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Editorial	
Continuation of the Philip Experiment	<i>Iris M. Owen</i>
Paramorphic Table Rappings: Acoustic Analysis	<i>Joel L. Whitton</i>
Tape-recording of Paranormally Generated Acoustical Raps	<i>Raymond Bayless</i>
Voice-Phenomenon Research	<i>Group report</i>
Metal-Bending at a Distance	<i>William Q. Wolfson</i>
Studies of Paranormal Healing	<i>Joyce Goodrich</i>
Kirlian Research	<i>Dale Simmons</i>
An Experiment in Dermo-optical Perception	<i>Peter W. Gribble</i>
Group Interactional Telepathy	<i>D. Andrienne Henwood</i>
Hypnotic Time Regression and Reincarnation Memories	<i>Joel L. Whitton</i>
Report on the Toronto Premonitions Bureau	<i>Iris M. Owen</i>

NEW HORIZONS RESEARCH FOUNDATION

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EDITORIAL

The appearance of this issue of *New Horizons* has been delayed longer than desired, however it is hoped that the increased size of the Journal may serve as compensation to our regular readers.

Readers will be interested to note that the "Philip" phenomenon will soon have completed its *third year* of occurrence or rather of "manufacture". If words have any meaning therefore the Philip research represents an experiment of the "repeatable" kind so long demanded both by some parapsychologists and by their critics. Moreover the phenomenon is repeatable not only by the same people but by many other groups as well.

The repeatability of the Philip table-rap phenomenon is also brought out by the acoustic analysis reported in the second paper, which shows that raps recorded some 20 years ago by Dr. Gauld's group, raps recorded some 17 years ago by Dr. Paul's group, and raps recorded by the Philip group in 1975 and in 1976 all have the same peculiar feature — namely a rapid damping or attenuation of amplitude — a characteristic not shared by raps produced by ordinary percussion.

To describe any quality of this sort we introduced (in our last *Editorial*, 1975) the term "paramorphic". In so doing we were not committing the offense rebuked by Samuel Johnson of using "big words for little matters". Instead we were using a justly proportioned word to indicate a very important characteristic. A "paramorphic" event is one which not merely differs in causation from a normally produced one of the same general type but also in its *form*, as is discovered when the form is precisely examined. When we encounter a paramorphic event we can be surprised at the way in which it comes about, but also (to appropriate another phrase of the great Dr. Johnson) we should be "surprised to find it done at all"!

The importance to parapsychology of the occurrence and identification of paramorphic phenomena cannot be over-emphasized. An event that is paramorphic is thereby, and *ipso facto*, proved to be paranormal, and its causes must be looked for in areas not yet fully explored by contemporary science. The fact that paramorphic events occur is likely to be of assistance to parapsychology in refuting some of the criticisms made of it. Proof of paranormality in such cases no longer rests on the testimony of human witnesses as to the origin of the happening but in the event itself.

We are happy to publish three "guest" papers from researchers in U.S.A. Raymond Bayless' paper has relevance both to Philip raps and to the "Raudive voices". It is interesting that the Frank-Bayless raps do not seem to be a direct effect on the tape but, like Philip raps, are actual sounds (albeit ones of low amplitude), and in that respect differ from such of the alleged Raudive voices as are recorded without a microphone. These voices are considered in the fourth paper which describes lengthy and conscientious attempts to generate Raudive phenomena.

Dr. Wolfson's note draws attention to the problems presented by metal-bending *in absentia* or by proxy and thus to the perennial question of who or what, in any particular case, is the real cause of the paranormal event. Sometimes the cause can unambiguously be assigned to the actual persons concerned; thus, Dr. Wolfson (private communication) agrees with us that the

Philip phenomenon is a function of the Philip group alone; but in some instances the link with the human *dramatis personae* is sufficiently indefinite or the phenomenon so elaborate as to legitimately engender scepticism as to the causal adequacy of the human participants.

Our third guest paper by Dr. Joyce Goodrich, an associate of Dr. Lawrence Le Shan, breaks new ground. It is, or should be, regarded as notoriously difficult to demonstrate or precisely characterize paranormal elements in healing even when there is reason to suspect their presence. Dr. Goodrich's paper describes how new and ingenious methods are being employed to bring objectivity into this subtle and difficult field of enquiry.

The remaining papers in this issue are all in some degree interim reports on work in progress, and serve collectively to emphasize the point that for the most part reliable results in parapsychology, just as in any other discipline, have to be based on lengthy and even tedious investigations. The reports by Mr. Gribble and by Mr. Simmons show that it is not always easy to reproduce results claimed by other workers, especially in cases where there is a paucity of published technical information. Andrienne Henwood's paper suggests that we do not yet know all there is to know about telepathy, particularly in group situations.

The report on the Premonitions Bureau reminds us once again of the existence of paramorphic events, because true precognition, if it occurs, certainly belongs to that class of happenings.

The paper concerning hypnotic age regression is important in drawing attention both to actual dangers for the subject when this method is employed and to logical pitfalls in interpreting the results. It is also of great interest as exhibiting the facility with which "reincarnation memories" can be produced under certain circumstances.

Continuation of the Philip Experiment.

IRIS M. OWEN

ABSTRACT: The latest developments in the "Philip" research are described.

It is a year since the publication of our last journal, and since the last report on Philip. At that time we said that a book had been written about the experiment — it had — but the publishing business being what it is, the book is only now appearing in the bookstore. Our publishers did not like our chosen title, and rechristened the book *Conjuring up Philip: An Adventure in Psychokinesis*. From all the comments we have received from people who know about the experiment it should be a best seller! The experiment is still continuing, the Philip group meet regularly each week, and at least two other groups have been meeting now for some time with a good degree of success. We felt our readers would like to be brought up-to-date.

The last report finished at Christmas 1974. In March of 1975, the whole group, including Drs. Owen and Whitton, were invited to Kent State University for a weekend of experiments with Professor Wilbur Franklin of the Physics Department. They were given an official, warm and courteous welcome by the President of the University, Dr. Olds. It was hectic weekend, as the Physics Department staff were full of ideas for experimentation and kept the group busy for two very long days. However, they were able to produce the rapping and table movement phenomena continuously. The entire proceedings were videotaped and recorded. A strain gauge was used to measure the upward thrust of the table. On several occasions when the sitters' hands were all on top of the table the gauge registered a force of more than 20 pounds, thus showing that the table was indeed pushing upwards. On occasion the phenomenon of one leg of the table only rising was witnessed; a videotape was made of Dr. Franklin sitting on the table to attempt to push it down — unsuccessfully. During the experiments one leg was completely broken off a very large and heavy laboratory table.

Conversation turned to metal bending, and the group attempted to bend some metal objects provided, including a small gold bar, but this was not very successful. However, subsequently Andy found that the stone fell out of one of her rings (the claws had opened), and another ring she was wearing had bent considerably. Everyone was amused when during supper, some of the cutlery was bent, and members of the faculty at Kent State found that they themselves could bend forks and spoons.

An interesting experiment that demonstrated the telepathic ability of the group was one where the group was asked to decide which of ten identical containers held a steel ball, as opposed green glass marbles in the others. The members of the group wrote down individually their own choice of the numbered tube. The group were no good at picking out the steel ball, but there was an obvious clustering of choice of number, and with each 'game' Philip was also asked to choose — which he did by rapping in the top of the laboratory bench and Philip's choice was invariably the majority number of the individual decisions. For instance, four or five group members might

mentally decide on number 2, two others would pick number 4 (and) the rest different numbers — Philip's choice would also be number 2, the majority vote. The steel ball could be anywhere!

Unfortunately the physicists could not offer much help at this stage on how to discover the origin of the rapping force. Dr. Franklin did suggest, however, that the group change from a wooden surface to a metal one, and try to get remote sounds, i.e., without actual contact of the hands. A heavy steel plate, two feet by three foot, was obtained and slung from the ceiling of the room in which the group work. The group get very interesting noises from this, a curious "pinging" sound which *cannot be duplicated by actual knocking* — it is more like the noise that hot metal makes when cooling rapidly. Instead of removing their hands from the table the group ask Philip to rap on other metal in the room, and at times this has been quite impressive, pings occurring in the overhead pipes — when no heat was on — and in other objects in the room. Very recently there were loud raps from the underside of the metal chairs on which some members of the group were sitting.

The "pingings" in the steel plate were recorded, and subjected to acoustic analysis by Dr. Whitton (this Journal). As was previously discovered for the Philip table raps (Whitton, 1975), the Philip "pings" also have an acoustic envelope not possessed by normally produced percussion raps, and characterized by rapid decay. At the same time recorded rappings which occurred in table-rapping sessions held some years ago by Dr. Paul's group were analyzed, and found to have the same unusual feature! This peculiarity has now been discovered in the raps generated by three totally different, groups beginning with that of Dr. Gauld in England many years ago (Gauld, 1973). This further serves to emphasize that we now have the repeatable experiment so long said to be the goal of parapsychologists!

Nevertheless we still seem to be stymied on the question of how to proceed further with the discovery of the physical force needed to produce these raps. It is a force of some kind, we have some idea of what it can do, we can measure it to some degree, as was done at Kent State; it can be projected over a distance, without contact; it is related to the psychological — basically emotional — make-up of the person or persons operating it, and that's as far as we can go at present.

Two other groups in the Toronto Society for Psychical Research have experimented on this phenomenon. The third group, as mentioned in our last report, is still in existence, although there has been some change of personnel, and a difficulty in keeping a 'personality'. However, they have consistently for more than a year succeeded in getting raps and table movements. A further group that has started recently decided to create the personality of a talking dolphin "Silk". This was an interesting variation, and it worked! The group put together a series of questions and answers which they all learned, about forty in all. When "Silk" was asked, for instance, "Are you frightened of sharks?", they all knew what was the expected answer and so "Silk" responded accordingly.

In the Philip group recently there was an interesting change of personality. The Toronto Society for Psychical Research has been engaged in setting up a Centre for Research into the UFO phenomenon. Members of the Philip group were very interested and involved in this, so it was quite a natural thing on a Thursday evening during this period for one of them to start the evening by asking, "Philip, did you ever see a UFO?" and, of course, the answer was "Yes". The conversation continued, with the men in the group doing most of the questioning; "Do you see them often? Are there beings in them? Do

they come from Outer Space? Could you bring one here?" "Yes", said Philip to all of this, and eventually "Venus", a green eyed, raven haired, white skinned beauty 'answered' the questions. She had come from Venus, where women were subject to the men (no Women's Lib there!) She came in a flying saucer, parking it across the road, in the parking lot, but camouflaged as a fast sports car, etc., etc. The group spent a fascinating evening, and every time Philip tried to get in an answer he was crowded out! Two very interesting things. First, the *character* of the knocks from Venus were different from Philip's. Just as one morse-code sender can recognize another by the character of his sending, so was there a difference between Venus and Philip. We had noticed this when the earlier group had worked with the Lilith character — Lilith's knocks were much gentler and more feminine than Philip's. Secondly, the group felt subsequently that psychologically the men in the group were somewhat bored with always dealing with a dashing Cavalier, it was time for them to have some fun, and why shouldn't they have a raving beauty from Outer Space for a change

The experiences with the various characters created in the groups — Lilith, Artful Dodger, Santa Claus, Silk the Dolphin, Venus, and a few other fleeting characters created from time to time, have proved to us that the *character* created is positively from our own minds and imaginations. It is interesting that one can also transfer this difference to the physical phenomena and change its character.

We said in our last report that it was difficult to keep other groups going; it is certainly true that, until we can find more profitable experiments to do, this is so. However, it is certainly not true that it is difficult to start a Philip-type group. We had a visitor from out of town recently, from a group of people interested in parapsychology who had been meeting regularly to discuss their various interests in the subject. She told us that they had hired the Philip film, and subsequently, after some discussion of the experiment, had sat round a table and asked it to reply to their questions, and they immediately got raps and movement in the table. Like the metal-bending, it seems that once a demonstration has been seen, and the fact that the ability exists is accepted, then anyone can produce these effects. However, unless there is an obvious objective to the experiment it quickly becomes boring.

We are disturbed by a small but steady stream of correspondence we have from spiritualists who warn us that we are dealing with mischievous spirits who could harm us, and who advise us that we should get in an expert medium to "interview" these spirits who are working through our characters, and persuade them to go away. We have no wish for a "confrontation" with people who hold spiritualistic beliefs, one's faith is a personal thing, but we have no doubt about the nature of our Philip experiment; to our minds it offers a rational alternative to the belief that spirits of the dead return to speak to us. We are not trying to change anyone's beliefs, but we just lay our own experiment and its findings "on the table".

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WHITTON, J.L. (This Journal) Paramorphic Table Rappings: Acoustic Analysis.

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Paramorphic Table Rappings: Acoustic Analysis*

JOEL L. WHITTON, M.D.

ABSTRACT: Confirmatory evidence has been obtained of the paramorphic form of the "Philip" group table rapping. Acoustic analysis of table rappings recorded seventeen years ago by the Margaret Paul group revealed raps identical in form to the Philip raps.

1. Introduction

The term "paramorphic" was first used by A.R.G. Owen (1975b) to describe an event which differs in *form* from the normal. In a previous report (Whitton, 1975b), preliminary analysis of the acoustic envelope of paranormal psychokinetic table rappings recorded in the Philip experiments indicated that the envelope pattern differed radically from ordinary physical raps produced by percussion. In this report more paramorphic "Philip" raps are analyzed and their various sound envelope forms displayed; raps recorded in a similar experiment done by Dr. Margaret Paul and her colleagues (1960, 1963 and 1964) are also analyzed.

The Philip group consists of eight people who have been meeting regularly for over three years. They have addressed themselves to a totally imaginary and fictitious entity "Philip" and developed the necessary requisite psychological skill to paranormally produce physical phenomena (Owen, 1975b); Whitton, 1975a). The Philip group's history and experiments are completely described elsewhere (Iris Owen, 1974, 1975, 1976; Iris Owen with Margaret Sparrow, 1974, 1976).

The Margaret Paul group consisted of Dr. Margaret Paul and her colleagues and a non-professional medium who met in experimental sessions for 28 months from September 1959 to December 1961. As with the Philip group, stringent experimental controls were applied. Paranormal raps originated from a table in response to questions addressed to a supposed entity. Interestingly enough, the raps could be produced without the presence of the medium.

For an insightful examination of paranormal physical phenomena the reader may refer to Owen (1964) and the *Proceedings of the Canadian Conference on Psychokinesis* (New Horizons, Vol. 1, No. 5, 1975).

2. Method

Data for analysis from the Philip group was recorded during a regular experimental session on March 4, 1976. Sound recordings from the Margaret Paul group made on October 8 and 20, 1959 were kindly supplied to the present author by Dr. Margaret Paul. The Philip raps were recorded using a Philips N4450 recorder with its microphone attached to the mid-point of the "table" surface (a steel plate, 23 inches by 36 inches and 3/32 inches thick, suspended horizontally by nylon ropes passing through holes in its corners

*Indebtedness is acknowledged to Robin Owen for his technical assistance during the recording sessions, and to a generous patron of the Toronto Society for Psychical Research for donating the recording equipment.

and attached to very solid water pipes which were just below the ceiling of the room). The Paul group's raps had been recorded using a Bell T-210 recorder with a Tandberg TM-2 microphone detecting air-borne sounds in the immediate vicinity of their table (a large wooden one). Both recordings were played back (using the Philips N4450 recorder) into a storage oscilloscope, for visual inspection, and a Brush strip-chart recorder running at 125 millimeters per second, for a permanent copy of the wave forms. The Brush strip-chart recorder was capable of reproducing frequencies from D.C. up to only 200 Hz; however, the form and duration of the acoustic envelope were identical to those displayed on the storage oscilloscope. The absence of the higher sound frequencies and harmonics did not alter the overall sound envelope form or duration.

3. Results and Discussion

The figure displays actual graphs as obtained from the strip-chart recorder. The graphs are aligned so that the arrow on the bottom time scale indicates the onset of the sound (of the raps) as perceived during playback.

Two forms of the Philip raps are presented. Graphs B and C demonstrate that, in respect of the shape of the acoustic envelope, the maximum amplitude of the sound vibrations occurs nearer the end of the rap sound-burst. This is in distinct contrast to the envelope of the control rap. This paramorphic form of paranormal raps was first described by Dr. Alan Gauld (1973), and is now called the "Gauld-wave" by the present author.

Graphs D, E, and F demonstrate the second form of the psychokinetic rap acoustic envelope. The form is impulse-like and is quite over-damped. This paramorphic form is now called the "W-wave" as it resembles the letter W.

The paranormal raps are subjectively as loud as the control raps. They appear to originate from the metal surface and can be felt as a vibration on the surface if the fingertips are in the vicinity of the point of origin of the sound. The physics of the production of such a phenomenon by a person or a group is, of course, not yet understood.

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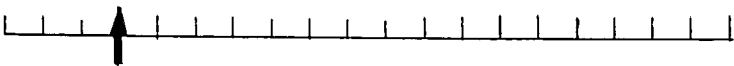
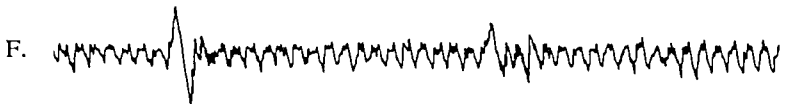
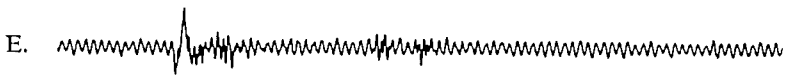
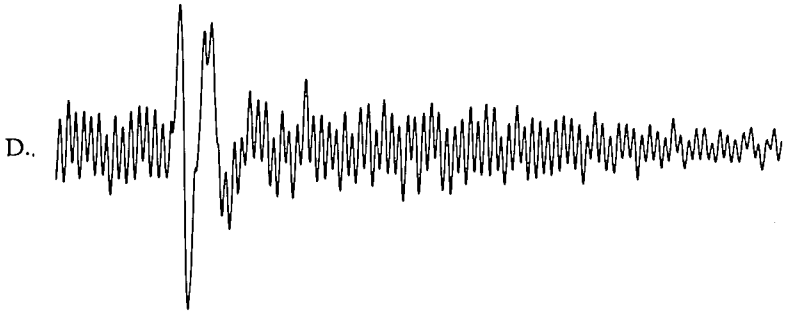
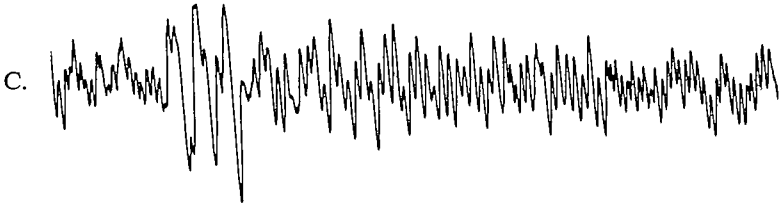
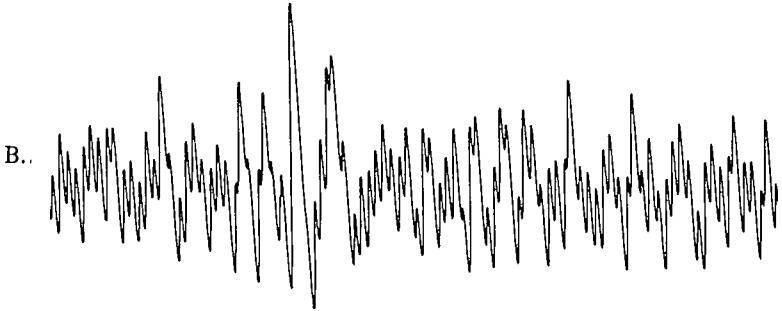
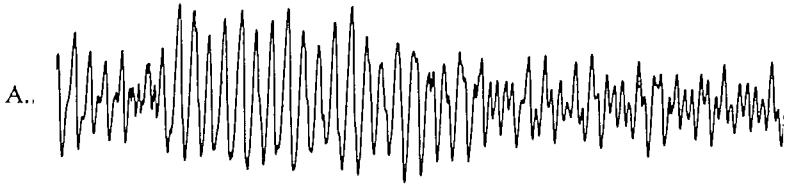
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Toronto Society for Psychical Research

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- A. Control Rap made by experimenter by percussing the metal sheet with the fingernail with all Philip group members seated around the suspended metal plate with their hands on the surface in their usual manner. Notice the fast rise of the envelope of the sound wave and its slow decay into the background noise. Duration is at least 300 milliseconds (msec.) (0.3sec.).
- B. Philip Rap in response to Mrs. Sparrow asking, "Philip, do you want to hear my joke about Adam and Eve?" Notice the slow rise of the envelope and the rapid decay. Duration is about 180 msec.
- C. Philip Rap. Again, as in B, notice the maximum amplitude of the vibrations occurs nearer the end of the rap sound-burst in contrast to control raps.
- D. Philip Rap; another form. In this rap the sound wave form is impulse-like and lasts 80 msec. The triphasic "pulse" resembles the second derivative of a monophasic pulse with a concave top, i.e., like a neural action potential.
- E. Philip Rap similar in form to D, but in this example the low frequencies in the sound were attenuated during playback with the use of the bass tone control on the tape recorder, and the amplitude was attenuated by turning the volume control down.
- F. An example of the raps obtained in the Margaret Paul experiments. The recordings made during those sessions in 1959 were at a lower volume level compared to the Philip recordings. Sounds were analyzed from the microphone channel which recorded air borne sounds. Because the microphone used then was not in contact with the table (as it was in the Philip experiment) the low frequency low intensity table vibrations from the raps would be of lower amplitude and somewhat attenuated, as they were deliberately arranged to be for graph E from a Philip rap. All of the raps examined from the Margaret Paul experimental sessions on October 8 and 20, 1959 had the form shown in F. Graph F contains two raps separated by 320 msec. which were obtained in response to the question "Do you want us to continue our conversation?" in the October 8, 1959 session.

Figure. The 5 millimetre divisions along the abscissa are 40 milliseconds. The ordinate is proportional to voltage output from the tape recorder. The arrow indicates the onset of the rapping sounds as discernable during playback of the recording, and all graphs are aligned so that the onset of the rapping sounds coincide.



Tape-recording of Paranormally Generated Acoustical Raps

RAYMOND BAYLESS

ABSTRACT: A series of recent experiments is described in which the author and Mr. Wesley Frank, following a certain procedure, regularly obtained rapping sounds which, though inaudible at the time, were unambiguously heard when audiotape recordings of the sessions were played back with high amplification. Arguments are presented supporting the author's conclusion that the raps are actual acoustical phenomena.

1. Introduction

Some time ago it became apparent to me that a phenomenon in some ways parallel to that of the tape-recorded voices of the kind recently made famous by Konstantin Raudive (1971) and others might well exist. This theory was confirmed in May 1975 by the discovery of low-amplitude, *acoustical*, tape-recorded raps by Mr. Wesley Frank. (Bayless, 1975) Before discussing this phenomenon, however, certain historical considerations must be reviewed.

It is generally believed that the discovery of tape-recorded voices was made by Friedrich Jurgenson in the summer of 1959 when playing back tape-recordings of bird songs (Bender, 1972). During the playbacks he heard a man's voice where non should exist. In reality this effect was first discovered by Mr. Attila von Szalay in 1956. The evening following Mr. von Szalay's discovery I joined him in experimentation and our tests continued for many years. A very brief outline of early tests was published in *J.A.S.R.* (Bayless, 1959). Mr. Jurgenson, I believe, did not announce his discovery until three months after our own publication.

2. The Raps

During these early experiments Mr. von Szalay and I on occasion recorded definite paranormal raps which were not capable of being heard by the unaided ear and required high amplification to be detected. Other sounds were recorded, some in the form of bell-like chimes and were also inaudible. The chimes were intelligently patterned.

In March, 1973, a number of tests were performed which for all practical purposes revealed that voices received were of an *acoustical* nature. Numerous tests were made with a microphone shielded from normal sounds. An equal number of tests were made with the microphone left unshielded, all other conditions were identical, and it was found that only when the microphone was left unshielded were voices received. In consequence, it does seem that most of Mr. von Szalay's voices are of this order, excepting a few which were created (apparently) by another mechanism. During these years our attention was primarily directed toward voice effects and as a result the raps were not further explored. The paucity of raps can be easily explained. No "sounding

board" had been provided and in consequence the agency involved was unable to rap on an appropriate surface. (I postulate at this point an "ectoplasmic" mechanism much in the order of that presented by W. J. Crawford in his classical discussions of the phenomena of Kathleen Goligher.) Of course, this obvious fact covers the great majority of rapping phenomena but it does not explain the presence of paranormal sounds such as the chimes, etc. The voices, being acoustical, must result from air vibration, a mechanism which parallels the production of voice phenomena by what can be termed the "classical" voice mediums of the past, e.g. the Moore sisters, John Sloan, Mrs. Emily French, Mrs. Elizabeth Blake, etc., and in some poltergeist situations (Bayless, 1967).

It can be maintained, I believe, that low-amplitude, *acoustical*, tape-recorded raps represent a low level of paranormal "physical" effects of wide provenance yet to be discovered. I predict, for example, a parallel telekinetic effect exists. It does seem quite probable that raps of this order occur in association with and may be as frequent or even more frequent than tape-recorded voices.

The actual number of raps recorded during sittings varies to quite a degree. Generally speaking, only a very few are recorded during each recording period, but on occasion a large number have been received, some quite loud. Even though the number of raps that are received is not very great, it has to be stressed that with Mr. Frank they have been fairly consistent; that is, no single day's test was totally devoid of raps. The degree of loudness is, of course, dependent on the recorder's amplification. With the highest amplification many raps are heard on replaying the tapes and will be heard as loud sounds. Others can be faint and many fall between these two extremes. Even with the fainter raps, there is little difficulty in hearing them when the tapes are replayed and the louder varieties are perfectly clear, decisive and obviously of paranormal origin. They cannot be attributed to tape noises, etc., and do not occur except when a deliberate test is undertaken, a fact highly significant of their paranormal origin.

The technique of recording such raps is very simple. The first requirement is the use of a good, sensitive, tape-recorder. In my case, I do not have an expensive and more ideal recorder available, but a Sony Panasonic cassette RQ-2365 machine has given good service and has proven to be of sufficient sensitivity to record very well even the very low-amplitude raps. Experiments should be done in a completely soundproofed room. Not having access to such a room, the quietest one in one's home must be used, and all outside noises including sighs, coughs, etc., must be noted. The normal sounds found with tape, and the sounds occasionally encountered with the recorder itself, must all be accounted for. However, the problem of normal sounds is not as formidable as it has been represented, and it can be dealt with in a practical manner. Generally speaking, in this field, as with all electronics, the better the equipment the better the results. Tapes which have been erased are in general safe to use, and the problem of previously recorded material "bleeding through" has been vastly exaggerated. Each tape can be played through before use and so examined for extraneous sounds. Ten-minute recording periods are best to use to avoid long and wearisome replaying sessions.

It does seem that actual contact with the table such as resting the hands on its surface does greatly increase both the number and quality of raps received, and Mr. Frank and I have used his method on frequent occasions. However, because of the thoroughly correct criticism that any slight movement of the hands either unknowingly or deliberately will create pseudo-raps, with one exception, only those phenomena received when no contact was made with

the table will be noted. I have made a number of personal tests during which I placed my hands on the table top. The first of these trials yielded over 25 raps, but I should emphasize that over years of testing I have found myself perfectly free from subconscious motions, tremors, etc. I have repeatedly verified this fact during the long period that I have been engaged in physical research. In consequence, I do take note of raps produced under such conditions, but do not insist that they be accepted as evidentially on a par with the raps that are made when there is human contact with the table.

3. *Our Experiments*

The experiments which are to be described were made either at my home or in Mr. Wesley Frank's apartment, and only we two experimenters performed the tests.

(i) The first experiment (really an impromptu trial) took place in May, 1975, in mid-afternoon when Mr. Frank brought his tape-recorder and tape. I brought out the small wooden table mentioned, and we placed the recorder on the floor nearby. The microphone rested on the table's surface and the table was positioned between us. The wires which led to the microphone and to an electrical outlet in the wall, as well as the recorder itself, were in full view. Mr. Frank was equally in my view and, as I kept him under continuous observation, I can affirm that he did not touch the table or the microphone, nor did he touch the recorder or the wires attached to it. Deliberate fraud was not possible. Naturally, he was in a position to watch my actions. It is true that he furnished both the tape recorder and the tape, but I have used the same recorder many times and have examined it for gadgetry. Therefore, I have concluded that it has not been altered and applied to fraudulent reception of raps. It is also true that the tape was furnished by Mr. Frank for this preliminary trial, but when the tape was used it was automatically erased as the recording proceeded. Therefore, for all practical purposes pre-recorded tape was not fraudulently used.

An extract from my original notes says:

On playing back the tape this first trial yielded a large number of loud raps, numerous faint examples and many extremely fast multiple raps. They numbered, I am sure, well over thirty examples and at times were startling in their rapidity and volume.

(ii) Another test was held on May 31, 1975 which again made use of the small table and the microphone placed on its surface. The same recorder was used and Mr. Frank furnished the tape. The following results were obtained:

Three faint raps recorded within one minute.

Two louder raps recorded within five minutes.

Within thirty seconds very faint but easily heard, fast multiple raps were recorded.

(iii) A second test made the same afternoon yielded a much larger number of raps but the conditions were not as fully controlled. Nevertheless, the sounds recorded were impressive and I am morally convinced that they were genuine. During this recording period a "human" voice of good quality was received. In all probability it said "Henrietta" — a name of some significance to me. The first part of the name was slurred, but the "etta" was very clear. After this voice had been produced a remarkably clear whisper-type voice said, "I'm going to get you."

(iv) On June 8, 1975, three ten-minute tests were undertaken; the results were definite but few. The second test utilized my tape. Mr. Frank put his

hands over the table but as in previous trials, I carefully observed his every action and can state with complete confidence that he in no way contacted the table, the recorder, or the wires with either his hands or feet. Mr. Frank was able to observe me if he wished. The light was bright and the test was held in my home. Mr. Frank's recorder was used. Only two dull, faint but obvious "thuds" were recorded.

The innocence of Mr. Frank's taps in respect of pre-recording, etc., was illustrated by a previous test the same day. Though made under equally controlled conditions it offered only one rap and another curious sound which can only be described as a loud "click".

(v) During the evening of June 14, 1975, Mr. Frank and I undertook four ten-minute recording periods. These tests were made in my home. Again, Mr. Frank and I sat about the small table and Mr. Frank was continually observed by me. He did not in any way contact the table, microphone, recorder, or wires and he in turn was able to observe my actions. His tape was used.

The first tape offered one single, faint rap and about five rapid, faint though clear examples.

The second test only offered several faint raps.

The third and fourth tests were made with our hands on the table. A few raps were taped and one faint, "human," whistling voice which *seemed* to say "No, no, no, no." Still another faint but obvious "human" voiced probably said "No."

(vi) On June 28, 1975, a number of small tests utilizing hand contact with the table were made and though unevidential, still a great number of impressive raps were recorded. However, one trial was made in a darkened room with both Mr. Frank and me sitting about ten feet from the table. In spite of the darkened conditions, I could easily see Mr. Frank and the positions of his hands, etc. He, of course, was able to see that I did not leave my chair. The microphone was placed directly on the surface of the table. The recorder and its wires were across the room by the table. During this test Mr. Frank's tape was used. Four rapid, very clear raps were recorded during the ten-minute recording period.

(vii) On July 5, 1975, with the same Sony Panasonic RQ-2365 recorder, but using my tape, a strictly controlled test was undertaken. No contact was made by Mr. Frank with the various articles used during the experiment. Again, Mr. Frank had equal opportunity to observe my actions. One rap was recorded which was very clear.

(viii) I wished to see if I could produce these raps while sitting alone and made a number of tests for this purpose. During these trials I placed by hands on the surface of the table and as I have mentioned, I possess no vestige of unconscious motions, etc. As stated, I do not claim equal evidential value for these tests due to the presence of my hands on the table top, but nevertheless I consider them of considerable interest. My tape was used. The first test of this order was made during the evening of July 7, 1975 and the first ten-minute recording period yielded at least 25 raps. Loud raps inaudible to the unaided ear were recorded as well as many light but obvious examples, and interestingly all occurred during an interval of 75 seconds. A second ten-minute trial proved perfectly negative. Subsequent tests that evening offered a few raps.

(ix) On July 11, 1975, Mr. Frank and I performed several experiments, two of which I will describe. Mr. Frank wished to fasten two copper wires to the table on which rested the trumpet and microphone and run the wires for some distance to be held by us. He hoped that the "psychic force" might be conveyed along the wires to the table and so produce raps. I complied. We sat about

seven feet from the table in the darkened room but I was at all times able to observe him carefully and adequately. The wires were coiled in several loops before reaching the table and this acted as a safeguard in case they were fraudulently pulled. The end result was that no fraudulent action could have influenced the wires and thereby the table. During this ten-minute test two faint raps were recorded.

Another test was made in strong light and with Mr. Frank's hands placed on mine. I was also able to watch his fingers closely as well as his legs and feet; the recorder, wires, etc., and confirm that fraud was not used. Mr. Frank could in return observe my actions. This trial lasted for ten minutes and my tape was used. A number of typical raps were recorded.

Extract from notes:

One faint but clear rap.
Multiple faint raps.
One faint rap.
One rap.
One faint rap.

Again, it is indicated that direct contact with the table results in increased activity.

(x) On July 14, 1975, I made a ten-minute test with my tape while sitting alone. My hands were placed on the table and the microphone within the trumpet's mouth was also on the table's surface. The room used was totally dark. The trumpet was bracketed with a case for my glasses and a paperback book. One faint rap was recorded; one light rap and another faint rap were also recorded.

(xi) During the late evening of July 18, 1975, I made a ten-minute test with my tape and a cassette recorder, a General Electric MB-4458, and received after five minutes of taping, one clear definite, light rap which had a "wooden" sound. My hands were resting lightly on the table top and as always I took extreme care to note the slightest suspicion of a finger slipping, etc. Once again, I must affirm the fact that I do not advance any tests made with hand contact for "formal" consideration, but I still admit paranormal action during such personal tests. The room was well lighted and the microphone was taped to the table's surface. I had borrowed Mr. D. Scott Rogo's recorder for the purpose of experimentation, and the reception the rap with this machine shows the independence of the rapping phenomena from the Sony recorder used in previous tests. A second ten-minute recording period offered no results. The use of small and comparatively less powerful recorders such as the General Electric machine was dictated by necessity and not choice. They can best be described as marginal for such experimentation.

4. Conclusion

To conclude, I believe that these tests, simple as they have been in form, have demonstrated the existence of low-amplitude, *acoustical*, tape-recorded raps. I also insist that fraud will not provide a plausible explanation. The results, with certain exceptions, have been limited in quantity but nevertheless paranormal raps have been recorded.

As mentioned, the raps range from faint examples to rapid, multiple taps and loud, obvious raps. They do not occur except when tests are underway, and cannot be attributed to previously recorded tapes produced either deliberately or inadvertently. They do increase drastically in quantity and quality when direct contact is made with the table, but as mentioned, until new experi-

ments are devised, tests incorporating such contact are not included in this paper. Exception is made, however, regarding a number of tests which I made alone to determine if persons other than Mr. Frank can also obtain raps of this type. Many experiments have not been described but the examples offered provide an adequate picture of the results gained.

Due to a most limited budget experimentation has been restricted to simple forms and has been directed primarily at demonstrating the reality of the raps and the absence of fraud, etc. Necessity demanded the use of a small cassette recorder and there were other drawbacks; but in spite of these handicaps, the main objective has been reached, the demonstration that such raps exist!

With the existence of this new phenomenon, low-amplitude, *acoustical*, tape-recorded raps, a new potential field of paranormal activity is open for future investigation. As mentioned, I also find it logical to assume that other "low-amplitude" phenomena will be found including psychokinetic movements, etc.

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August 1, 1975

Voice-Phenomenon Research

T.S.P.R. VOICE-PHENOMENON GROUP

Since May 1976 a group of T.S.P.R. members has carried out a variety of experiments concerned with the occurrence of "voices" on tape. The phenomenon itself, often referred to, in certain of the literature, as "electronic communication with the dead" came to our attention after the publication of *Breakthrough* the English translation of the book by Dr. Konstantin Raudive, the Latvian psychologist and philosopher who lived and worked in Sweden and Germany. Dr. Raudive was not a specialist in electronics. However, he recorded some 72,000 of the alleged voices. He invited a number of independent opinions from highly qualified physicists and electronics engineers, who for the most part confirm that sounds resembling voices do occur on the tapes, but do not subscribe to Dr. Raudive's theory that they are voices originating from the dead.

The Toronto group consists of: Adrian Ball, an electronics engineer having considerable experience in radio frequency and audio techniques; Ann Benedek, journalist; Craig Knudsen, a radar technician; and Frank Riley, a loss control management consultant. The group duplicated all experiments referred to in *Breakthrough* and, with the expert assistance of Mr. Ball and Mr. Knudsen, devised improvements on the original Raudive apparatus as and when it seemed desirable to do so.

Four main approaches were used.

(a) *Microphone method.* The microphone is connected to the tape recorder. The tape is run in the presence of witnesses, who are permitted to ask questions or make statements provided that gaps are left for any "voices". When using this method the group inserted a pre-amplifier of the type designed by Theodore Rudolf, an engineer in high frequency techniques who collaborated with Dr. Raudive.

Both the diode and microphone methods were followed with various amounts of loading and amplification up to 70 db.

(b) *Diode method.* This employs a simple circuit resembling an early crystal radio set screened by enclosure in a small metal box which is grounded. A very short aerial (about 3 inches long) protrudes through the screen. Any signal which it receives is rectified by the diode and fed to the tape recorder input.

(c) *Auto-transmission method.* This uses a local oscillator in conjunction with a standard radio receiver.

(d) *Radio method.* (free waveband intra-frequency recording). A radio receiver is coupled to the tape recorder exactly as is done for the recording of a radio program; a blank spot between station frequencies or, preferably, a weak unmodulated carrier is selected.

The group also experimented with a goniometer method, with the pre-amplifier and microphone shielded by quarter inch plate.

Both reel-to-reel and cassette tape recorders were used. The experiments were conducted in a sound-proof recording studio. About three hours was devoted to recording every Monday evening. During listening sessions a junction box was employed connecting all four sets of earphones. An amplifier was used during playback.

From time to time it was found on playback that some rather "voice-like" sounds were on the tape. The group gave priority to ascertaining which of these sounds were "external" to the group and appeared independently on the tape (i.e., were not due to actual sounds produced inadvertently or accidentally by the group through normal means). Some of the sounds seem definitely to be "externally" caused. They will be discussed in a further report which will describe the experiments in more detail, indicating the type of "voices" received, and give the group's interpretation of them.

Toronto Society for Psychical Research

March 20, 1976

Metal-Bending at a Distance

WILLIAM Q. WOLFSON, M.D.

At noon on 15 June 1975, I placed a piece of paper by my bedside with an old key upon it. The paper bore the names of the following highly potent physical mediums: Ted Serios, Uri Geller, Michael (sic) Manning, and Tracy Wolfson.*

At 3 p.m. that afternoon nothing had happened. I noticed that there was an error and corrected the "Michael" to "Matthew". Everyone went to dinner. Enclosed is the 3 p.m. photo.** At 6 p.m., on returning from dinner, the key was bent as in the other photograph.** This concluded the experiment.

As you know I am sceptical whether the "physical medium" *does* anything directly in psychokinetic events. That is to say does the real cause of such events reside in him or in some other entity? The happening of 15 June suggests the following question:

Who was the physical medium?

Was it Manning?

Was it Tracy, who was around but not directly involved?

Was it I?

Is it possible to tell who the physical medium is?***

Will it ever be possible to tell until and unless the logical fallacy *post hoc ergo propter hoc* can be ruled out?

These problems are important ones. After a good deal of discussion Dr. Eisenbud finally conceded that Ted Serios was *never* 100% on target for what would be on the picture. When Tracy does psychic photography she knows 90-100% whether she will get a paranormal photo or not, but not its form or character if paranormal. Also, in Tracy's case she calls the timing and it makes no difference who handles the camera. *Who* therefore (or *what*) is it that actually "calls the tune?" Or, as Jule Eisenbud put it (1967), "Who's in the back of the store?"

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23 June 1975

*Mrs. Tracy Wolfson, C.S.W.

**Not published, but exhibiting a bend quite comparable with the best work of Geller or Manning. (Ed.)

***For example, after students at a Detroit workshop given by A.R.G. Owen and Iris Owen had seen a videotape of Uri Geller in Toronto, several of those present found stainless steel butterknives bending in their hands. Who was the "physical medium"?

Studies of Paranormal Healing

JOYCE GOODRICH, Ph.D.

ABSTRACT: Two research studies of the work being done with paranormal healing by those associated with Dr. Lawrence LeShan are described. Both studies employed students of LeShan as healers. In the first study three independent judges were asked to discern synchronous from nonsynchronous distant healing using written descriptions of the healers' and healees' experiences as their data. The healers and healees were unaware that some of the healing was nonsynchronous. In the second study, the effect of variations in the quality and extent of the relationship between healer and heelee, preceding and during the healing experience, was studied.

The two studies described here represent the first of a series of investigations based on the ongoing work of Dr. Lawrence LeShan and his colleagues in research on psychic healing. LeShan's primary concern is, of course, parapsychology as a whole, and paranormal healing represents just one of his areas of interest. Being the most humanistic of the paranormal abilities, healing was chosen as the primary skill to be used in initial tests of a theory which LeShan has been developing to assist in explaining how and why paranormal events occur (LeShan, 1969, 1974).

When persons are functioning "psychically" (e.g. when experiencing clairvoyance, telepathy, precognition, or facilitating paranormal healing) we tend to think and speak of this as "paranormal" activity, because such things are not usually included among the conceptual categories recognized by the prevailing Western contemporary cultures. LeShan postulates that in terms of the true range of human capabilities, "paranormal" behavior is actually normal behavior but occurs when the person is in an altered or "other-than-usual" state of consciousness. He goes on to define an altered state of consciousness as a state of awareness in which one deeply and experientially (beyond cognition) perceives reality as structured differently from the manner in which one usually perceives it to be put together. One's experience of reality is temporarily changed in particular ways, depending on the state concerned. LeShan named the state of consciousness, which he believes is experienced by persons when they are functioning "psychically", the Clairvoyant Reality. Our everyday mode of experiencing reality and structuring it, on the other hand, he named the Sensory Reality.

Within the Clairvoyant Reality time and space function differently from our accustomed expectations of them; the primary importance of anything is its basic universality, its sameness, its oneness with everything else, and information appears to be received in ways other than through our five senses. As one test of the theory LeShan decided to try and teach a paranormal ability within the framework of the theory. He was his own first student and used training exercises drawn from mystical schools of both East and West to ease himself into the appropriate state of consciousness. He then added those activities which he believed the great spontaneous healers experienced as part of the entire process in which they involved themselves when what they did sometimes coincided with positive changes in the heelee's organism. After

a time of practising and working to achieve a deepening of the altered state experience and working with people in the manner he felt was common to great natural healers while in that state of consciousness, it appeared that he had been able to teach himself the rudiments of paranormal healing and could occasionally obtain biological results when working in this way. His next students were also people who had never before knowingly had a psychic experience. Now, many of those taught are members of the various helping professions; some are people with research skills, others are from a variety of roles and occupations, all persons with a solid ethical structure and seriousness of purpose. The basic purpose of the project is research and limited numbers of people are trained in depth with the hope that they will contribute to the ongoing attempts to further understand the many aspects of the process involved. Finally, it is hoped that the skill acquired will be used integrally with other ways of working toward the betterment of people medically, psychologically, sociologically, and spiritually. This approach to healing is not conceived of as a substitute for any medical or other currently practised discipline of the healing arts, but rather, as an adjunct to them.

Both of the initial studies were of Type I healing and excluded the use of Type II, the laying-on-of-hands. The first, done as a doctoral dissertation to complete work for a Ph.D. with the Union Graduate School in Ohio, was my own. It is entitled *Psychic Healing — A Pilot Study*. Grounded in nearly four years of "anecdotal" observations (i.e. spontaneous experiences often reported under good conditions but external to a planned laboratory design or experiment) of Type I healings, it had two purposes. The first was to obtain a set of subjective descriptions of the Type I healing experience from both healers and healees. To this end, each person involved (four healers and twelve healees) was asked to describe how he or she felt physically and emotionally just before and after a healing encounter. Most of the healings were done at a distance (eight for each healer-healee pair) but two more were done face-to-face by each pair. Both groups, healers and healees, were also asked to complete an adjective checklist, and the healers were requested to assess the healing experiences in each case on a form prepared specifically for that purpose.

The second purpose of the study was to learn if three independent judges could tell when a distant healing had actually taken place. Of the eight distant healings experienced by each healer-healee pair, four were nonsynchronous (that is, they were not done when the healee expected them, but later the same day). Neither healer nor healee knew of this aspect of the study.

At the end of the data collection period, the healers' and healees' reports were coded to remove indications of chronology and any keys to the kind of healing experience (synchronous or nonsynchronous). Sets of the data were then sent to the judges, each of whom is a specialist and leader in his or her field and each of whom teaches and has the Ph.D. (One was a theologian, another a parapsychologist, and the third a biochemist.) The results of the judges' findings are highly significant statistically. P equal to 0.005, figured conservatively from their reports, indicates that only five times in a thousand could the judges have selected by chance as accurately as they did, which healings were synchronous and which were not. The material with which they were working was often subtle but they were able, at a better than chance level, to distinguish one kind of experience from the other, using only the subjective descriptions of physical and emotional states provided by healers and healees.

An unexpected pattern was revealed by tabulating the judges' levels of accuracy in relation to the chronology within which the healings had been

done. In each case the first healing was a present one, followed by four distant healings (the first two synchronous, the second two nonsynchronous). Then there was another present healing, followed by two nonsynchronous distant ones, and then two synchronous distant healings. Although the judges did not know where each of the healings fitted into this chronology from the data they received, a clear pattern of ascending accuracy immediately following the present healing is apparent. This is repeated on both of the present-distant sequences.

As the judges were ignorant of the chronology, the improvement in their accuracy as distant healings were done further in time from the present healings could only be due to something in the healer-healee interaction. My own feeling was that the present, face-to-face experience involved more ego function whereas the following distant healings were increasingly representative of an experience which was beyond the interference of ego functions, defenses, performance, expectation and similar distortions of this particular process stemming from our accustomed ways of being and relating.

The full paper is available to be read in the reserve sections of the New York University School of Nursing Library, the American Society of Psychical Research, and the archives of the Parapsychology Foundation, all in New York City. Sets of the raw data are on file at the ASPR and the Parapsychology Foundation.

The unexpected findings in my study led to a second research project, also done as a doctoral dissertation for completion of Ph.D. work at the Union Graduate School. This study is entitled *Research in Psychic Healing: A Multivariate Experiment*. In an attempt to clarify the kinds of relationships between healer and healee during Type I work the researcher, Shirley Winston, Ph.D., formulated the following question: "Is psychic healing based on a personal relationship between healer and healee, or is the healing relationship of a non-personal or transpersonal nature?" She goes on to describe her work in some detail.

"Four conditions of healing were set up, varying according to the amount of interpersonal communication and personal information exchanged between healer and healee. The experiment was designed so that each of sixteen healees was treated by each of four healers and experienced each condition. Each healer treated every healee, using each condition with four healees. Type I healing was done. Healees were required to keep a daily record of changes in their physical and mental conditions, and in their life circumstances. The records were read by four judges who gave numerical ratings according to the strength of evidence that healing actually took place.

"The judges' ratings, made independently, agreed with each other well enough (positive, significant correlations) to be regarded as reliable. They revealed a pattern which holds in most cases, although there are exceptions. The following findings are in terms of the general pattern.

"The best healings [in terms of the judges' assessments of the subjective reports] took place when the healer and healee met face-to-face but did not communicate verbally. The poorest healing took place when healers did not meet the healees, but worked from a photograph and letter. The difference between these conditions was statistically significant. Midway between these two, in terms of effectiveness, were conditions that were almost equal: in one, the healer and healee met, talked, got to know each other; in the other, the healer never met the healee and worked from a lock of the healee's hair, with no identification.

"The healers did not differ very much in effectiveness when their work over

the entire two months of the experiment was taken as a whole, but in any given two week period some healers might be functioning much more successfully than they did at other times. Questioning the healers brought out the information that during the periods when they were doing their best healing, they were experiencing disruption in their lives. Also, the condition in which they did their best healing was the one in which they felt most uncomfortable.

"The greatest response to healing was seen in the mental and emotional area, under all conditions. Physical healing was second, but was especially strong in the face-to-face, no talking condition. Changes in life circumstances (or luck) were least pronounced, but did occur.

"The healers' subjective judgment of the strength of each healing tended to be either very high or very low for their more effective healings; their least successful healings tended to be rated by the healers as mediocre."

A full report of this research is also available in the reference libraries of the Parapsychology Foundation and the American Society for Psychical Research.

It is hoped that these studies will be followed by others which approach the work of the LeShan group from the disciplines of psychology, medicine and some of the other arts and sciences. One of our problems has been the lack of medical assessment of our results in any controlled or structured way. The reason why it appeared that the effects of healing work in the second study were mainly emotional and mental may be due in part, at least, to the fact that none of the judges was medically trained, whereas all three had backgrounds in education, psychology, and parapsychology. This does not undermine the value of the findings but may point in directions for future research.

The importance of psychic healing lies both in its use as an ancillary to the profession of orthodox medicine and, perhaps of far greater importance, in that it indicates the innate capability of human beings to relate to each other in ways not presently used very much in his culture. Paranormal abilities are not reserved for the few inexplicably favored by grace but are potential in the entire human race. The importance of the study of the paranormal lies in the mostly unused capacity of human beings to relate to each other, themselves, and Nature in more fulfilled and fulfilling ways.

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24 March, 1976

Kirlian Research

DALE SIMMONS, DIP. ENGR. TECH.

Proponents of the phenomenon known as Kirlian photography credit that process with the ability to indicate the occurrence of changes in human physical, emotional or "psychic" states. Current research in the T.S.P.R. has investigated the possibility of establishing a "normal" or standard coronal pattern for an individual or a group. It was felt that if and only if such a standard could be found, then deviations from the norm could be examined.

The Kirlian device employed was designed and constructed by the writer and, although a solid state unit, is similar in principle to the auto-ignition coil discharge type of apparatus. Gross control parameters such as pressure on the film, voltage and frequency settings, barometric pressure, humidity and fingertip moisture were taken into account. Over the course of two months the coronal patterns of 11 individuals were obtained at weekly intervals. In total, 7 standard photographs of each individual were taken.

Using the 77 resulting photographs it was impossible to establish, scientifically, a normal coronal pattern corresponding to a "normal" state of being. No two coronal patterns of any individual were exactly the same and no pattern specific to any individual could be detected. Coronal pattern fluctuations within an individual ranged from very broken to very uniform and from a few points of light to a 5 mm thickness. These fluctuations were not related to any noticeable state changes as assessed by the individuals themselves and effectively destroyed any hope of establishing a norm. The drastic variations mentioned above were seen in individuals within a time period of only a few minutes and for no apparent reason. Similarly no correlation between coronal patterns and personalities could be drawn. Although some may feel that the number of subjects and the number of photographs was too small to produce statistically significant results, the latter of these two is currently under investigation with few conclusive results appearing. In light of this work a very cautious approach to any attempts at interpreting coronal patterns must be taken.

On the positive side, the very great fluctuations found could not be accounted for by the gross control parameters and, as such, present interesting material for further research. Since a high-voltage discharge process, under even the best of conditions, is an extremely complex phenomenon it is small wonder that Kirlian research is plagued by so many technical difficulties, pitfalls and elusive findings.

Toronto Society for Psychical Research

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An Experiment in Dermo-optical Perception

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ABSTRACT: In an experiment on finger-tip sight 64 subjects were tested. One subject scored high. The significance of this result is discussed.

1. Introduction

"Finger-tip sight" appears first to have been claimed for certain blind Samoans encountered in 1722 by Roggeveen's expedition (Watson, 1974). The faculty was also claimed by the early Mesmerists for some of their subjects. About the same time Margaret McAvoy, who was born at Liverpool, England, in 1800 and became blind in 1816, attracted the attention of medical men because of an alleged ability to distinguish colours by touch (Sitwell, 1933). According to Novomeiskii (1965) the next mention of the phenomenon was by a nineteenth century Russian physician, A.I. Khovrin. He claimed to have a patient who not only could recognize colours by touch but could read ordinary printed and hand written texts in the same way. The first systematic experiments in modern times were carried out by the French novelist Jules Romains in 1920 (see Romains, 1965), who claimed that his subjects could identify colour and read print not only by contact but at a distance! Romains asserted that all the skin had this ability but the hands and feet were the most sensitive. The need to guard against fraud when investigating claimants to "eyeless vision" was pointed out by Dr. J. B. Rhine (1963) when studying a boy, Pat Marquis, who played ping-pong and pool while "securely blindfolded". Dr. Rhine, however, detected him peeking under the blindfold.

In 1950 A. N. Leontyev (see Rosenfeld, 1964) studied the responses of subjects to lights of various colours shone on the palms of their hands but this work met with little attention.

Serious interest in dermo-optical perception dates from 1962 when a Russian physician, I.M. Goldberg, came upon a young woman, Rosa Keeleshova, who, it seemed, could identify colours and read print with her finger-tips. Rosa was subsequently tested by various scientists in the Sverdlovsk region including Dr. A. Novomeiskii (1965), and then at the Biophysics Institute of the Soviet Academy of Sciences. So far as the history of experiments with Rosa can be ascertained, it seems that after a period during which quite eminent scientists certified her ability as genuine she was accused of resorting to trickery at least on occasion. However Larissa Vilenskaya, who worked with her as recently as 1970, says (1975) that Rosa could then unmistakably recognize coloured targets covered with a few layers of white paper while she was only just touching the cover, and also recognize colours and large linear shapes while holding her hand about 10 cm. away.

Since 1963 experiments with many subjects have been performed in the Soviet Union. Some of them, such as those described by Shevalev (1965) and Vilenskaya (1975), are said to have been rigorously controlled. The general tenor of Soviet reports indicates a belief that a high proportion of people (perhaps 60% or more) especially if they are children, can with practice, develop

finger-tip sight (Novomeiskii, 1965; Ostrander and Schroeder, 1970; Vilenskaya, 1975).

Of the many theories of dermo-optical perception that have been put forward we can reject that of tactile discrimination between surfaces of different texture (or in relief) as inapplicable to covered targets. The thermal hypothesis ascribes the ability to slight thermal differences between surfaces of different colours. Novomeiskii argues against this theory by citing the ability of percipients to recognize the colour of light that has been filtered and refracted. A wide range of electromagnetic wavelengths including the visible and the infrared, have been shown to penetrate mammalian skin. This is the basis for the theory that finger-tip sight results from sensitivity to electromagnetic radiation. Two other hypotheses seem to be little more than question-begging verbiage. Novomeiskii's photoreceptor hypothesis ascribes the faculty to "an increase in the sensitivity of the receptor apparatus with a widening of boundaries of perception to include photosensation and differentiation of chromatic colours." The synaesthetic hypothesis postulates a cross modality of the senses whereby sensations in one sense department carry with them sensory impressions belonging to another sense department as in "coloured hearing". This idea might, at first sight, seem to be supported by the fact that some dermo-optical percipients speak of colours as being "rough", "smooth" or "sticky"; however the connection between the fact and the theory is not a logical one but merely paralogical.

Some investigators of eyeless vision, such as Vilenskaya, believe it to be a parapsychological phenomenon — a psychic ability akin to clairvoyance — and consequently do not speculate as to physical mechanisms.

Certain critics such as Gardner (1966) assert that fraud is the most likely explanation of alleged feats of eyeless sight and draw attention to the performances of blindfolded magicians such as Kuda Bux from Kashmir. Indeed professional magicians such as Hay (1972) give hints on how to peek while blindfolded. Of course, this does not dispose of the problem of dermo-optical vision because some of the successful experiments in the U.S.S.R. were performed in total darkness. However the criticism is useful; it emphasizes the necessity to eliminate dependence on the efficiency of the blindfold.

2. *The Experiment*

The experiment was carried out in the period January to April 1975.

Volunteer subjects (52 in number) were recruited among Erindale College students and attended singly at the experimental room which was furnished with two chairs and a table on which there was a wooden box about 23 inches wide by 24 inches high by 30 inches long, and had an armhole giving access to its interior. To the armhole was attached a sleeve with an elastic cuff. The box had a sliding tray on the experimenter's side which was the side opposite to the armhole. This was to enable the experimenter to place the target material inside the box, and was operable by the experimenter only. At the subject's end of the sliding tray were two recessed sections, 4½ inches square, where the stimulus colours were placed. Also within the box was a 12" fluorescent light attached to the inside top of the box and which illuminated its interior. The subject was greeted at the door by the experimenter and was ushered in and seated facing the armhole side of the box; he was then told of the nature of the experiment and that he was going to receive some training which would help him in making his judgements.

The subject was then shown the two colours purple and yellow which he

would be tested on. He was told of the sensations which had been reported in the earlier studies, namely that yellow was considered to be smooth and sometimes warm, while purple was rough and sometimes cold. He was shown the method by which he was to attempt to perceive the colours, i.e. by hovering the fingertips approximately one inch over the stimulus material. The subject was told to relax and to concentrate on receiving any subtle sensations which might be felt in his finger-tips. The colour stimuli in this study were covered by $\frac{1}{4}$ inch acrylic, thus preventing any chance tactile sensations from the colour stimulus and reducing possible temperature effects to a minimum. The subject was told that it was believed that the covering did not affect the ability. A standard perception blindfold was then put on the subject and he was asked to place his hand in the box via the elastic sleeve. He was usually given 16 training periods where he was told the location of each colour, (e.g. "Yellow to the right, purple to the left"). Upon termination of each of the periods the colours were switched with the subject's knowledge so that he would not become accustomed to them being in the same position in the box. During this time the subject was periodically asked if he felt anything. His impressions were taken down if he had anything to say. After the learning period, or when he felt he was capable of making discriminations, the testing commenced. The colours were thrown into a pillow case; the one which was drawn out was put on to the recessed section on the subject's left. This was the randomizing procedure. The subject was then asked to make his discrimination using the procedure outlined above. If he was accurate in making his discrimination in saying which colour was in what section he was told, "Very good, that's correct". If he was wrong he was told, "No, that's incorrect". The actual positions of the colours and the subject's responses were recorded for 40 trials.

Through the intermediacy of friends the co-operation of twelve totally blind persons, of various ages in the range 25 to 65 years, was obtained. These subjects were tested in their homes under less formal conditions. They were asked how they lost their sight and whether and how they had discovered that they could sense colours with their fingertips. As it was felt that blindfolding might impair the subject-experimental relationship, the colour stimuli were merely placed on a table in front of the subjects without any screening. Otherwise the procedure was the same as that followed with the sighted subjects.

3. Results

Of the 64 subjects only one (D.C.) scored significantly well at the 5% level. His performance will be discussed later, meanwhile it is noted that 34 subjects scored above chance (more than 20 hits), 19 subjects below chance, and 11 subjects at chance level (20 hits). A two-tailed test of statistical equality of 34 and 19 gives a critical ratio (unit normal deviate) of 1.92 which is almost significant at the 5% level ($P = 0.05$). Thus there is a suggestion (though not a strong one) that some of the subjects have a tendency to score above chance. However, any such tendency is in fact exceedingly slight, because if we compare the total number of hits, 1318, scored in aggregate by the 64 subjects, with 1242, the total number of misses, the critical ratio is only 1.48, which is not at all significant ($P = 0.13$). This unsensational result is not due to some subjects having very high scores which are cancelled out by other subjects low scores. Because, when the separate chi-squares testing the equality of hits and misses obtained by each of the 64 subjects are calculated and added, we obtain chi-squared (64 D.F.) = 39.00. This value is rather small so that there

is, in fact, no evidence of a tendency to score other than as chance, either above or below. In this respect the data are rather strikingly homogeneous as the low chi-squared value indicates. The contingency chi-squared (63 D.F.) is 35.77, which is not significant, a fact already implied by the smallness of the preceding chi-squared. It should be noted that, in fact, the heterogeneity is significantly *low*, i.e. the scores agree with the chance values rather better than would be expected by chance. No explanation for this anomaly suggests itself. The nature of this peculiarity is clearly not such as to furnish support for the hypothesis of dermo-optical perception or ESP.

It is legitimate, however, to ask if the best subject D.C. can be regarded as a high scorer "swamped" by a host of mediocrities. He scored 29 hits out of 40 calls. Had this constituted the whole experiment, the significance level would be less than $0.00466 = 1/215$. But the actual significance level is the probability of the best out of 64 subjects scoring as well as or better than D.C. and this is about 20%. Consequently D.C.'s high score does not constitute persuasive evidence that he had dermo-optical perception. On the other hand this faculty (or ESP) cannot be ruled out as a possible explanation of his high score. This is because it might be that high scorers constitute less than 1/64th of the population from which the subjects were drawn. A set of 64 subjects drawn at random would have a probability in excess of 0.35 of having no person with the faculty and a probability less than 0.37 of having exactly one such person. Thus if persons with finger-tip sight exist in the population but only at a low frequency, even a large sample will contain only a few such subjects.

D.C. distinguished himself not only by his high overall score but by the fact that in trials 25 through 30 he called out the colour (correctly) while the experimenter was still removing the stimulus from the pillow case so that it was about a yard away from D.C.'s hand, as well as being quite invisible to D.C. because of both the blindfold and the box. D.C. mentioned that the way he knew the colours was that he "saw them mentally"; only if he was unsure would he attempt dermo-optical perception. Because of his high score D.C. was given a second run two months later. In four successive runs of ten trials each he scored 3, 8, 4 and 8 hits. His total score, 23 hits in 40 trials, though above chance was not significantly so (critical ratio 0.79). For what it is worth his fluctuations in hits per decade accorded with his oscillations in mood between being tense and relaxed D.C.'s overall score, 52 hits out of 80, with critical ratio 2.57, was still significant ($P = 0.01$) if considered in isolation, but clearly without further testing, it cannot be asserted that he possesses a dermo-optical faculty.

No overall difference (either in rate of scoring or in their verbally expressed reactions) was discernable between male and female subjects who participated in approximately equal numbers. Nor in fact were the blind subjects appreciably better on average than the sighted ones. All subjects except one claimed to receive certain sensations from the targets, not always the same as the ones which the experimenter had quoted to them from the literature. But many subjects claimed that the sensations came and went intermittently. The one student who reported no sensations also declared, when asked, that he did not believe in ESP. (All other subjects said *Yes* or *Maybe*. His overall score was slightly above chance.

This study was originally undertaken in the hope of finding a group of subjects capable of dermo-optical perception. Perhaps this requires more training than was given here. The Soviet literature says little concerning the

duration of the training. Methodological descriptions tend to be few and sketchy.

Future research should include controls for telepathy and clairvoyance, as well as comparisons between untrained subjects and those with various degrees of training.

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Group Interactional Telepathy

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ABSTRACT: A work-in progress report of a continuing experiment in telepathy with visual targets conducted in a developing group situation.

Since January 1974 the writer has conducted an experiment in telepathy attempted in a group situation in order to ascertain whether people working as a group can "learn" telepathy or augment any telepathic ability they might have. The group from an early stage has met regularly, three or four times a month, and has consisted of a stable core of the same individuals together with a few persons who attend intermittently.

To avoid the monotony of essentially meaningless targets, it was decided to use visual material involving simple shapes but more complex than, for instance, Zener cards. Pictures from children's alphabet books were used, such as *The Ladybird ABC*. These had the additional advantage of allowing the perception of colour to be attempted. Prior to each meeting an assistant, who subsequently takes no part in the experiment, cuts out five pictures and puts them separately into five opaque envelopes which are sealed and shuffled.

The group as a whole sit together in a comfortable room while a person not participating either as agent or percipient (and called the "timer") takes at random one of the five envelopes and without opening it places it in a table in another room. The timer then returns to the group and calls for a volunteer, who goes to the second room, opens the envelope and looks at the picture. When ready to attempt transmission the volunteer calls out "Ready" and thereafter maintains a scrupulous silence. The timer after a preliminary warning to the group, which enables them to relax and settle down, then allows them three minutes to sit in silence attempting to "receive". During his period the timer sits at a third place removed from both the agent and the percipients. The subjects are asked to write down or sketch their impressions of the target picture.

At the end of three minutes the timer goes to the agent and they both return to the group. Each subject is asked in turn to state his impressions of the target, either quoting his own notes or exhibiting his sketches or formulating them verbally. It should be noted that verbal answers are permitted because sometimes the subject doesn't find it easy to put his impression into words. On other occasions a subject will think it too silly to put on paper. In many cases these verbal answers are correct, but are not scored as "hits" because, as the subjects are told, their notes or drawings have to be completed within the three minutes. The verbal answers however constitute part of the training, affording the subjects additional opportunity to learn to distinguish between true and false impressions. Only after all the group have reported are they shown the target. In the course of an evening each of the five targets is used once and then totally discarded, so that each meeting uses a different set of pictures.

In the earlier meetings the participants were reticent about putting down their answers. This was overcome by inducing a cordial atmosphere in which

the group, now relaxed, developed a good rapport with one another, constituting a kind of "family". The participants also spontaneously developed the habit of putting themselves into a state somewhat like meditation before attempting to receive the pictures, and this seemed to work well. The occasional introduction of strangers tended to break up the family atmosphere; group members were apt to become "uptight" and self-conscious in front of the visitors. Sometimes there was overt friction between the visitors and some of the regular participants and results were poor.

Agents differed considerably in their methods. Some of them said that the picture immediately made an impact on them and they felt they had to "send" it straight away. Others said that unless they attempted forthwith to transmit the image their thoughts would wander. However some agents found that it took time to settle down and fix the picture in their minds. These subjects, unlike the instant senders, who seemed to be sending emotional impressions, would mentally survey the picture, detail by detail, also sometimes tracing it with their fingers. The two different methods of sending seemed to be equally effective as judged by the percipient's scores. Originally solid objects were used but discarded in favour of pictures, because it was learned that the guests would rotate the objects which seemed to result in the transmission at best of confused images only.

Some of the subjects would receive instantly and complained that longer periods produced other thoughts sometimes obscuring their earlier impressions. This seems to be confirmed by the answer sheets which show that the majority of "hits" obtained by these percipients were first impressions. Other subjects required longer periods; up to ten minutes or more. The time allotment of three minutes was therefore arrived at as a kind of average between the extremes.

As stated, nursery pictures were used; sometimes rather abstract and unsensational but sometimes quite dramatic even though simple in form. Only low scores were obtained on extremely simple forms, especially when the subjects were told in advance that the targets would be simple shapes rather like Zener cards. Colours were very important. Pictures with pastel or very light shades were not received well, but strong colours were conducive to good scoring. However good results were obtained with pictures in black and white if they were dramatic ones. In the case of frightening pictures (e.g. spiders, skeletons, killings) the percipients often felt relevant emotions.

In nearly every experiment there would be some spontaneous occurrences not related to the current intended targets. Occasionally there was apparent precognitive reception of pictures later in the set of sealed envelopes. There was also clairvoyance as follows: sometimes there was on the back of the target a second picture which had been hidden from the agent by pasting over with opaque paper, but which some subjects perceived. Frequently there seemed to be telepathy between the percipients, so that messages unrelated to the target seemed to pass without conscious intention among members of the group, often involving four or more people. On one occasion it seemed that some of them received impressions relating to an episode occurring outside of the experiment and of the group. During the attempted transmission of the image of a brown bear, unknown to the experimenter, the agent or the percipients, a passerby had rung the doorbell in order to get help for an elderly man who had collapsed nearby. On telephoning to his home it was ascertained that he was in a state of severe, emotional shock, having attended his brother's funeral. Three percipients reported an insistent impression of "death"; one of them

spoke of a feeling of "claustrophobia" and of being "trapped", and another of "interference here, telephone, and lightning".

In an unmediated experiment, the group members, when in a particularly happy and relaxed mood, spontaneously elected to try to tell each other through telepathy various exciting episodes in their lives. Although this type of experiment does not lend itself to statistical rating, the results were interesting. Some of the subjects picked up entire stories. In addition some complete stories were accurately reconstructed from separate items received by different percipients.

The experimenter hopes to continue this study. Results to date seem to indicate that it will be desirable to record more data concerning emotional and psychological factors as influencing the subjects' performance. Weather and moon phases appear to have little influence. There is however a hint that effectiveness in receiving follows a rhythmic cycle which reaches a peak every five weeks.

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Hypnotic Time Regression and Reincarnation Memories*

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ABSTRACT: A hypnotic age regression study was performed in order to assess whether hypnosis is an appropriate research tool to examine such memories. It was concluded that there are several technical and philosophical issues that need further investigation before hypnotic age regression can be advocated generally for the study of reincarnation.

Certain precautions which should be included in the conduct of age regression experiments are outlined and discussed.

Reincarnation is a theory that states there is a non-material part of us, usually called the Soul, that enters the physical human body at birth with the first breath, and at the death of that body the soul leaves, in what is called "transition," to wait somewhere until it can re-enter (at birth) a new human body. The cycle repeats over and over again. The soul in its cycle of incarnations slowly acquires a personality which is a composite from the many experiences and characters it has while incarnate. Also the soul-personality acquires debts, both good and bad, as a consequence of its actions while incarnate, and these debts accordingly are received or discharged in subsequent experiences or lives; these debts are usually referred to as Karma.

Several eminent thinkers have written about reincarnation (see Head and Cranston, 1968). Other than in this somewhat philosophical type of literature the theory of reincarnation has been little investigated or debated, almost as if it had been deemed unworthy of scientific study or had actually been disproved. Although (even in western culture) the idea is widely known and talked about with numerous anecdotes, only a few scientific studies of the soul or of reincarnation have been attempted (e.g. Reyers, 1970; Stevenson, 1966, 1975). Interestingly, references suggesting reincarnation appear in the New Testament (Rauscher, 1975; Lewis, 1956). For a detailed discussion of the theory, purpose and significance of reincarnation and what is believed to occur between incarnative experiences, the reader may be referred to *Mansions of the Soul* by H. Spencer Lewis (1956).

Hypnosis has probably been practised for thousands of years and has been the subject of research for two hundred years beginning with Franz Anton Mesmer in 1774 and his theory of "magnetic currents." By about 1880 hypnosis became recognized as primarily psychological in nature, largely through the work and experiments of Jean-Martin Charcot and his students. (See Owen, 1971, for a fascinating description of this pioneering research in hypnosis.) The literature of hypnotism is now vast, and hypnosis is accepted as a valid research instrument for studying mental disorders, mental processes and memory. (Excellent anthologies and monographs of hypnosis research and techniques

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include those by Gordon, 1976; Wolberg, 1967; Fromm and Shor, 1972; Moss, 1967; Reiff and Scheerer, 1970.) Exactly what hypnosis is has been vigorously debated for many years. At the present time hypnosis is usually regarded as a phenomenon of unconscious mental functioning involving, amongst other things, the learning of the cognitive skill of increasing one's capacity for control over thinking and memory.

In the last 20 years there has been renewed interest in studying reincarnation memories using hypnotic age regression. This technique involves selecting a suitable subject who is deeply hypnotizable, and then imparting active suggestions for age regression which permit the subject to experience and recount early childhood memories and what are often regarded as memories from past lives. There have been several reports of this sort including Bernstein's study of "Bridey Murphy" (1965), and *The Search for the Girl with the Blue Eyes* (1968), and *The Search for a Soul* (1973) by Jess Stearn. These give long and detailed accounts of hypnotic sessions wherein the subjects were able to recount what purported to be experiences of past lives, and where possible, of subsequent research by the investigators into names and dates. There are numerous shorter accounts of investigations of this kind (Rainville and Rainville, 1973; Chalms, 1974; Holzer, 1970).

Perhaps the "Bridey Murphy" case served to popularize the subject of hypnosis and reincarnation memories more than any other single instance; that case first appeared in 1954. Yet at no time previously or in the subsequent two decades has the use of hypnosis in studying the reincarnation theory been analyzed. The validity, reliability, advantages and disadvantages of hypnosis as an appropriate research tool in investigating reincarnation have not been examined.

In 1973 the Medical Committee of the Toronto Society for Psychological Research decided to undertake a preliminary study of hypnosis and reincarnation memories in an attempt to answer some of those questions. This paper is an interim report of certain aspects of that study. So as not to unnecessarily burden this report with repetitive qualifying phrases such as hypothesized, supposed, putative, etc., when using words such as reincarnation, incarnation, and past lives, their use will be assumed.

Careful consideration was given in selecting a subject from among many volunteers to undergo hypnotic age regression in an attempt to remember past lives. Very deep trance states can only be achieved by a few people; generally such people tend to be nonconforming, adventurous, creative and have a definite dissociative capacity. Most important is the ability to tolerate confusion and ambiguity. A further requirement was for the subject not to have conscious awareness of any of the results unless the investigators deemed it appropriate or necessary; this required considerable patience and perseverance from the subject as the investigation was planned to last a year (as it did) and resulted in over 100 hours of sessions. About half were hypnotic sessions and were tape-recorded; the other half were analytic control sessions to monitor the subject's personality structure, dreams, feelings and experiences during the study.

A further year of periodic assessment was done to monitor any subsequent change in the subject. Such precautions were in consideration of the possibility of the reincarnation theory being true. For the subject the consequences of the theory being true might be very serious. Were it true, then the subject's psyche would suffer the intrusion of previously unknown memories and experiences coming during hypnosis from the soul-personality. Time would be needed for these intrusive memories and effects to be integrated within the unconscious

memories already present. A rapid influx of past personalities, memories and experiences might impose an excessive stress upon mental mechanism only well adapted for this life's memories.

Indeed after sessions wherein much new information was acquired ostensibly from past lives, the subject's nocturnal dreams for a night or two and sometimes as long as a week later would contain elements of those "new" experiences in such a manner as to suggest a transient imbalance and rearrangement. The dream content was unique to the hypnotic session and the work of the dream was similar to that of a file clerk filing a paper and checking all its associations in order to file it correctly. As post-hypnotic amnesia was operative, there was no need to be concerned more than usual about present life memories, as what was already repressed was left so. This is an ethical consideration. To use hypnosis as a psycho-therapeutic technique in the context of therapy with a patient is quite different to using hypnosis merely as a technique to allow the investigator access to the past experience of a subject. Unless the experimenter is prepared to be also a therapist, these memories should not be made conscious. The same is true for the details of past lives; the mask of amnesia for past incarnations is probably wise on an individual basis and should not be lifted unless there is a specific therapeutic or evolutionary goal to actively so interfere.

Indeed if some doctrines concerning reincarnation are true, there are further reasons for caution; there may be an intricate web of karma relating several persons known in the present life with the subject; for all he knows the hypnotist may be one of them! Now, this poses a problem for the experimenter for in reporting the details of past lives as were recorded during hypnotic sessions, the subject expectedly may read the report. A teacher of Yoga and a mystic expressed it as, "Perhaps the experimenter is too much a meddler in the karma of the subject." If traditional doctrines of reincarnation are, in fact, true then they imply practical and philosophical issues that need further investigation before active and powerful techniques such as hypnotic age regression can be advocated generally for the study of reincarnation.

Another risk is the induction of secondary or multiple characters in the subject with these appendage characters having traits and behaviours similar to those in past lives. This should be a constant concern during any hypnotic regression into past lives; unless the hypnotist is obsessively aware at all times where the subject is in memory, a technical error may result in the subject being brought back to the present with two personalities confused and simultaneously resident. The solution to this difficulty is promptly to take the subject back to a known personality or epoch and then work slowly forwards in time to the present again.

Even if, on the other hand, all reincarnation beliefs are false, it is still desirable to exercise the precautions advocated here. This is in order to avoid possibly deleterious effects resulting from the intrusion of previously forgotten, and therefore perhaps repressed, material into consciousness. As is well known, at least to medical psychologists, it is the reality of this danger that justifies the traditional warnings, issued by Charcot and others, against stage hypnosis or any other frivolous use of hypnosis.

In the hypnotic session and at all other times it is necessary for the investigators not to influence consciously or unconsciously the subject to produce specific material. For example, it is worthless to say to a subject under hypnosis, "Go back to the time of Egypt," or "Did you have an incarnation at the time of the Pharaohs?" Such statements merely open the door to fantasy. These, of course, are strong leads to give, but even the most indirect sugges-

tion, too subtle to be noticed by the investigators, is not without influence and effect on a deeply hypnotized subject. A more useful technique is to say, for example, "Go back in time until you become aware of something and then tell me about it," or a similar phrase appropriate to the subject but without suggesting content.

Related to this is the need for the hypnotist not to become involved in the memories of the subject. In one of the referenced published accounts cited above a subject attacks the hypnotist and accuses him of being a spy for a foreign country: the session has degenerated to pure fantasy and the hypnotist and the subject are no longer objective observers of the memory traces. It indicates either a serious technical mistake by the hypnotist or that the subject was not suitable for such investigation, or both.

As the investigation proceeds, slowly tracing memories back into previous lives, it can be expected that the subject will encounter many unpleasant memories, including those of death. It is not necessary for the subject to be forced to tarry overlong in the vividness of the acute experience. It seems that the perception of the whole experience by the subject is almost immediate. Consequently when such an unpleasant experience is encountered a simple suggestion to go forwards or backwards in time so as to view the experience from a distance will greatly aid the subject; indeed the suggestion can usefully be prearranged.

Perception of past experiences by the subject appears to be very rapid; the current subject, when moving forwards from a time several hundreds of years past to the present, would only take two or three seconds to do so. Yet during those few seconds, her entire millenium of experience would flash clearly before her in chronological order. This is very similar to the reports of persons anticipating imminent death and having their life's experience flash before them.

In addition to the philosophical and technical considerations involved in regressive hypnotic investigations, the experiments raise two further issues.

First, can the reincarnation theory be proved in the context of hypnosis experiments? The mere fact of recounting plausible and coherent sets of memories is not proof; equally good and often more dramatic stories are written for the fiction market interested in reincarnation and karma. Thorough (and expensive) research in verifying names and dates arising out of hypnotic sessions is highly suggestive but not proof, as an equally valid explanation could involve phenomena like telepathy (with living persons who may be aware of the details of the historical incident in question) or clairvoyancy (as to what the researcher will find.) This last point of telepathy has also been discussed by Watson (1975). Foreign languages of which the subject claims no prior knowledge but are first spoken under hypnosis in a past life, are also taken by some as proof of reincarnation; however the incredible photographic and auralgraphic abilities of the unconscious mind should not be overlooked or underestimated. Perhaps the first to describe the later phenomenon was Charcot (reported in Meerloo, 1964) who described the case of a maid servant who in a disassociated state spoke the ancient language of Biblical Aramaic. At first this was considered proof of a former life by some, but Charcot proved that years previously she used to clean and dust the study of a minister who at that time was preparing himself for an examination in Aramaic by reciting aloud.

The second issue is decidedly more speculative at present and involves the consequences of having memories of putative past incarnations accessible in the unconscious. During an analysis of fantasy material or interpretation of dreams this question would be, "Is the content 'infantile' and acquired in the present lifetime or is the content 'screen memories' from past lives?" Not too

infrequently in the current subject a fusion of memories occurred wherein certain present-day acquaintances had associated with them in the subject's unconscious memory qualities that belonged to people the subject had known in past lives. The association may be a result of 'continuous' unconscious (c.f. Jung's collective unconscious). Kelsey believes this second issue is not merely speculative and indicates a possible use in psychotherapy when there is no relevant episode in the patient's memory of this life to adequately explain a particular symptom (Kelsey and Grant, 1972.)

The following is a short summary of the incarnations recorded during the hypnotic sessions with the subject in this investigation. They are in reverse order, starting with the present life:

1. Born September 30, 1932, in Ontario, Canada.
2. 'Martha Paine', born in Maryland, aged 14 in 1822, and died before her 15th birthday. Possibly a distant relative of Thomas Paine of the American Revolution.
3. 'Margaret Campbell', lived near Quebec City, and was 17 in 1707. Was a housekeeper, and later married a fur trapper named Arsenault.
4. 'Sister Augusta Cecilia', spent most of her life in Portugal near the border with Spain as a nun working in an orphanage. Was 34 in 1241. Name was Marguerite before entering the convent.
5. 'Telma', as a young sister of a leader of a tribe in Mongolia under Ghengis Kahn (or Temujin as he was known to her). Age about 16 'summers' when she was killed in a battle.
6. A slave girl (age a few 'seasons') given the name 'Lea', in a temple of Isis at Memphis in Egypt.
7. A short life of a few weeks as a female baby who was thrown off a cliff (for unknown reasons, in a country that cannot be identified).

There are more, but so far there are insufficient details to locate place or persons. Of interest, all were female, similar to Taylor Caldwell's experiences (Stearn, 1973), where all her past lives (as recorded) were female.

In conclusion, there are several difficult technical problems that require careful planning and consideration when using hypnotic age regression to study reincarnation memories. As well, there are philosophical issues that are not adequately resolved. And, there is no reason as yet to suspect that hypnosis will successfully carry the burden of proof of reincarnation. The memories obtained under hypnosis from the current subject are confirmed; their origin is a mystery. Believers in reincarnation will insist that the memories are true and relate to past lives, disbelievers will insist the memories are fantasy. To disbelieve is, of course, not to disprove, and to believe is not to prove. On the one hand "memories" which their recipients refer to past lives are of such frequent occurrence under age-regression hypnosis and in other contexts as to constitute a *prima facie* case for reincarnation. On the other hand the production of such memories, especially in the parlour game type of hypnotism, occurs in so facile a manner as to suggest that the whole thing is too easy and that perhaps "reincarnation memories" derive from a source other than experience of past lives.

It has to be admitted that we have not as yet discovered methods to differentiate the source, if indeed two sources exist. It is important to note that complex abstract creation can be performed entirely in a dissociated state. An example is a book of excellent poetry written by De Silaghi (1975) entirely by automatic handwriting while in a deep trance. It is thus possible that a coherent interwoven story of past lives can be elegantly created while in deep hypnosis.

Unless or until such a possibility can be set aside, the results of age regression hypnosis studies cannot be regarded as unequivocal proofs of reincarnation. Whatever the true explanation of "reincarnation memories" may be, the facility with which, on only slight provocation, the human mind produces these varied and often well integrated narratives, certainly presents a fascinating problem to psychologists.

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Report on the Toronto Premonitions Bureau

IRIS M. OWEN

ABSTRACT: The author considers the nature of precognition in the light of five years' experience with the T.S.P.R. Premonitions Bureau.

The Toronto Society for Psychical Research has been running a Premonitions Bureau for five years, and it would seem an appropriate time to look at the results. We started the Bureau in an attempt to evaluate the premonitions that some people have in regard to future events, and to try and understand whether this ability is confined to certain people, and under what conditions it manifests. For some time a Premonitions Bureau has been in operation in New York, run by Robert Nelson of the *New York Times*. A similar organization was set up in Britain a few years ago following the Aberfan disaster in which more than one hundred school children were killed when a coal tip turned into liquid mud during severe rain, and slid down a mountainside engulfing a school. It was discovered afterwards that many people had had premonitions or warning dreams of one sort or another which indicated that particular event.

When we started the Toronto Society for Psychical Research a number of people came to us expressing the hope that we could help them to deal with the fact that from time to time they were aware of disasters that were about to happen to immediate family or friends. Sometimes these took the form of premonitory dreams, sometimes they were only apparent as momentary flashes of knowledge. The people who experienced these things were apt to say that they only experienced foreknowledge of disasters — usually deaths. Some of these personal experiences related to us appeared so striking that they could not be explained in any other way than that the person concerned was having a glimpse of the future. So we decided to set up a Premonitions Bureau and collect all the information we could in order to arrive at some understanding of the phenomenon.

The Bureau has been operating as follows. We ask anyone who has had a premonitory experience of any kind to send us details of this as soon after the experience as possible. Information received is kept confidential; regular contributors are allotted a number, and the details are subsequently checked. We have encouraged personal information rather than that of a general nature, although we have received a great deal of information of this latter kind. If information is of a general nature we ask that it be as detailed as possible, especially in regard to dates or locations. For instance, earthquakes, tornadoes, air crashes, droughts, train wrecks and many other forms of disaster happen much more frequently than most people perhaps realize, and to foretell these happenings without being able to give some idea of place or time, even although it may well be a true prediction, does not greatly assist us in our search for information. As much could be said by someone who reads the newspapers regularly. By the same token, predictions of a political or social nature, unless very specific, are of little value in understanding the nature of precognition, even when they are accurate. In point of fact, we have found that the majority of predictions are no more accurate than might be made by a well-read member

of the general public without any psychic help. A great many of the professional psychics issue so many predictions that some of them are certain to come true, and these are the ones that are remembered and make the headlines. The others are conveniently forgotten. But these are not the predictions that we are interested in; these are not going to help us understand the phenomenon.

During this past five years we have had a few interesting predictions that have been very specific, very personal, and that have indeed happened as it was stated they would. Some others have been presented in such a way that the meaning became obvious only after the event had taken place, even though it was clearly a prediction of future events. The best example of this was the prediction that we published in our very first Journal (Zmenak, 1972). Briefly the circumstances were these — the person who had the dream begged her husband not to go out that night. She had had a dream in which the police called her and said her husband would not be home for a while. Somebody had been killed, and she had a mental picture of a body without legs. She did not know what the dream meant; she did not think that it was her husband who would die, but felt that as a consequence of his going out someone would be killed. He took no notice and went out. On the way home his car failed electrically and came to a standstill; he walked to a telephone to ask his wife to pick him up. A police car stopped to ask what he was doing, and as he was explaining, another car drew up on the other side of the road, and the driver, who was lost, crossed over to ask his way. The police gave him directions, and as this driver went back to get into his car he walked into the path of another car and was killed instantly. His legs were doubled up underneath him, they looked as if they were cut off. The police telephoned Mrs. Zmenak, the lady who had had the dream, and told her that indeed her husband would not be returning home yet because a man had been killed and her husband was needed to make a statement as a witness. This is a very typical premonitory dream. Enough detail is given for the dreamer to understand the message and recognize that it is a glimpse of future events, but not sufficient detail to enable action to be taken to alter those events.

Perhaps at this juncture one should make some definitions. We often have reported to us dreams that a person has had *at the precise moment* a particular event has occurred — perhaps many miles away. Many dreams of this type were reported during the last war, and we have them told to us from time to time. A typical example would be that a mother, or wife, would dream that her loved one had been killed or injured, and in her dream she would perhaps receive some sort of message from him. On awakening she would be convinced the event had occurred and that indeed her husband or son was dead. When subsequently the news is brought that he had been killed or injured exactly as in the dream, the dream has been regarded as a premonitory one. On investigation these dreams usually prove to have been experienced at the exact moment of the event occurring. We believe therefore that at the moment of crisis mental telepathy has occurred between the person in crisis and the dreamer. As is well known in such situations the form of the person undergoing the crisis often appears to friends or relatives that are not asleep but fully conscious. We call this phenomenon "crisis telepathy" and refer to the appearance of the person as a "crisis apparition". This is a strange and wonderful thing, but there is an explanation, and it does not alter our philosophical concepts because the event is actually happening at the time that the dreamer sees it. However it is important to recognize this type of experience and make a very clear distinction between crisis experiences, or experiences due

to telepathy, and those experiences which relate to *future* events not yet experienced, and which cannot *rationally* be expected to occur.

This latter type of event is the one which we are especially interested in when researching into premonitions. It is a much more rare occurrence than crisis telepathy, and it bears no relation to this. If an event has yet to occur, then nobody living can have 'sent out' so to speak, the thought waves for someone to pick up. Where does the knowledge originate? And what does this do to our philosophical concepts of free will? If the future is mapped out for any one individual, or in relation to any particular episode, is it completely mapped out for all of us? And if so, do we then have any choices in life? Can we alter the future, or must we go blindly along a path already laid down for us? For many people it is a frightening and depressing thought that we might have no choice in our own future; to some it can be a consolation. It is therefore most important that any evidence which seems to point towards this philosophy must be examined very carefully, very critically, and very painstakingly. While, in some ways, it could be considered fun to know what is going to happen in a certain situation in the immediate future (especially events of the gypsy-fortune-telling variety) *if it is in fact true* that the future can be foretold, then this is a very important fact indeed, and holds enormous implications for all of us. It is difficult to believe that the future only exists, *if it does*, in scraps, or bits and pieces. Events are caused by what has gone before, decisions are made in the light of experience. What I am saying is, that if an event is predicted to happen, say, next week, then the chain of events leading up to that particular happening is also in "existence" so to speak, in the future, even if the person making the prediction is not aware of them. It would be totally illogical to assume that only isolated bits of the future are determined. It has to be an "all or nothing" thing. This was very clearly demonstrated in the dream which Carol Zmenak had; "If you go out tonight a man will be killed, and the police will come to the door and tell me". She could not foresee the chain of events *leading* to the accident, but they had to be as much in existence in the future as the actual accident. As I said previously this is a frightening concept, and needs very careful examination indeed before we accept it as truth.

We have been working in the field of research into parapsychology for some twenty years, and have made a serious effort in the last five years to collect premonitions. However during all the time we have been interested in this field we have collected a great number of accounts of people's unusual experiences, poltergeist happenings, ghost experiences, telepathy, crisis apparitions, and a few premonitions. Statistically, in a field where most of these experiences are rare by normal standards, premonitions are the most rare. Here I am talking about real premonitions, not the rationalized political or social events of the day, not the event that has been related after the dream and then 'twisted' to fit the events, but the real specific piece of information that could not be foreseen, that could not be expected, and for which there is no obvious accounting. The number of premonitions of that nature which we have received during the past twenty years could probably be counted on the fingers of both hands, probably of one. I am specifying a single, specific event, unusual and unexpected, related and recorded before the event occurred, and then subsequently the prophecy becoming fulfilled in such a way that there was no doubt that this was the event to which it was related.

I would like to explain somewhat further. The British Premonitions Bureau, as mentioned previously, was set up following the Aberfan disaster. The stories that were printed in the British Press after the event concerning people who

had premonitions of the disaster were extremely striking. These stimulated the interest of the Science Correspondent of the *Evening Standard*, the Psycho-physical Research Unit at Oxford, and Dr. J. C. Barker. Following widespread newspaper appeals for persons having foreknowledge of that event, some 60 came forward, and confirmation that the percipient's experience had been told to someone else was forthcoming in 24 cases. By far the majority of these were dream experiences, and most of these were in the period of time just before the disaster. This is one of the best documented and well publicised reports of "mass premonitions" to study (Barker, 1967). It will not, of course, solve the problem.

Some points however can be looked at. Following the disaster, and during the time that the members of the public were asking questions as to just how such an event can occur out of the blue, various articles were published in the newspapers commenting on the fact that there had been concern about many of these colliery tips in Wales, that they were prone to 'move' and that in fact specific concern had been voiced about the one above Aberfan during the previous few years. (For the information of those readers not familiar with the term, a colliery 'tip' in Wales is a mountain of shale, rubble, dirt, etc., that is what is left when the coal has been brought up from underground and washed and extracted.) It has been the practice of colliery owners since the last century to allow all this rubbish to accumulate as a mountain or "tip" at the colliery head. It will not grow vegetation and remains a black ugly blot on the landscape. But it is also unstable — heavy rain can turn it into a mass of liquid mud, and it can slide (precisely what happened at Aberfan). The period before the disaster had been an exceptionally wet one, and on the days immediately preceding the slip it had rained solidly and heavily. Certainly within the immediate area, and probably in many other mining areas such as Scotland and Yorkshire, there must have been some subconscious anxiety in the minds of people aware of the possibility of danger. The rain was heaviest in that part of Wales, and it is possible that local people unconsciously noticed physical signs which increased their underlying anxiety, and which could have pointed out the possibility of disaster. Were the dreams of those people who thought they had experienced premonitions of the event *in actual fact* a telepathic reception of the subconscious anxiety of those people who were suffering from this underlying anxiety? Of course we shall never know, but I think in an assessment of whether premonitions exist or not we have to examine very carefully every possible explanation. Certainly the phenomenon of telepathy in dreams exists. We have over the years had numerous demonstrations of this. Telepathy in this circumstance between people who know each other is very common; we once had a group within the Toronto Society for Psychical Research who trained themselves in this way, and on occasion five or six members would experience the same dream, and record it separately in their various homes, and it would be demonstrably the same. Many people with "psychic" ability and telepathic ability remark that they are aware of the thoughts of strangers, and feel that often in their dreams the experiences do not belong to them, but they "are picking up someone else's dreams". This is a phrase that has often been used to me. This seems to me a more plausible explanation of some of these kinds of experience that I am discussing than that they are in fact glimpses of the future.

Some people explain premonitions as the "tapping of the pool of the unconscious" or ascribe the information to the spirits of the dead. The source of the information does not concern me in this philosophical argument. *Wherever* the information comes from, *if it is true information* then we have

to radically alter our codes of philosophy. We have to accept that we do not have any choice in our own future; we have no free will; it is all laid down and unalterable. Therefore, before we can begin to accept this radical change, I repeat, we must make absolutely sure that it is true, that there is no other explanation. In spite of the few very convincing cases that we have had reported to us, I am reluctant to believe, as yet, that there is a future mapped out already for each and everyone of us. We all dream, continuously and every night. We often do not remember our dreams until something jogs our memory during the day. It has been said that if you gave enough monkeys sufficient typewriters, sooner or later over a few thousand years, one of them would reproduce the works of Shakespeare! Could the few striking premonitions I have collected be of that order of statistical significance? I leave the question open, and I shall continue to collect people's dreams and premonitions in the hope that one day I shall understand the subject more.

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