *Traditional Acupuncture*

Dreams have provided useful information in medical diagnosis for centuries from ancient shamanic traditions to the healing temples of Asclepius. Shamans would dream intentionally for ailing tribal members as well as interpret dreams that occurred during a healing crisis. Often dreams were responsible for guiding the shamans in the specific uses of medicinal plants. Pilgrims to asclepieia would incubate dreams overnight in the temples and report them to a priest the next day with the expectation of receiving an appropriate prescription for a cure. Particularly effective dreams might even provide a spontaneous cure by themselves.

Modern uses of dreams in medical diagnosis are usually limited to anecdotal case reports that occur on a sporadic basis. This presentation was inspired by two such reports related to dreams that predicted the diagnosis of cancers of the tongue and breast. Holistic health educator Pali Delevitt had dreams of spiders coming out of her mouth that led to having an initial biopsy which was negative. Additional dreams of warnings from a fictional doctor encouraged her to have her tongue biopsied again which led to the eventual diagnosis. A dream of a spider escaping from its cage was another warning of recurrence of the cancer after the initial treatment.

Meditation teacher Diane Reibel had a dream of being on the operating room table having surgery on her breast for a cancer by a female doctor. Despite an initial negative mammogram, the cancer was eventually discovered by ultrasound in the exact location as in the dream which led to surgery by the woman surgeon in the dream. She was then guided not to have radiation therapy, but to go on a raw food diet by a series of dreams of different vegetables with no recurrence in 8 years.

Acupuncturist Lori Fendell routinely dreams about her new patients before their first appointments. She is frequently amazed by her foreknowledge of their conditions due to her precognitive dreams. Radiologist Larry Burk has had several dreams of X-rays, CT scans and MRI scans that later were confirmed in actual patients. Psychologist Jim Carpenter has had therapeutic clues provided to him by his own dreams prior to psychotherapy sessions.

In this workshop we will review the historical uses of dreams in medical diagnosis as well as the modern literature. Material will be discussed from Carl Jung's books and from *Healing Dreams* by Marc Ian Barasch including the author's own diagnosis of thyroid cancer in a series of dreams. Case reports will be followed by examples of the use of dreams in clinical practice. Comparisons will be made between medical intuitive diagnosis and medical dream diagnosis. An interactive discussion will explore audience experiences with similar phenomena. The session will conclude with an exploration of possible research opportunities.

## **UNDERSTANDING AND RESPONDING TO CHILD AND ADULT PSI EXPERIENCES**

Chair: Athena A. Drewes

Moderator: David Rogers

## **WHAT ARE THE DIFFERENCES BETWEEN HEALTHY VERSUS LESS HEALTHY ANOMALY-PRONENESS**

Christine Simmonds-Moore, *University of West Georgia & Atlantic University*

## **DE-PATHOLOGIZING PSI: FROM “SYMPTOMS” TO “GIFTS”**

Pamela St. John, *Rhine Research Center*

## **CLINICIAN’S RESPONSE TO ADULT SUBJECTIVE PARANORMAL EXPERIENCES**

James Carpenter, *Rhine Research Center*

## **CLINICAL APPROACHES TO WORKING WITH CHILDREN WITH DISTURBING PSI EXPERIENCES**

Athena A. Drewes, *Rhine Research Center Advisory Board*

The general public has been reaching out in greater numbers to obtain support regarding their subjective psi experiences. Often these reports fall within healthy exceptional experiences requiring information and supportive responding. Well integrated personal psychic experiences can become a beneficial part of the person’s health and sense of wellbeing. However, when disturbing and even frightening anomalous psi experiences from both the adult and child populations are invalidated or considered a sign of mental illness, the person’s health and sense of wellbeing is negatively impacted. Responders and clinicians within the mental health system may feel challenged as to how to understand and respond to psi experiences due to lack of knowledge or recognition of the extent and variety of these experiences. This workshop will offer suggestions and guidance on how best to understand and respond to adult and child anomalous experiences and ways to assist the mental health system in de-pathologizing psi.

The first presenter will give a summary of research that has explored differences between healthy and less healthy exceptional experiences among members of the general population. Points to be highlighted include: healthy experiences seem to result from experiencing pleasant rather than unpleasant anomalous phenomena; are not felt to be automatic or intrusive, and are more healthy when socially contextualized or supported. The second presenter, a facilitator of a monthly Rhine PEG (Psi Experiences Group), will report on hundreds of personal stories by attendees and call-ins who were able to move from discomfort or fear into greater confidence in living with their psychic experiences. Also addressed will be how mental health care providers have the potential to guide individuals gently and safely through a self-discovery of increasing gifts of perception that can blossom into greater creativity and compassion for others. The third presenter, a



licensed psychologist and clinician, and pro-bono clinical consultant for persons who call the Rhine Center troubled about their experiences, will share from his collection of fascinating adult experiences. He will talk about a way of understanding many of them that he has developed using a respectful clinical understanding that can often help turn such situations from frightening and bewildering to something full of potential growth. And, many of them have a lot to teach about how psi works. The fourth presenter is a licensed psychologist and child therapist. She will present a selection from over 150 emails received via a pro-bono informational and supportive child psi website and phone-calls from parents and clinical professionals regarding children's psi experiences. Many writers are concerned with their children's psychic abilities and experiences which are now frightening them. The parents are at a loss to know whether their child's experiences represent valid psi events or a mental disorder, and are fearful of going to a mental health provider. Issues to be addressed will include spirit contact with strangers, how to differentiate whether these are psychologically or psi-related experiences, and how best to respond and reassure. The moderator/discussant will help to introduce the panel and facilitate audience questions.

## **LESSONS LEARNED: CREATING AND FACILITATING PSI EXPERIENCE SUPPORT GROUPS**

Chair: Athena A. Drewes  
Moderator: Nancy L. Zingrone

### **Presenters:**

Pamela St. John, *Rhine Research Center*  
Athena A. Drewes, *Rhine Research Center Advisory Board*

There has been a growing interest in and awareness of subjective psi experiences in the general public. However, for many adults, there is trepidation in speaking openly about such experiences for fear of ridicule or worse, being considered as having a mental disorder. Consequently, these experiences are often suppressed and left unspoken. Over the past several years, with the formation of Psi Experiences Groups at the Rhine Research Center in Durham, NC and in Orange County in the Hudson Valley of New York (north of NYC) individuals have been reaching out in greater numbers to obtain support in a safe haven regarding their subjective psi experiences.

When personal psychic experiences are well integrated they can become a beneficial part of a person's health and sense of wellbeing. However, the opposite can result when such experiences are invalidated or considered a sign of mental illness. Within the mental health systems, lack of knowledge or recognition of the extent and variety of these experiences can be detrimental to the quality of life for countless numbers of clients.

As facilitators of once monthly PEGs, hundreds of stories of psi experiences have been shared by adult males and females who attend seeking support, feeling heard and listened to, and emotionally validated. We have witnessed attendees move from discomfort or fear into greater confidence in living with their psychic experiences. They act on a growing desire to develop and

use their “gifts” to help others. And since attending the PEGs, many report increases in their psychic experiences. But in the early stages of experiencing these phenomena, it can be extremely distressful to the individual who does not know what is happening and may fear it as abnormal. At that time in their lives, and sometimes from as early as childhood, their experiences could be misinterpreted as evil and from the devil, or as symptoms of psychosis or delusion. A wider knowledge of psychic phenomena must be in place within the mental health system to allow professionals to help those who come forward for guidance in the future to avoid misdiagnosis and false labeling. The presenters will offer guidance for mental health care providers.

Out of the countless personal experiences told, a pattern emerges that begins to show us the elements that make an exceptional experience either stressful or a “gift.” Additional patterns have also emerged from data collected as to the nature and type of psi experiences. The presenters will share data from over four years from the Durham PEG and 1 ½ years from the Orange County, NY PEG. Types of psi experiences, first age of known psi experiences and gender make-up of the groups will be shared. They will also share the ‘nuts and bolts’ of how to create a PEG for replication in other states and countries as a means of offering support to those experiencing spontaneous subjective psi events. Finally, at the end of the workshop, participants will also be able to experience a “sample” PEG of shared experiences.

## **ABSTRACTS OF POSTERS**

### **ATTENDING TO THE PAST: WILLIAM G. ROLL AND THE OLD PSYCHICAL RESEARCH LITERATURE**

Carlos S. Alvarado  
*Atlantic University*  
[Carlos.alvarado@atlanticuniv.edu](mailto:Carlos.alvarado@atlanticuniv.edu)

#### **ABSTRACT**

In addition to his writings about theory, field and experimental studies, methodology, and survival, William G. Roll contributed in other ways that are sometimes forgotten. One of them was his frequent reminder of the value of the old psychical research literature via his numerous citations and discussions of these publications. In this he was following the long established tradition in science for researchers to use references about past developments to establish continuity and discontinuity in arguments, and to seek support to present new ideas and hypotheses.

In this presentation I would like to document this generally neglected aspect of Roll’s contributions focusing on his following publications: “The Contributions of Studies of

‘Mediumship’ to Research on Survival After Death” (*Journal of Parapsychology*, 1960), “The Problem of Precognition” (*Journal of the Society for Psychical Research*, 1961), “ESP and Memory” (*International Journal of Neuropsychiatry*, 1966), *The Poltergeist* (Garden City, NY: Doubleday, 1972) and “Poltergeists” (In B.B. Wolman (Ed.), *Handbook of Parapsychology*. New York: Van Nostrand Reinhold, 1977).

In the 1960 paper about mediumship Roll discussed articles published in the *Proceedings of the Society for Psychical Research* authored by such individuals as Lydia Allison, Gerald Balfour, Whately Carington, Richard Hodgson, James H. Hyslop, and Alice Johnson. His discussion of ESP and memory includes, among others, such European authors as Edouard Abramowski, Hans Driesch, Gustav Pagenstecher, and René Warcollier. Many of these citations were used to support the idea that ESP involved the activation of memory traces already present in the person receiving the impression.

Some of his poltergeist writings also included the old literature. In the third chapter of his 1972 book *The Poltergeist*, he used the common device of presenting precedents to the cases he studied to show that his work was part of a longer investigative tradition, and, in terms of the phenomena, that the poltergeist had a long natural history. He presented short but informative accounts of cases taking place in such countries as France, Germany and the United States. Similarly, in the first chapter of the book, he set the basis for the conceptual approach to his interpretation of poltergeists as PK from the living by associating poltergeists with physical mediumship and with the early PK work of Rhine and colleagues. Although the 1977 study of 116 poltergeists also showed the long history of occurrence and investigation of these phenomena, it was much more than a citation of old cases. Roll presented us with frequencies of the features of the cases as well as other statistical analyses of the cases. His work was in this regard a pioneering use of quantification with the old poltergeist literature.

Roll’s attention to the old literature while he was helping us craft the modern canon should be remembered with appreciation, particularly in these days of myopic citation practices. Not only did he teach us the value of the past, but he also provided both young and more experienced students of psychic phenomena with a model to follow when developing their ideas for their public presentation.

## **ON THE STATISTICAL REPLICABILITY OF GANZFELD STUDIES**

Max Derakhshani  
[maanelid@gmail.com](mailto:maanelid@gmail.com)

### **ABSTRACT**

Based on a new finding about how to model the statistical replicability of past ganzfeld study databases, we propose a way to significantly enhance the replicability rate of future ganzfeld studies while keeping the mean study sample size of the most recent post-PRL database

effectively unchanged. We also address a criticism by Ray Hyman about the replicability of post-PRL studies.

We begin the paper by presenting a method that uses a statistical power calculation to accurately estimate the proportion of studies in past meta-analytic databases which are independently one-tailed significant at the 5% level. The method uses the overall hit rates of the databases and the statistical power for the mean study sample size in each database, to estimate the proportion of independently significant studies. In tandem with this method, we then show that the Storm/Tressoldi/Di Risio database of 30 post-PRL studies from 1997 - 2008 suggests a way to significantly boost the proportion of independently significant studies in a future database. Specifically, we first show that blocking the 30 studies based on whether they used selected or unselected participants reveals a highly significant difference in the overall hit rates between the subgroup of studies using selected participants ( $p_{hit} = 40.1\%$ ) and the subgroup of studies using unselected participants ( $p_{hit} = 27.3\%$ ).

We also verify that our method of estimating the proportion of independently significant studies works adequately for these two subgroups. We then show that the distribution of effect sizes for each subgroup is statistically homogeneous and accounts for the statistical heterogeneity of the full database. Based on these findings, we argue that the overall hit rate for the selected participants subgroup is reliable enough for extrapolation to future databases that use only selected participants. We then show that, by using only selected participants in future studies and keeping the mean study sample size effectively the same as that of Storm et al.'s 30-study database, the predicted proportion of independently significant future studies can approach or exceed 80%.

Lastly, we address Ray Hyman's major criticism about the replicability of post-PRL studies - the failure of Autoganzfeld II to replicate the results of Autoganzfeld I, despite having adequate power. We point out an error in Hyman's use of Autoganzfeld II as an example of replication failure, and show that correcting for this error renders his conclusion about Autoganzfeld II being a replication attempt that's "much more meaningful than the retrospective combining of already completed (and clearly heterogeneous) experiments" highly questionable.

## **ESSAY ON RADICAL MYSTERIANISM**

P. David Moncrief

*Journal of Scientific Exploration*

[pdmoncrief@yahoo.com](mailto:pdmoncrief@yahoo.com)

### **ABSTRACT**

It is claimed that Aristotle with his theory of the Four Causes may shed light on human cognition and completely classify the theories/explanations about phenomena that are available to humans. Mechanical explanations produce the most complete understandings. This is Aristotle's Material + Efficient Causes ... regarded as explanations or theories.

But not all phenomena are amenable to mechanical understanding. Paradoxes in physics, math or logic may be signposts designating limits of human reason. Kant's antinomies may have been intended to be examples of such boundary line designators.

In the *Critique of Judgment* he declared that understanding Life is beyond us. "There will never be a Newton for a blade of grass," is a famous line from that work.

Schrodinger concluded that an explanation of Life would require entirely new Laws. What sort of laws? The contention here is that the Four Causes constitute three types of theorizing possible for humans. The question in addressing any of this is whether a phenomenon in principle is a paradox and not amenable to our theorizing. If a phenomenon in principle cannot be explained mechanically the contention here is that it is almost by definition, Uncanny.

It would be an error to attempt a mechanical explanation for truly Uncanny phenomena, just as it is an error (with unspoken or unrealized metaphysical assumptions) for a scientific thinker to reject Uncanny phenomena just because they do not easily or at all fit into a mechanistic scheme.

## **COGNITIVE AND EMOTIONAL EMPATHY IN RELATION TO FIVE PARANORMAL ANOMALOUS EXPERIENCE**

Alejandro Parra<sup>1</sup>

<sup>1</sup>*Facultad de Psicología y Relaciones Humanas,  
Universidad Abierta Interamericana*

I wish to thank the Bial Foundation for funding this research.

### **ABSTRACT**

The term *empathy* has been used to refer to two related human abilities: mental perspective taking (cognitive empathy) and the vicarious sharing of emotion (emotional empathy). Empathy is an important component of social cognition that contributes to one's ability to understand and respond adaptively to others' emotions, succeed in emotional communication, and promote pro-social behaviour. However, there are not enough studies on empathy in relation to psychic experiences; as a matter of fact, many psychic claimants seem to act more *empathic* than *telepathic*. Paranormal/anomalous experiences to involve necessarily inter-personal traits (i.e., extrasensorial experiences and psychic healing) instead of "intra"-personal characteristics such as out-of-body experiences, past-lives recall, or mystical experiences. Five specific hypotheses are tested here: People who have telepathic experiences, aura experiences, sense of presence, experience as psychic healers, and apparitional experiences have a higher capacity for (1) Perspective Taking and Emotional Comprehension (Cognitive empathy) and (2) Empathic Concern and Positive Empathy (Emotional empathy) than non-experients. The participants were adults, 634 (61%) females and 404 (39%) males, ranging in age from 17 to 64 years (Mean= 33.60, SD= 12.65). Most of them are students at the South Campus at the Universidad Abierta Interamericana in the Buenos Aires area, Argentina. The Interpersonal Reactivity Index (IRI) and an 18-item self-report inventory designed to collect information on spontaneous paranormal

experiences were used in this study. Participation was voluntary, and the family members and friends of the students received no pay. The results showed that paranormal/anomalous experiencers scored higher on Perspective Taking, Emotional Comprehension, Empathic Concern, Positive Empathy and Empathy (total score) than non-experiencers. The ability to use Cognitive and Emotional Empathy in an integrated way seems important in many circumstances, such as the experiences of healing practitioners or the aura vision experiences. Future studies should examine other variables associated with empathy, such as those falling under the broad category of emotional intelligence and thinking styles.

## **FEELING THE FUTURE: TWO INDEPENDENT REPLICATION ATTEMPTS**

Chris A. Roe, Sarah Grierson & Aaron Lomas  
*Centre for the Study of Anomalous Psychological Processes*

### **ABSTRACT**

Mainstream researchers remain uninterested in the findings of parapsychology. This may be attributable to the anomalous nature of such findings, with no generally accepted theoretical framework to make sense of the data, but also to the natural suspicion (perhaps best captured by Hyman's [1994, 2010] responses to the best evidence case for free response ESP) that the methods used are quite unlike those used in conventional areas and leave scope to suspect that ESP will stand for (methodological) 'Error Some Place'. This can be overcome by encouraging mainstream researchers to attempt replications for themselves, so that they can scrutinize the methodology directly. Indeed, Daryl Bem has asserted that the 'holy grail' for psi researchers would consist of "a straightforward, transparent laboratory demonstration of psi that could be replicated by any competent experimenter" (2003, p. 7), and he has concentrated his efforts on identifying such demonstrations. A second feature of Bem's approach, which also serves to address concerns about possible artifacts, is his strategy to take well-established and uncontroversial psychological effects and turn them into tests of precognition by reversing the temporal order of the elements to see if some of the effect survives. For example, it is generally accepted (cf. Klauer & Musch, 2003) that if participants are tasked with responding as quickly as possible to a stimulus to register whether it is positive or negative, then their reaction times will be affected by brief (often subliminal) exposure to a related stimulus called the 'prime'; if the prime and stimulus are congruent then reaction times are faster, if they are incongruent then they are slower. In Bem's precognitive version, participants are exposed to the prime *after* responding to the stimulus. Given that the only change to the methodology is to change the order of the elements, this approach is both familiar (and perhaps therefore unthreatening) to mainstream psychologists and also difficult to criticize on methodological grounds without undermining the already-accepted mainstream work.

Bem has been remarkably successful in this venture. In 2011 he published in the prestigious *Journal of Personality and Social Psychology* a summary of nine discrete experiments that described time-reversed effects. These represent four distinct paradigms: precognitive approach/avoidance effects; retroactive affective priming; retroactive habituation; and retroactive

facilitation of recall. Eight of the nine studies gave rise to a significant overall outcomes, with the other suggestive at  $p = .096$  (effect sizes,  $d$ , ranging from 0.14 to 0.42). There are also suggestions of meaningful internal effects. In 8 of the 9 experiments comparisons are made between those who scored high on a Stimulus-Seeking Scale and those who scored low. In 7 of the 8 cases, high scorers produced a larger effect size on the psi task than low scorers, and in 7 of 8 cases the data for high scorers were independently significant. Taken together, these studies make a formidable case for the occurrence of precognition.

There has been a skeptical response to these findings, particularly in raising suspicions about selective reporting and uncorrected multiple analyses, or inappropriate statistical methods (e.g., Wagenmakers et al., 2011, but see also Bem, Utts & Johnson, 2011). These issues will be addressed not through debate but by independent replication, and importantly the paper has served its primary purpose in encouraging such replication attempts. There have been some failures to replicate (e.g., Ritchie, Wiseman & French, 2012; Robinson, 2011), whereas others have been more successful (e.g., Batthyány, 2010; Ryan, 2011). The high profile failures have involved well-known skeptics with respect to psi phenomena, which is of some concern given the documented sensitivity of parapsychological studies to experimenter effects (see for example, Roe Davey & Stevens, 2006; Schlitz, Wiseman, Watt & Radin, 2006; Smith, 2003). It is essential, we would argue, that at least some of the replication attempts are conducted by researchers who are open to the possibility of psi under the conditions of these experiments.

## **NEGATIVE RELIABILITY FROM MULTIPLE DEVICES IN FIELD RNG EXPERIMENTS**

Takeshi Shimuzu, Masato Ishikawa, & Tatsu Hirukawa  
*School of Information and Communication, Institute for Informatics of  
Consciousness, Meiji University*

### **ABSTRACT**

Field RNG (random number generator) studies have shown that a RNG can detect field consciousness during highly focused events. However, few studies have examined whether outputs of multiple RNGs coincide when they generate random numbers simultaneously. If multiple RNG devices are equally influenced by field consciousness, their outputs should resemble each other. This is associated with the issue of measurement reliability. In the case of typical psychological studies that develop psychological scales or achievement tests, not only the validity of test items or questions, but also reliability in measuring individual differences, must be confirmed. We conducted field RNG experiments at a baseball stadium during baseball games using multiple RNG devices. Regarding signal detection, we assumed that all the RNGs at the same location would be affected equally by field consciousness (or other potential factors). Cronbach's alpha was calculated to estimate reliability of multiple RNG devices.

Seventy-eight baseball games in the Kanto area of Japan were observed as experimental field events from September 2010 to October 2011. Five Psyleron (REG-1) and five Random Streamer devices were used as physical RNGs. We used two notebooks simultaneously to

generate as many RNG outputs as possible, although the number of available PCs depended on the schedules of the first author and the confederates. For the remote condition, RNGs generated random numbers in Tokorozawa, Musashi-Murayama, and Tsukuba. The RNG outputs were divided into three datasets and lower subsets. The first dataset consisted of Rpg105 outputs during 12 games. The second dataset consisted of 64 games at stadium using Psyleron and Rpg102 devices simultaneously. The second datasets were divided into three subsets; 46 games with single machine measurement (2-1) and 18 games with dual measurement by Rpg102 (2-2) and Psyleron with one game missing (2-3). The third dataset consisted of outputs in the remote condition (78 games).

Results found positive reliability when different RNG devices were used at stadium, whereas other conditions showed negative values of reliability at stadium or remote locations. It was suggested that multiple RNGs has not positive but also negative reliability. Our expectation was partially supported by the result that different devices within PCs showed moderate positive reliability in second dataset. In this condition, RNG devices could receive the same influence from field consciousness or other unknown factors. However, the multiple RNG devices did not cooperate with each other. In particular, the same RNG devices set up on different computers, in the second dataset, showed strong negative reliability both for Rpg102 and Psyleron devices. Our machines were located very near to one another during the baseball games. The negative correlation suggested that they behaved as if they were maintaining the sum of outputs (cumulative chi-squares) as constant. This approximates quantum effects. If so, random numbers generated at the same location might be entangled because of the same root. It becomes a future task to examine distance effect between RNGs. Finally, some reasons of the lack of reliability were discussed.

## **THE RELATIONSHIP BETWEEN THE SYNESTHESIAS AND ANOMALOUS EXPERIENCES**

Christine Simmonds-Moore<sup>1,2</sup> Carlos S. Alvarado<sup>2</sup> & Nancy L. Zingrone<sup>2</sup>  
*<sup>1</sup>Department of Psychology, University of West Georgia, <sup>2</sup>Atlantic University*

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### **ABSTRACT**

Several authors have observed that there is a relationship between synesthesia and anomalous experiences. In addition, there is evidence that those who are psychometrically anomaly-prone (e.g., high scorers on positive schizotypy and boundary thinness) may be more likely to experience synesthesia. To date, however, the literature is sparse in terms of the explicit exploration of the relationships between synesthesia and anomalous experiences. It is also the case that most researchers have employed the Synesthesia subscale of the Tellegen Absorption scale to assess synesthetic experiences in the general population which has some limitations. This study also explores the idea that synesthesia may be associated with ESP performance as some attributes of strong synesthesia (consciousness binding, a greater ability to consciously perceive weak stimuli and better episodic memory and visual-spatial skills for some forms of synesthesia) may be psi-conducive. An online survey (executed via SurveyMonkey) is currently



exploring the incidence and distribution of the synesthesias in a self-selected sample, and the relationship between the synesthesias, personality, mental health and anomalous experiences (including a new extensive measure of synesthetic experiences). A second study is exploring group differences between 25 strong synesthetes and 25 matched control participants on memory (a mental time travel task), orientation to time (scores on the Time Styles inventory<sup>TM</sup>) and performance at Bem's precognitive memory task. Correlations will also be undertaken between Time Styles inventory<sup>TM</sup> scores and precognitive memory performance and between mental time travel ability and precognitive memory performance. Open-ended interviews exploring the relationship between synesthesia and anomalous experiences are also being conducted.

## **ABSTRACTS OF INVITED ADDRESSES**

### **SOME THINGS I LEARNED FROM MY 15 MINUTES OF FAME**

Daryl J. Bem  
*Cornell University*

#### **ABSTRACT**

The professional and media attention to my article "Feeling the Future: Experimental Evidence for Anomalous Retroactive Influences on Cognition and Affect," which appeared in the March, 2011, Issue of the *Journal of Personality and Social Psychology*, has taught me several things about the sociology of knowledge surrounding controversial scientific topics such as psi.

In this talk, I will discuss the experimental, statistical, and expository strategies I employed to maximize the article's acceptance by the Journal's reviewers and editors. I will share the history of the reviewing process and discuss the subsequent reactions of my academic colleagues to the findings. I will also discuss the treatment of the findings in the popular media (including the *Colbert Report* and *Through the Wormhole* television series) and blog reactions by psi advocates, psi skeptics, and psi deniers.

Finally, I will discuss more general scientific issues that the article has brought to the fore. At the methodological level, these include issues of replication—including experimenter effects, decline effects, and file-drawer problems—and the role of Bayesian statistical procedures in the evaluation of psychological data. At the conceptual level, the issues include the relevance of the findings for Carpenter's "First-Sight" model of psi and their relevance to the debate among physicists and physics-trained psi researchers about quantum mechanical explanations of psi.

## **THE WORK MUST GO ON — LOOKING AHEAD FOR 25 YEARS**

Sally Rhine Feather  
*Rhine Research Center*

### **ABSTRACT**

“The work must go on” were my father’s last words as my mother helped him into bed on the last night of his life in 1983. Now many years later my colleagues and I at the Rhine Center are still strongly committed to see that this directive is followed. I cannot speak about the future of parapsychology as a whole but I can pass along pointers about how the Rhine is making a recovery that may help others with their programs that are not endowed or otherwise secured. Parapsychologists today are well aware of the many obstacles and challenges that exist, so it becomes important to attend to any ideas that may be useful to move past them. I understand that progress that we have made at the Rhine laid the groundwork for my receiving the PA Career Achievement Award in 2010, and I am pleased to note this progress is continuing now in 2012.

Although my interest in parapsychology and the center that my father founded has been lifelong, I did not get seriously engaged again until returning to North Carolina in the early 1990’s when I realized there was a serious decline in the status of the center (later renamed the Rhine Center). It was this crisis that unexpectedly drew me back to work with other colleagues over the past dozen or so years to restore the Rhine to its former standing, a task made more difficult since I came to a leadership role as a volunteer without training or particular desire for this position. But what have we learned that works? Primarily we have discovered the value of actively seeking and developing a community of fellow supporters, often experiencers or practitioners themselves, who have served mainly as volunteers in nearly all levels of our operation and from which we have developed an active management team to support the executive director. We have established several monthly groups that help support and encourage this community, such as the Psi Experiences Group to share psi experiences, a Remote Viewing group to practice remote viewing, and a Research Team to discuss and evaluate research issues.. From our community we have found our new director, some board members, and a rich supply of helpers volunteers for a wide variety of educational and member services, that are essential for the financial operations.. There is an ongoing vital interaction between the Research, Education and Community components of the Rhine Center operations.

The bottom line for the Rhine Center’s growth have been its alliances with other like-minded members, donors and supporters both within and outside the Rhine’s actual location, and the awareness that there is large audience in the outside world to which our work is basically directed. JBR’s early success has often been attributed to his popular books, talks and articles that reached the hearts and minds of the general public to answer their question of “What does this mean to me?” Attending to this important question is still as vital as ever, and an important component of our recovery.

**LOOKING FOR PSYCHE: HISTORICAL REFLECTIONS ON  
PARAPSYCHOLOGY,  
PSYCHICAL RESEARCH AND THE ANOMALOUS EXPERIENCE**

Thomas Robisheaux  
*Fred W. Schaffer Professor of History, Duke University*

**J. B. Rhine Banquet Address**

**ABSTRACT**

The author focuses on three turning points in the study of the mental and physical phenomena that have historically interested parapsychologists and psychical researchers. What conditions foster innovative new understandings of these anomalous experiences? Comparing these turning points suggests a common theme: the dynamism that develops out of crossing previously compartmentalized scientific and medical disciplines. In the first example, physicians and natural philosophers during the Enlightenment discovered little understood fields of dynamic fluids or energies — called animal magnetism — that seemed to affect the health and mental wellbeing of patients. The period led to the creation of new medical therapies and theories about the mind that anticipated the founding of psychology and psychotherapy as formal disciplines one hundred years later. In the second, the first neuroscientists and psychologists, physicists and other scientists investigated a wide range of puzzling popular phenomena associated with “spirit communication” and other “abnormal” phenomena of the mind. Before this window of exciting and confusing developments, and new disciplinary boundaries asserted themselves, psychical research and parapsychology were established as new subfields of science. Finally, the rapid expansion of interdisciplinary research since the 1980s has opened an entirely new era of curiosity, more promising than earlier ones, about mind-body and mind-matter interactions. New medical therapies and an array of bold new theories about human consciousness and its interactions with the material world have come to the fore. The address closes with reflections on the historical conditions—cultural and religious, scientific and technological—that open up intense periods of investigation into anomalous experiences.

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