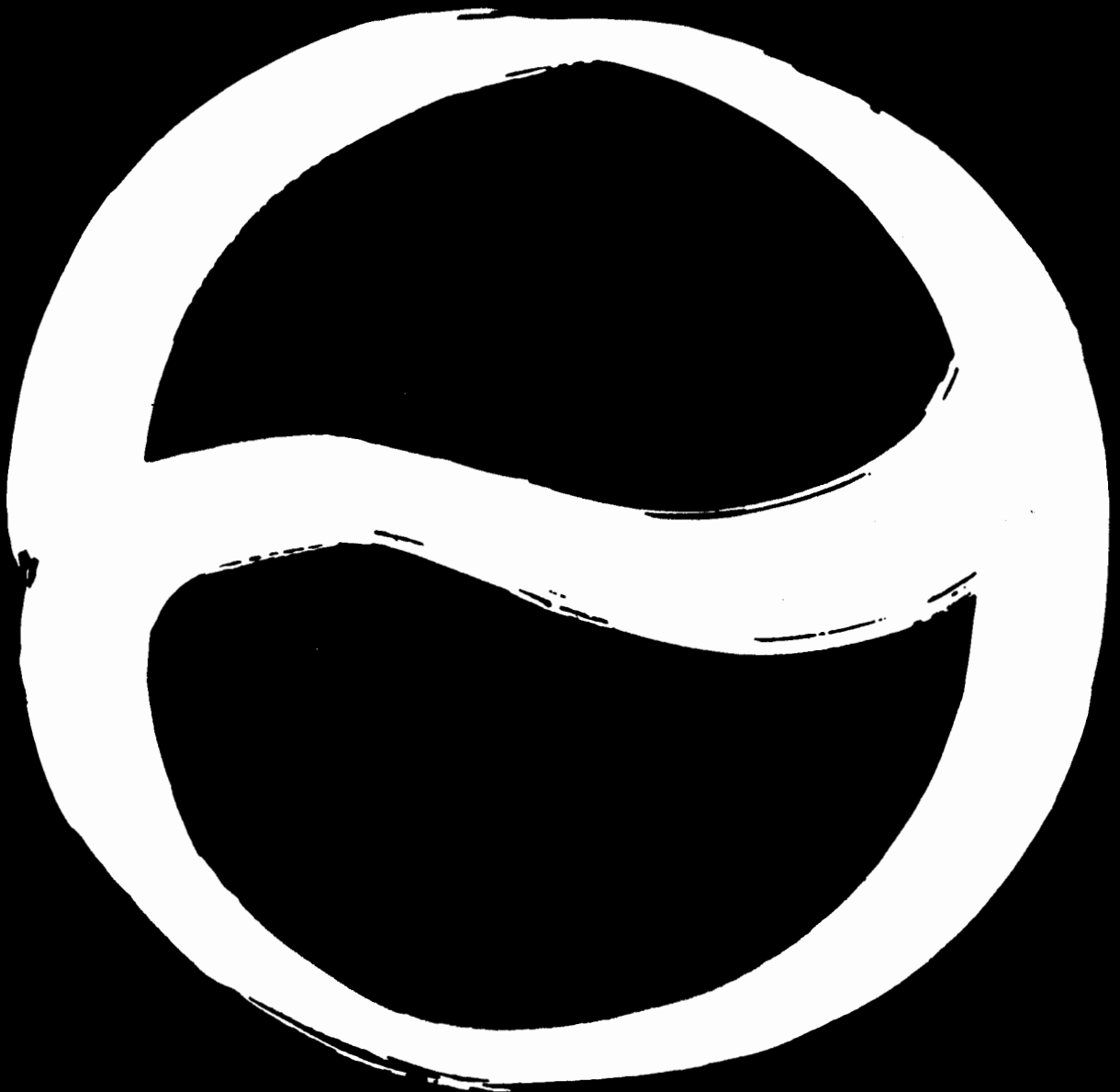


THETA

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Increase in Psychic Phenomena Following Near-Death Experiences

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INTRODUCTION

Near-death experiences, profound subjective events experienced on the threshold of death, have been extensively studied over the past decade. These near-death experiences (NDEs) often include events with apparently paranormal features. In one study (Greyson & Stevenson, 1980), 75% of subjects reported out-of-body experiences, 49% reported an apparitional experience, 39% reported apparent extrasensory experiences, and 21% reported having been the subject of someone else's psychic experience during the NDE.

Though the paranormal element in NDEs has long been recognized, few near-death studies have focused on this aspect of the experience. Osis and Haraldsson (1977) claimed that their data on deathbed visions supported the hypothesis of an afterlife. Grosso (1981) interpreted deathbed apparitions and veridical out-of-body perceptions during the NDE as evidence of an objective reality to the experience. Ring (1982) described the relatively rare but consistent precognitive visions reported to occur in NDEs, and concluded that their implications justified more extensive investigation. Elsewhere, he has argued (Ring, 1981) that paranormal aspects of the NDE suggest dimensions of human existence inexplicable in terms of current models of psychospiritual functioning. Sabom (1981, 1982) focused on corroboration of perceptions while reportedly out of the body during the NDE as a method for assessing the objective reality of the experience. Stevenson and Greyson (1979) suggested that research into the paranormal component of the NDE might clarify the relevance of these experiences for the question of postmortem survival.

A particularly intriguing question, given the profound personality transformations often reported to follow NDEs (Flynn, 1982), is the effect of a NDE on *subsequent* psychic and psi-related ex-

perience. A standardized questionnaire for assessing such phenomena was developed by Palmer (1979), who conducted a community mail survey to estimate the proportion of the general population that claims to have had various kinds of psychic experiences. He stressed that the survey dealt with experiences that respondents *claimed* to have been psychic, and that no attempts were made to estimate what percentage of these cases actually required paranormal explanations. Despite this caution, his survey has proven to be a valuable sociological tool.

Items in Palmer's survey were classed into the following categories (and others not relevant to the present discussion):

- (1) psychic experiences, i.e., experiences that, if valid, by definition are paranormal, involving extrasensory perception (ESP) or psychokinesis;
- (2) psi-related experiences, i.e., experiences that are not psychic as such, but that might provide a context for ESP or psychokinesis;
- (3) psi-conducive altered states of consciousness, i.e., altered states that are often considered relevant to parapsychology; and
- (4) psi-related activities, i.e., activities related to parapsychology.

Richard Kohr (1980), in addition to reporting percentages of subjects responding positively to each individual item in Palmer's survey, also developed measures of the pervasiveness of paranormal and related effects by summing the *types* of reported experience in each of these four categories.

Recently Kohr (1982) examined the relationship between NDEs and paranormal experiences among 547 self-selected members of the Association for Research and Enlightenment, an organization in-

terested in parapsychology, altered states of consciousness, and related topics. He found that the 84 respondents in this sample who had had NDEs tended to report psychic and psi-related experiences more frequently than did those who had come close to death without NDEs or those who had never come close to death. Kohr's finding of a positive correlation between NDEs and paranormal experiences is subject to three interpretations: (1) that NDEs tend to occur in psychically sensitive individuals; (2) that NDEs tend to focus an individual's attention on psychic and psi-related experiences; or (3) that NDEs actually increase the frequency of such events in an individual's life.

The present study was designed to address these three interpretations by investigating the reported incidence of psychic and psi-related experiences occurring both before and after subjects' NDEs.

METHOD

Subjects were members of the International Association for Near-Death Studies (IANDS) who had had NDEs and had volunteered for a survey of their paranormal experiences. IANDS is an international organization whose aim is to promote research into near-death phenomena; it specifically disclaims investment in any particular theoretical interpretation of the NDE.

The 80 individuals who volunteered for this study were each mailed a questionnaire containing items from Palmer's survey of psychic experiences (1979); 69 questionnaires were returned in analyzable form (86%). Subjects were instructed to note whether they had or had not ever experienced each of the 19 questionnaire items either before or after their NDEs.

Since multiple simultaneous statistical tests were performed, the Bonferroni procedure was used to correct error risk (Grove & Andreasen, 1982). This technique permits the assignment of levels of significance for tests of multiple hypotheses such that the probability of *at least* one hypothesis being accepted, when in fact the null hypothesis is true for all cases, can be set at an acceptable level.

For each of the 19 items in the survey, a 2 x 2 contingency table was constructed comparing percent of respondents reporting that item before the NDE with percent reporting that item after the NDE, and a binomial test of symmetry of the off-diagonal elements was performed. Using the Bonferroni inequality to set an overall error rate of $p = .05$ for the family of 19 survey items, the significance level for each individual binomial test was set at $p = .0026$.

Survey items were also grouped into categories of (1) psychic experiences, (2) psi-related experiences, (3) psi-conducive altered states of consciousness, and (4) psi-related activities. Single

scores were calculated for each of these four groups by summing, for each subject, the number of items positively responded to from that group, as Kohr (1980) had done. Scores for these four types of experience before the NDE and after the NDE were then compared by *t* tests. Again using the Bonferroni inequality to set an overall error rate of $p = .05$ for the family of four types of experience, the significance level for each individual *t* test was set at $p = .0125$.

RESULTS

The 69 subjects included 40 women and 29 men, with a mean age of 50.3 years (S.D. = 14.8) and an age range of 24-91 years. The subjects' mean age at the time of the NDE was 32.2 years; hence, the elapsed time between the NDE and the present study was 18.1 years (range = 9 months to 72 years).

Percentages of subjects responding to each survey item positively, regarding an experience prior to the NDE and regarding experiences subsequent to the NDE, are presented in Table 1.

Psychic Experiences

ESP experiences while awake were reported to have occurred significantly more frequently after the NDE than before the NDE. For the remaining types of psychic experience—ESP "agency," ESP dreams, and psychokinesis—the reported increase in frequency after the NDE was not statistically significant. The mean number of types of psychic experiences (i.e., from 0 to 4 of waking ESP, ESP "agency," ESP dreams, and psychokinesis) reported to have occurred after the NDE (1.36) was significantly greater than the number of types of psychic experience reported to have occurred prior to the NDE (0.65) ($t = 4.36, p < .0001$).

Psi-Related Experiences

Out-of-body experiences, encounters with apparitions, and perceptions of an aura about someone else were each reported to have occurred significantly more frequently after the NDE than before the NDE. For three other psi-related experiences—apparent communication with the dead, apparent memories of previous lives, and *déjà vu*—the reported increase in frequency after the NDE was not statistically significant, while the remaining item in this category—residence in a haunted house—was reported with equal frequency before and after the NDE. The mean number of types of psi-related experience (i.e., from 0 to 7 of out-of-body experiences, encounters with apparitions, perception of auras, communication with the dead, past life memories, *déjà vu*, and residence in a haunted house) reported to have occurred after

the NDE (2.49) was significantly greater than the number of types of psi-related experience reported to have occurred prior to the NDE (1.21) ($t=4.86$, $p<.0001$).

Psi-Conducive Altered States of Consciousness

Profound spiritual, mystical, or transcendental experiences, lucid dreams, and recall of dreams at least once a week were each reported to have occurred significantly more often after the NDE than before the NDE. For the remaining psi-conducive altered state—unusually vivid dreams at least once a week—the reported increase in frequency after the NDE was not statistically significant. The mean number of types of psi-conducive altered states (i.e., from 0 to 4 of mystical experiences, lucid dreams, weekly dream recall, and weekly vivid dreams) reported to have occurred after the NDE (2.28) was significantly greater than the number of types of psi-conducive altered states reported to have occurred before the NDE (1.12) ($t=5.37$, $p<.0001$).

Psi-Related Activities

Attempts to analyze dreams for insight or guidance and routine practice of meditation, yoga, or self-hypnosis were both reported to have occurred significantly more frequently after the NDE than before the NDE. For the other psi-related activities—visits to psychics or mediums and psychedelic drug use—the reported increase in frequency after the NDE was not statistically significant. The mean number of types of psi-related activities (i.e., from 0 to 4 of dream analysis, meditation, visits to psychics, and psychedelic drug use) reported to have occurred after the NDE (1.68) was significantly greater than the number of types of psi-related activities reported to have occurred before the NDE (0.81) ($t=4.30$, $p=.0001$).

DISCUSSION

Kohr (1982) found psychic and psi-related phenomena to be more common among near-death experiencers than among a control population, but left unanswered the question as to whether the

Table 1

Percent of subjects responding to survey items positively regarding experiences occurring before and after an NDE (N = 69)

Type of Experience:	% reporting item before NDE	% reporting item after NDE	<i>p</i> *
<i>Psychic Experiences:</i>			
Waking ESP experiences	24.6	55.1	<.0001
ESP "agency"	10.1	29.0	NS**
ESP dreams	18.8	33.3	NS
Psychokinesis	11.6	18.8	NS
<i>Psi-Related Experiences:</i>			
Out-of-body experiences	11.6	43.5	.0001
Encounters with apparitions	13.0	44.9	.0001
Perception of auras	11.6	33.3	.0015
Communication with the dead	11.6	27.5	NS
"Memories of previous lives"	14.5	29.0	NS
Déjà vu	48.5	60.3	NS
Residence in a haunted house	8.7	7.2	NS
<i>Psi-Conducive Altered States of Consciousness:</i>			
Mystical experiences	23.2	59.4	<.0001
Lucid dreams	25.0	55.9	.0003
Weekly dream recall	36.8	63.2	.0021
Weekly vivid dreams	26.5	48.5	NS
<i>Psi-Related Activities:</i>			
Dream analysis	33.8	72.1	<.0001
Meditation	21.7	50.0	.0026
Visits to psychics	7.2	25.0	NS
Psychedelic drug use	17.6	20.9	NS

*based on binomial test of symmetry of 2 x 2 contingency table

**not significant at $p<.0026$, which, using Bonferroni procedure, yields overall critical value of $p<.05$ for all 19 binomial tests

NDE group might have been more psychically sensitive before the NDE, or whether the NDE induced a greater vulnerability to, or awareness of, paranormal events. The present data support the latter hypothesis: among near-death experiencers, psychic and psi-related experiences were reported more frequently to have occurred after the NDE than before the NDE. This effect was highly significant for grouped psychic experiences, for grouped psi-related experiences, for grouped psi-conducive altered states of consciousness, and for grouped psi-related activities. Using stringent criteria, this increase in frequency following a NDE was found to be significant for 9 of the individual 19 questionnaire items.

The increased incidence of paranormal events following NDEs cannot be attributed to a greater elapsed span of time following NDEs, since the mean number of years per subject following the NDE was 18.1, contrasted to 32.2 years prior to the NDE. Neither can the higher post-NDE rate of psychic phenomena be attributed to age, as Palmer's original study with the present survey instrument (1979) showed younger people to report more paranormal experiences than did older subjects.

These data may be interpreted as evidence that NDEs somehow produce an increase in psychic experiences, presumably by facilitating communication with an individual's latent sensitivities or with some alternative reality. Another interpretation compatible with these data is that the NDE may merely increase an individual's awareness of, or ability to recognize, those paranormal abilities he or she always had.

Since these data are only correlational, we cannot necessarily infer a causative role for the NDE; it may be that some third factor acted to elicit both the NDE in the near-death state and the increase in psychic experiences subsequently. Further, since these data were collected post hoc, it is possible that the effect of the NDE is not to increase paranormal experiences but to introduce a bias into the recall of psychic events: individuals who perceive their NDEs as turning points in their lives may retrospectively attribute to that event exaggerated changes in personality variables, including paranormal abilities. This last hypothesis could be tested only by surveying individuals prior to a NDE and again subsequent to one—a logistically difficult task. Finally, since no effort was made to verify reports of psychic phenomena, these data are consistent with the hypothesis that the NDE may induce a subsequent delusional belief in one's psychic abilities. This last possibility is contradicted, however, by the documentation of intact reality testing among near-death experiencers (Greyson, 1982; Osis & Haraldsson, 1977).

The NDE appears to be not only psi-conducive for the duration of the experience, but psi-

enhancing for the individual's subsequent life. Further study of what particular aspects of the NDE exert this effect may yield insights into both the enhancement of paranormal abilities and the nature of the reality experienced in the near-death state.

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Joseph Smith as Psychic

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Among the numerous historical precursors to the so-called "Rochester rappings," none have gone so little noticed as Joseph Smith, Jr., the Mormon prophet. Though regarded by some early spiritualists as an undeveloped medium who created in Mormonism a system of misconstrued spiritualism (e.g., Stenhouse, 1873; Tiffany, 1859), Smith has subsequently not even merited a footnote in the standard histories of spiritualism. This is surprising not only because Smith exhibited many of the same spiritual "gifts" of such later worthies as Andrew Jackson Davis but also because he was by far the most successful of that motley company of prophets, seers, and mediums which arose in nineteenth century America. Where others like Joseph Dylks, the "Leatherwood God," would perish of their own excesses (Taneyhill, 1870) or with John Humphrey Noyes would founder on the rock of "general depravity" (Noyes, 1870), Smith would succeed in establishing a religion that today numbers its followers in the millions. Largely unknown to these millions, however, or to those historians who have busied themselves with the origins of modern spiritualism, is that Smith was also a convinced occultist who spoke automatically, communed with spirits, claimed clairvoyant visions, and displayed other traits characteristic of the typical trance medium. He was, in the words of one who knew him well, "a medium of communication with the invisible world..., whereby the living could hear from the dead" (Young & others, 1855-1886, Vol. 2, p. 44).

The occult origins of Mormonism predate by many years the birth of Joseph Smith in 1805. As early as 1729, for example, a young Benjamin Franklin noted the existence of a certain class of persons determined to get rich by engaging in a form of magical treasure hunting. These people, equipped with divining rods, scoured the countryside searching for enchanted treasures which had the disconcerting habit of avoiding capture by moving through the earth. In order to immobilize these lively treasures the money diggers had

developed an elaborate system of charms, counter-spells, and incantations designed not only to prevent the treasure's further peregrinations but to protect the diggers from "certain malicious Demons who are said to haunt and guard such Places." Any deviation from these prescribed rituals on the part of the treasure hunters, any "Mistake in the Procedure, some rash Word spoken, or some Rule of Art neglected, the Guardian Spirit had Power to sink it deeper into the Earth and convey it out of their reach" (Franklin, 1959, Vol. 1, p. 137).

The household into which Joseph Smith was born was saturated with the occult beliefs of the money diggers. His father, Joseph Smith, Sr., had for years possessed a witching rod of miraculous properties. By its use he claimed clairvoyant powers, including the ability to detect the whereabouts of those elusive treasures which he had been assiduously seeking since first converted to the use of the rod in the early 1800s (Frisbie, 1867, pp. 43-64). Believing his namesake to be blessed with an even greater measure of the same talent, the elder Smith, and his son, often spent their evenings in a futile effort to locate these perambulating hoards and propitiate their watchful keepers. Smith, though fairly adept with his father's rod, soon gave it up in favor of a crystal stone found in a neighbor's well. Placing the stone in his hat and pulling the hat to his face so as to exclude all light, Smith saw panoramic visions of subterranean treasures, including "the spirits in whose charge these treasures were, clothed in ancient dress" (Howe, 1834, p. 238). On one occasion, for example, Smith located with his stone a number of kegs under the earth filled with gold and silver. As these were held in thrall by a spirit, however, Smith realized it would require considerable cunning on his part to obtain them. Through the medium of his stone it was revealed that only his father and a near neighbor, one William Stafford, possessed the qualities needed to make the venture a success. Stafford, occasionally a money digger himself, was soon recruited and in

company with the elder Smith repaired to the place of deposit. According to Stafford's description of the scene,

Joseph, Sr. first made a circle twelve or fourteen feet in diameter. This circle, said he, contains the treasure. He then stuck in the ground a row of witch hazel sticks, around the circle, for the purpose of keeping off the evil spirits. Within this circle he made another, of about eight or ten feet in diameter. He walked around three times on the periphery of this last circle, muttering to himself something which I could not understand. He next stuck a steel rod in the centre of the circles, and then enjoined profound silence upon us, lest we should arouse the evil spirit who had the charge of these treasures. After we had dug a trench about five feet in depth around the rod, the old man by signs and motions, asked leave of absence, and went to the house to inquire of young Joseph the cause of our disappointment. He soon returned and said, that Joseph had remained all this time in the house, looking in his stone and watching the motions of the evil spirit—that he saw the spirit come up to the ring and as soon as it beheld the cone which we had formed around the rod, it caused the money to sink. We then went into the house, and the old man observed, that we had made a mistake in the commencement of the operation; if it had not been for that, said he, we should have got the money (Howe, 1834, pp. 238-9).¹

Smith's role of necromancer shades imperceptibly into his role of religious prophet. The gold plates from which he eventually dictated the Book of Mormon were first found by means of the same stone he had originally used to hunt buried treasure, which was also the same stone by which he translated the plates and received revelations from God. The angel Moroni, who according to later reports first revealed the existence of the gold plates, was originally described by Smith as a spirit "supposed to have the custody of hidden treasures" and the Book of Mormon itself is less a religious history than "a record of the former inhabitants of America, and a particular account of the numerous situations where they had deposited their treasures previous to their final extirpation" (Dogberry, 1831). His earliest converts, as well as antagonists, came from the ranks of the rodsmen and money diggers, including one who Smith commended for his "gift of working with the rod: behold it has told you things: behold there is no other power save God, that can cause this rod of nature to work in your hands..." (J. Smith, 1833, p. 19). Later Smith would attempt to minimize his connection with the

divining art because of adverse public reaction, though it is symbolic of his continuing interest that after his martyrdom there was found on his person a magical medallion copied from Francis Barrett's book of occult philosophy, *The Magus* (Durham, 1975).

The first and in many respects the most substantial fruit of Smith's preoccupation with the unseen was without doubt the Book of Mormon, described by one historian "as a powerful and provocative synthesis of Biblical experience and the American dream" (Shipps, 1974, p. 11). This peculiar blend of the ancient and the modern was for the book's first readers either its greatest strength or weakness. Couched in the familiar idiom of the Authorized Version of the Bible and purporting to be of ancient origin, the book concerned itself in large part with issues and controversies characteristic of western New York in the 1820s. From Joseph Smith's perspective the peculiar timeliness of his book was an evidence of the prophetic genius of its original authors, who seemed to realize much more than their Old Testament counterparts that what they wrote "was not unto themselves but unto us." Others, however, took a less sanguine view of the matter. "This prophet Smith, through his stone spectacles, wrote on the plates of Nephi, in his book of Mormon, every error and almost every truth discussed in New York for the last ten years," Alexander Campbell wrote in 1831.

He decides all the great controversies:—infant baptism, ordination, the trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to the ministry, the general resurrection, eternal punishment, who may baptize, and even the question of free masonry, ["sic"] republican government, and the rights of man (p. 93).

To Campbell the ancient authors of the Book of Mormon seemed to be "better skilled in the controversies of New York than in the geography or history of Judea," but he failed to perceive that this was not necessarily a fault in a book destined to become the first indigenous American Bible.

Campbell, however, was not interested in explaining the book's appeal but in demolishing its historical pretensions by showing that it contained nothing not already available to Smith. In this he was more successful than even he supposed. Information about Smith's early life and environment has since surfaced which makes well-nigh irresistible the conclusion that he had considerably more hand in the book than that of a mere amanuensis. While few of Smith's followers would yet agree with Prince (1917) that the book could be dated and placed "from the numerous reflections of

¹Some Mormon historians (e.g., R.L. Anderson, 1970; Nibley, 1961) have attempted to impugn these testimonials to Smith's money digging on the ground of insufficient documentation. For an exhaustive examination and refutation of this claim, see R.L. Anderson, 1980.

the times which it contains" even if nothing were known of its author or date of composition, few who have seriously considered the matter are prepared to accept the traditional view that the book could not have been written by Smith unless aided by a higher source. B.H. Roberts, the noted Mormon historian and apologist, for example, concluded before his death that there was nothing about the Book of Mormon suggesting an origin more ancient than the early nineteenth century (Walters, 1979). Mormon archaeologists and anthropologists, for their part, have almost unanimously adopted the view that so-called "Book of Mormon archaeology" is a chimera, and have strongly intimated that those of their fellow believers who spend their time arguing otherwise would be better employed driving trucks. More recently, a number of Mormon historians have begun to quietly explore the thesis that the Book of Mormon may be a revelation cloaked not in historical but fictitious garb, and that the great theological issues considered therein can be appreciated without accepting the dramatic form in which they are cast. Most of these opinions, it is true, have not yet percolated outside the largely closed circle of Mormon neo-orthodoxy, but they are significant in displaying how far criticisms such as Campbell's have prompted reflective Mormons to re-evaluate the book once described by Joseph Smith as the most perfect on earth.

If it cannot be claimed without significant qualification that the Book of Mormon is the ancient record it purports to be, neither does it follow that "it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world..." (Pratt, 1884, p. 124). The Book of Mormon is in fact neither of these but a product of involuntary dictation displaying all the familiar qualities associated with that particular form of automatism. Like other automatic writers or speakers, Smith could not dictate except in a light state of trance induced by crystal gazing and accompanied with visual representations in his stone. Also like many others, Smith was incapable of translating if at all distracted, and would normally require a period of relaxation before attempting dictation. As is also typical of writing produced by this method, Smith's verbal facility while entranced was far and away above his normal capacities, displaying a speed and fluency which made even his skeptical wife a reluctant convert. Finally, the content of Smith's automatic production was like many others a potpourri of personal reminiscences, phantasy embellishments of those reminiscences, and philosophical and religious messages, all convincingly elaborated on a scaffolding provided by his reading and the popular lore of the time. Early in the narrative his father appeared in the guise of "father Lehi," who is described as a "visionary man" given to strange dreams which he interpreted as revelations. One of

these, oddly enough, is almost identical to a dream the elder Smith had in 1811 (cf. J. Smith, 1830, pp. 18-20 with L. Smith, 1853, pp. 58-59). Smith's pre-occupation with money digging surfaced in the narrative as references to "slippery" treasures capable of moving through the earth, and the vivid stories he had spun in his youth about "the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship" appear there little altered (L. Smith, 1853, p. 85). The fruits of Smith's occasional reading are also abundantly displayed in a variety of ways, including long citations from both the Old and New Testaments. Widely accepted theories found in books and newspapers of the time concerning the Hebraic origin of the ancient Americans are sanctioned in the book, including popular speculations about their history, religion, habits, and final dissolution. The furor that erupted in 1826 about Masonry, loudly condemned in the local newspapers as a "secret combination" subversive of American freedoms, appears in the Book of Mormon as a "secret combination" subversive of ancient American freedoms, while everywhere in the book is reflected the theological controversies of the 1820s, from the much publicized heresies of Robert Owen to the noisy debates between Calvinists, Arminians, and Universalists over the nature and extent of salvation. In all of this and more the Book of Mormon bears evidence of its origin in the mind of its purported "translator," "the edifice of whose imagination echoed to reminiscences which he was far from recognizing" (Prince, 1917, p. 373).

Smith's automatism did not end with the Book of Mormon. Though he had largely given up using his stone to determine the will of God by 1830, Smith continued to use the same form of auto-hypnosis originally induced by staring at the stone in his hat. Early in 1832, for example, Smith received a revelation which was shared by Sidney Rigdon, a not altogether balanced man given to strange "spasms and swoonings" which he interpreted as revelations. On this occasion, Smith was sitting in a chair when his face suddenly grew pale, a sign which his followers knew to presage a revelation. "What do I see?" Smith began, and proceeded to describe a heavenly vision "as one might while looking out the window and beholding what all in the room could not see." Rigdon, who was sitting limp and pale in another chair, responded, "I see the same." "What do I see?" Rigdon then said, and repeated what he was seeing, to which Smith replied, "I see the same." This cycle of "What do I see? I see the same" went on for over an hour, the other men in the room seeing nothing but thoroughly enthralled by the performance (Dibble, 1974, pp. 67-8).

This is typical of Smith's visions at other times, and many who were in his company on those occasions noted his pale countenance, his sudden distraction as if "absorbed in gazing at something at a great distance," his vivid descriptions of the visionary scene unfolding before his entranced eyes (e.g., Call, 1974, p. 107). Sometimes, as in the above experience, Smith was also successful in involving others within his visionary dramas. Three who were with him on one occasion, for example, saw an angel and the gold plates from which Smith purportedly translated the Book of Mormon, though one of these later admitted that the vision had not been seen "with his natural eyes only in vision or imagination" and likened the experience to seeing "a city through a mountain" (Hill, 1972, p. 83). Another, when asked to describe the experience, explained, "Suppose that you had a friend whose character was such that you knew it impossible that he could lie; then if he described a city to you which you had never seen, could you not, by the eye of faith, see the city just as he described it?" (Dickinson, 1885, p. 262).²

Nor did the Book of Mormon end Smith's ventures in what is now called "psychic archaeology." In 1835 Smith bought from a travelling showman some ancient Egyptian mummies and rolls of papyri. "I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt" (J. Smith, 1951, Vol. 2, p. 236). Smith enthusiastically exhibited the mummies and scrolls to anyone who could afford the price of admission. "That is the handwriting of Abraham, the Father of the Faithful," Smith said to one of these. "This is the autograph of Moses, and these lines were written by his brother Aaron" (Quincy, 1882, p. 386). Some years later Smith published a translation of these antiquities under the title, "A Translation of some ancient Records that have fallen into our hands, from the Catecombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus." Since then the majority of Smith's followers have accepted the book as scripture, though one faction has wisely refrained from endorsing either its doctrinal or historical contents (J. Smith III and H. Smith, 1897-1900, Vol. 3, p. 569). Their foresight was rewarded in 1967, when the original documents from which Smith had translated the Book of Abraham, long thought to have perished in the Chicago fire of 1871, were rediscovered and shortly thereafter submitted to competent Egyptologists for translation. The results proved that Smith's "translation" was in reality nothing of the kind, which prompted some Mormons to renounce their faith. Others, however, were equal to the emergency and suggested that the scrolls from which Smith thought he was translating ancient

Egyptian were really simply a "catalyst that turned Joseph's mind back to ancient Egypt and opened it to [direct] revelation on the experiences of Abraham" (Allen & Leonard, 1976, p. 68). In this fashion Mormons have sought to retain their faith in Smith's prophetic inspiration while at the same time admitting that his Book of Abraham is a bogus translation.³

Smith's last venture in "psychic archaeology" was potentially the most disastrous of the three. In 1843 there was brought for Smith's inspection a quantity of brass plates inscribed with mystic characters, supposedly dug from an old Indian burial mound. William Clayton, Smith's personal secretary and confidant, recorded in his journal that Smith "has translated a portion and says they contain the history of the person with whom they were found, and he was a descendant of Ham through the loins of Pharaoh, king of Egypt" (Kimball, 1981, p. 73). Though rumor had it that the plates, when translated, would form a sequel to the Book of Mormon 1200 pages long, events soon conspired to keep Smith busy with other matters until his death a year later. In this Smith was saved from what may have been the gravest blunder of his prophetic career. The plates, facsimiles of which were being eagerly bought at \$1.00 a dozen, were actually a hoax got up to defraud Smith and expose him as a charlatan (Kimball, 1981; Wyl, 1886, pp. 207-8). Apparently hoping to sell the plates to Smith and after his translation expose them as a humbug, the originators of the hoax were frustrated by Smith's untimely death, which prevented their carrying the "joke" to its hilarious conclusion.

Smith's claims to psychic powers were not exhausted by his reputed ability to locate buried money and translate ancient languages. He also claimed to "see" at a distance and to read people's thoughts. On one occasion, for example, Smith told his followers that "he could 'See' whatever he asked the Father in the name of Jesus to see" and proceeded to treat them to a psychic tour of the moon. "The inhabitants of the moon are more of a uniform size than the inhabitants of the earth," Smith explained, "being about 6 feet in height. They dress very much like the quaker style and...live to be very old; coming generally, near a thousand years" (Huntington, n.d., p. 10; cf. Huntington, 1892). Perhaps Smith can be forgiven this lapse in clairvoyant vision on the ground that greater psychics than he have enjoyed no greater success when soaring into the ethereal (e.g., Sidgwick, 1915, pp. 437-448), but even on the purely terrestrial plane Smith seems to have demonstrated no superior skill. Though he enjoyed an enviable reputation among his followers as a clairvoyant of the first water, in no single instance is there unambiguous evidence that such was actually the case. Either the story is purely anecdotal or evidence exists suggesting a more mundane explanation. On one occasion, for example,

²For further commentary on this and similar episodes in Smith's history, see Hill, 1974, pp. 92-3 and R.I. Anderson, book in preparation.

³The rediscovery of these papyri sparked a tremendous literature in a very short time. A good overview of the entire subject is Walters, 1973.

Smith through his stone received a revelation for Oliver Cowdery, the same young man whom Smith had commended for his "gift of working with the rod." In that revelation God had said to Cowdery, "Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness; for if I have told you things which no man knoweth have you not received a witness?" (J. Smith, 1921, p. 10). Cowdery was astonished at this revelation of his inmost thoughts and feelings, though a little reflection might have revealed a more earthly source for Smith's information. Before leaving New York to join Smith in Pennsylvania, Cowdery had told Smith's family that he had made the prophet's claims an object of prayer and had received a witness from God that they were true (L. Smith, 1853, p. 129). Smith's brother Samuel, who was there at the time and accompanied Cowdery to Pennsylvania, may well have told his elder brother of the fact as an evidence that Cowdery was sincere.⁴

Smith's fame as a "psychic" rests, however, not upon his clairvoyant visions but upon his reputation as a prophet. Mormon literature literally bristles with examples of Smith's uncanny prescience, though sometimes these require considerable interpretation to make the prophecy fit the event. On one occasion, for example, Smith predicted that two of his followers would never taste death and promised a third that "Her flesh shall never see corruption." Naturally everyone supposed that these three should not die, but events proved this expectation unwarranted. Smith's loyal followers, however, saw in these deaths a confirmation of Smith's prophetic genius. According to one, the couple who were promised that they should never "taste death" both died in such a manner that neither was aware of the fact and thus never truly "tasted" death, while the body of the woman whose "flesh shall never see corruption" was three years after her burial found still "solid, firm and sound as a board" (Huntington, n.d., pp. 9-10). We are not told, unfortunately, whether the scores of others to whom Smith made similar prophecies enjoyed similar fates.

Few prophets, in fact, can claim so few prophetic successes as Smith. Unless able to contribute to their fulfillment himself, either directly or through the instrumentality of his followers, Smith's predictions are without exception devoid of any trace of the paranormal. On one occasion, for example, Smith was approached by a disciple named Burgess who informed him "that a large amount of money had been secreted in the cellar of a certain house in Salem, Massachusetts,...and he thought

he was the only person now living, who had knowledge of it, or to the location of the house" (Robinson, 1889, p. 105). Smith and his entourage thereupon decided to make Salem one of the stops on a forthcoming missionary tour of the East. On arriving in Salem, Smith promptly had a revelation which read in part,

I have much treasure, in this city for you, for the benefit of Zion...Therefore,...tarry in this place, and in the regions round about; and the place where it is my will that you should tarry...shall be signalized unto you by the peace and power of my Spirit, that shall flow unto you. This place you may obtain by hire. And inquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city (J. Smith, 1921, p. 205).

Burgess met with Smith in Salem but was unable to locate the house because the town had changed so much since his last visit years before. Smith, however, in accordance with revelation, hired a house "signalized unto you by the peace and power of my Spirit," which he and his party searched for nearly a month without success. What Smith's reaction to this failure was we do not know, for he glossed over the episode in his published history, but to those few of his followers who knew his reason for visiting Salem the whole affair was an embarrassment. Wrote one, "We speak of these things with regret" (Robinson, 1889, p. 106).

While Smith was without a doubt a prophet in the sense that he believed himself a spokesman for God, he was equally without a doubt not a prophet in the sense of being able to predict future events. Apparently to his followers Smith's success in his former capacity outweighed his failures in the latter, for relatively few of his followers seem to have been overly disturbed when what he had predicted was not consonant with what happened afterward. Perhaps this was because, as one Mormon historian has theorized, they "valued the process of revelation more than the product" (Hill, 1976, pp. 176-7), but it seems equally plausible that they had simply learned from experience not to place too much confidence in Smith's prophetic effusions. In 1829, for example, Smith received a revelation directing two of his followers to Canada where they would sell the copyright to the Book of Mormon, though some weeks later the two returned "nearly starved, completely wearied, with no money nor copyright sold either" (Wyl, 1886, p. 311; cf. Whitmer, 1887, p. 31). In 1832 Smith predicted that his followers would erect a temple in Missouri during the lifetimes of those then living, though today no temple marks the spot designated by Smith as "the place of the temple, which temple shall be reared in this generation" (J. Smith, 1921, p. 135).

⁴According to John C. Bennett (1842, p. 272), a one-time intimate of Smith's, there was in existence at Nauvoo an entire phalanx of informers whose duty was to report to Smith the doings of his followers so that he might later stun them with his clairvoyant revelations.

In December of that same year Smith predicted that "war will be poured out upon all nations" because of South Carolina's rebellion during the month before (J. Smith, 1951, Vol. 1, p. 301), though no international conflict occurred either at the time or later when South Carolina seceded from the Union.⁵ In 1843 Smith predicted that if the Congress refused to hear his petition for redresses suffered in Missouri and grant his people protection from further deprivations, "they shall be broken up as a government, and God shall damn them, and there shall nothing be left of them—even a grease spot" (J. Smith, 1860, p. 455); the government, however, survived Smith's dire prediction though it refused to grant his request. With a record such as this, it is no wonder that Smith's followers displayed no undue concern when their leader donned his somewhat tattered prophetic mantle and spoke of future things. Perhaps they attributed his prophetic blunders, as they did his mistakes in other matters, to the prophet's inveterate habit of trying their faith.

Yet Smith, despite his own personal lack of psychic abilities, did occasionally inspire in others events which may have been genuinely paranormal. One of these occurred in April of 1830, when Newel Knight was asked by the prophet to pray in public. Knight declined the invitation, and despite Smith's importunities remained steadfast in his refusal to pray vocally in the presence of others. The next morning Knight retired to the woods to pray in secret, but his guilt over having refused Smith's request made the attempt futile. This feeling of guilt increased until Knight arrived home in a torment, his face and limbs grotesquely twisted, his body tossing about until "finally he was caught up off the floor of the apartment and tossed about most fearfully." Word of Knight's bizarre behavior spread throughout the neighborhood, and soon a group of onlookers had assembled to witness the scene. Among them was Joseph Smith, summoned at the request of Knight's distraught wife. With difficulty taking hold of Knight's hand, Smith was asked by Knight to cast out the devil afflicting him. "If you know that I can it shall be done," Smith replied, and in a loud voice rebuked the devil. Immediately Knight was relieved of his bodily distress and his mind suffused with heavenly visions. As he lay thus enraptured, "I felt myself attracted upward, and...I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams." As may be expected, Smith noted with some satisfaction, "such a scene as this contributed much to make believers of those who witnessed it, and finally the greater part of them became members of the Church" (J. Smith, 1951, Vol. 1, pp. 82-4; cf. Knight, 1883, pp. 50-2).

Like other prophets, Smith was most successful in the realm of "psychic healing." One example of this occurred in 1831, when Smith was visited by a party of persons interested in investigating the new revelation. Among the party was one Mrs. John Johnson, a Mormon, who had been afflicted for some time with a rheumatic arm. The conversation finally turned to the subject of apostolic gifts in the modern church. "Here is Mrs. Johnson with a lame arm," one of the party said, "has God given any power to men now on the earth to cure her?" Smith at the time did not respond to the challenge, but some moments later, when the conversation had turned to other matters, Smith suddenly rose and crossed the room. Taking the woman's hand in his, Smith said solemnly: "Woman, in the name of the Lord Jesus Christ, I command thee to be whole," and immediately left the room. As one afterwards described the scene,

The company were awe-stricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain the well attested fact—electrified the rheumatic arm—Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain (Hayden, 1875, p. 250; cf. Young & others, 1855-1886, Vol. 11, p. 5).

Smith's most spectacular success as a healer occurred in July, 1839. Having been driven, by force of arms and in the dead of winter, from Missouri across the state line into Illinois, the Mormons had suffered dreadfully. To add to their sorrows, the area in which they found themselves was marshy bottom-land, so infested with mosquitoes and disease that few before the Mormons had attempted to live there. Already weakened by their ordeal in Missouri, the Mormons succumbed in large numbers to the dread pestilence. At the height of the epidemic Smith spent most of his time administering to the sick with mixed results, but July 22, 1839, provided what was afterwards remembered as "a day of God's power." Newly recovered from the ague himself, Smith rose from his bed and healed the sick outside his door. He then passed through the camp of his followers healing, so it was later claimed, everyone he touched. One of these, so lost in fever that he was not even aware of Smith's presence, suddenly leapt from his bed. "The first thing I knew was that I found myself walking on the floor, perfectly well," he afterwards wrote (Brown, 1853, p. 19). As Smith passed from tent to tent, followed by the sick he had healed, word spread to even the non-Mormons in the area that the Mormon prophet was performing miracles. One of these asked that Smith accompany him to his house where his two children lay

⁵For further on this revelation and its historical background, see R.I. Anderson, book in preparation.

sick with fever, but Smith was so preoccupied with the task at hand that he refused. Handing his handkerchief to one standing nearby, he instructed the man to take it and wipe the faces of the children. The man did as instructed and the two children were healed (Cowley, 1964, p. 106). His followers described this day as the most amazing display of God's power they had ever witnessed (e.g., Pratt, 1888, pp. 324-5), but Smith himself was more modest. "The sick were administered unto with great success," he recorded, "but many remain sick" (J. Smith, 1951, Vol. 4, p. 3).

Smith's modesty in this matter of healing was uncharacteristic of the man who was wont to "get on the top of a mountain and crow like a rooster" about his successes (J. Smith, 1951, Vol. 6, p. 408), but Smith had learned from bitter experience that the gift of healing was among the least dependable in his prophetic repertoire. On June 3, 1831, for example, Smith convened a meeting notable for spiritual manifestations. During the excitement one man was struck dumb by a sudden seizure, attributed by Smith to diabolical agency. Rebuking the unclean spirit, Smith restored the man's power of speech, a success which emboldened Smith to try his hand at other miracles. Seizing the crippled hand of one follower, Smith sought to straighten out the defective member, twice commanding the man in the name of Christ to straighten his hand. The man's curled fingers, however, returned to their original position. Turning to another follower crippled in one leg, Smith commanded him in the name of Christ to walk. The man took a few tentative steps before his faith failed and he crumbled to the floor. Not daunted by these failures, a man and woman next brought Smith their child who had died some days before but had not been interred because of promises that the child would be raised again. The frantic prayers of the faithful, however, failed to revive the still form. "The gloom of disappointed expectation," wrote one who was there at the time, "overspread the countenances of many" (Howe, 1834, p. 190).

This experience perfectly illustrates both the strengths and weaknesses of faith healing, whether ancient or modern. The man who lost and regained his power of speech was first afflicted and then cured by the same power of suggestion. The others with whom Smith failed were all suffering from organic conditions which are notoriously resistant to unorthodox healing. Like most faith healers, Smith's greatest successes were with people afflicted with functional disorders having no observable cause or structural impairment; gross organic conditions, on the other hand, either did not respond at all to Smith's ministrations or manifested only a temporary improvement. The multitudes Smith healed in Illinois, for example, seem to have again fallen victim to the disease a surprisingly short time after their recovery. Another illustration of

this occurred in Missouri, when one of Smith's own children became sick. When he laid his hands upon the child, it got better, but as soon as Smith left the house it was again taken sick. This happened so many times that Smith finally became convinced that a devil was responsible for his failure. For "some time," we are informed, Smith battled this malign being face-to-face, in open vision, finally expelling it from the premises. While this was going on Smith's child had rallied, which Smith naturally attributed to his successful exorcism (Whitney, 1973, pp. 258-9).

If it cannot be honestly claimed that Smith's career exhibits any unambiguous evidence of the paranormal, neither can it be claimed that his case is significant only as another "psychic" whose reputation far exceeded his ability. Smith, in common with other innovators in the realm of religion, resists such easy classifications. Granting that his psychic gifts were of the most dubious quality, Smith more than compensated for this lack by means of an organizational and religious genius that has given the faith he established a durability and vitality rarely achieved before or since. Where spiritualism never fulfilled its early promise despite a wealth of genuinely inexplicable phenomena, from the incredible performances of D.D. Home to the amazing mental feats of Gladys Osborne Leonard, Mormonism has lost none of its original impetus since its founding over 150 years ago by an obscure young man in western New York who saw visions in his hat. Perhaps the true "miracle of Mormonism" is that Daniel's prophecy of the little stone destined to someday fill the entire earth, often cited by Smith in reference to his Church, today no longer appears an impossible boast.

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PARANORMAL FACES: THE BÉLMEZ CASE

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In 1971 a series of apparently paranormal physical phenomena caused considerable alarm and surprise to the residents of a small house in Bélmez de la Moraleda, a town in Spain. The phenomena consisted of strange faces that formed on the kitchen floor. The case was widely publicized and controversial, and discussions about it, or some aspects of it, have been published in the parapsychological literature (Alonso, 1976; Gaddis, 1973; Gavilán Fontanet, n.d.; Rogo, 1974, pp. 72-3; Sánchez Arjona, 1973; Zorab, 1977, pp. 450-1). This paper will center on a book about the case by José Martínez Romero (1978), who describes himself as an amateur parapsychologist. The book, which is in Spanish, is entitled *Las Caras de Bélmez*.

The Bélmez case is illustrative of a type of psychic phenomenon that has received little attention, that of paranormal faces. In this paper I will present some historical background on this phenomenon and describe in detail this most recent manifestation of it as reported by José Martínez Romero, since it is not likely that many readers of *Theta* will have access to the book in Spanish.

A BRIEF HISTORY OF PARANORMAL FACES

The appearance of apparently objective paranormal faces has been reported in various facets of the psychical research literature since its inception. Photographs of faces are frequent in the spirit photography literature (e.g., Coates, 1911; Cook, 1916), as well as studies of ectoplasmic manifestations (e.g., Geley, 1924/1927; Hamilton, 1929; Imoda, 1912). Faces have also been reported to appear in imprints over putty (Rochas, 1898) and painted or drawn on canvas and slates in seances for "direct drawing" (e.g., Bennett, 1908; Moore, 1911; Owen, 1893). W.U. Moore (1911) describes the alleged paranormal formation of a "direct picture" in the presence of the Bangs sisters, controversial mediums of direct writing and painting:

After a few minutes the canvas assumed various hues, rosy, blue and brown; it would become dark and light...Dim outlines of faces occasionally appeared in different parts of the canvas...We had been sitting forty minutes when the right and left edge of the canvas began to darken, and the faces and bust suddenly appeared (pp. 241-242).

A little-known report published by the A.S.P.R. (Bond, 1930) briefly describes faces formed by the deposit of sediment under water in dishes. An obscure American medium, Mrs. Blanchard, who died around 1874, put clay or other material in a dish or pan with water, stirred it with her fingers, and let it settle and dry. Faces appeared on the dry sediment, many of which were photographed.

Of more direct relevance are instances of faces or figures that appeared on walls and over other surfaces for unexplained reasons. Gauld (Gauld & Cornell, 1979) summarizes a Swiss poltergeist case that took place during 1860-1862, where some of the witnesses of the phenomena discovered "on the floor in front of the grindstone, as if poured on,...a little snow-white picture, no bigger than a small coin, so like a death's head in the smallest detail that an engraver could not have bettered it" (p. 8). The witnesses could not ascertain the material of which the picture was formed, but they observed that it slowly became darker and lost its shape.

In December of 1891 the picture of a woman who had died four days before was discovered etched on a glass of a window of her home in Indiana. It remained for seven days, disappeared, and reappeared again within a month. People tried to rub it off, but only the son of the deceased woman could do it (Toth, 1973/1974, pp. 30-31).

Another interesting case comes from Oxford, England. In 1923 a face similar to Dr. Liddell, Dean of Christ Church Cathedral (Oxford) who had died in 1898, appeared on a plaster wall of the cathedral (Bond, 1923; McKenzie, 1931). The face appeared

below a window the construction of which had been of great interest to the Dean because it was to be a memorial to his daughter. The place was also considered to be of special significance to him because the burial ground of the Dean and his family was beneath the window. Other faces were reported in the cathedral. Mrs. Barbara McKenzie (1931) visited the place and noticed that "the Dean's face is beautifully clear, and there certainly seems an emergence of other outlines close by which bear a resemblance to two human heads...." (p. 185). Mrs. McKenzie also saw two other faces on other parts of the cathedral.

Other examples of similar phenomena have been reported by Fodor (1964, pp. 244-247), Freixedo (1973, pp. 45, 378), and McKenzie (1939). Martínez Romero mentions a 1963 case in Nassau (Bahamas) where faces appeared in a church as precedent of the Bélmez phenomena, but he seems to be unaware of the above-mentioned literature.

"THE HOUSE OF THE FACES" AND THE PERSONS INVOLVED

"The House of the Faces," as the people of Bélmez de la Moraleda refer to the house of the phenomena, seems to occupy the same place where a church (and probably its cemetery) was built, presumably before 1554. Human bones have been found under the surrounding houses as well as the house in question, but the archeological evidence does not seem strong enough to support any specific speculation. According to old persons of the locality, the house next door was haunted with apparitions and sounds a long time ago; it is also said that two persons were murdered there about 200 years ago.

The owners of the house are Juan Pereira Sánchez, a 78-year-old farmer and shepherd, and his wife María Gómez Cámara, 58 years old. Pereira has lived in the house since he was about eight years old and he does not remember any previous strange or possibly paranormal incident taking place there.

Martínez Romero, author of the book, expresses his conviction of the sincerity of the Pereiras, since he does not consider they have the technical knowledge to produce the faces, or to be able to handle the stress created by the guilt of such hypothetical fraudulent activity. This is only a personal conviction that will not impress a skeptic, but it is always of some value to know an investigator's evaluation of the persons involved in the phenomena under study.

The Faces

The first face appeared on the kitchen floor on August 23, 1971, and was discovered by Mrs. Gómez Cámara. "According to the dwellers of the

house," writes Martínez Romero, "the phenomenon started to manifest as a strange spot that began to take the form of a face..." (p. 59) The face took about seven days to form. The Pereiras were so frightened that Miguel, one of their sons no longer living in the house, destroyed it.

Other faces soon began to appear. The second face, according to the Pereiras testimony, started with the eyes, followed by the nose, lips, and the chin. There were perfectly defined eyebrows and eye pupils giving the sensation of "an authentic picture full of life and animic expression" (p. 61). The City Council decided to intervene and sent an employee to cut the face out of the floor; about two dozen bones were found under the face. The face is actually framed and kept on one of the walls of the kitchen. Its surface was scraped for analyses, but nothing other than cement, sand, and clay was found.

The hole was repaired and about four days later a new face appeared and was destroyed by Miguel, who was frightened of it. Again, the floor was repaired and another face appeared, this time the face of a woman with her hair moved as by the wind; other faces of different sizes appeared around the woman's face. In December of 1971 some of the faces disappeared, and new ones were formed. Crosses were also reported to appear on a few occasions.

On the general appearance of the faces the author writes:

For those of us that had the opportunity to follow the phenomena from close by...it seems impossible to argue against its authenticity. It is not only its artistic conception that attracts us, but the figurative dynamism that the phenomena develops with time, following a slow but coordinated process and totally related to a principle of maximum effectivity and expression with the least effort and...the maximum saving of energy...(pp. 68-69).

The observation of conservation of energy and the development of the phenomena following the path of least resistance, so to say, is illustrated with the observation that several small faces used the figure of a bigger face to form themselves.¹ This concept has been considered in theoretical discussions of paranormal physical phenomena (e.g., Rogo, 1980; Rush, 1976).

Martínez Romero considers the faces to be examples of "teleplasty," or "the objectivation of forms due to an unknown energy" (p. 67). (The theory behind this will be discussed later.) The teleplastic phenomena are classified as: (1) *Dominants*—those that seem to direct the phenomena and remain without change; (2) *Permanent*—no face can be said to remain unchanged, but this category refers to faces that change very little, including some of the

¹This can be clearly seen in one of the photographs of the faces of Mrs. Blanchard (Bond, 1930).

dominant ones; (3) *Semi-permanent*—those that remained in the same form for a long time, but were finally displaced by other faces and (4) *Brief*—those that disappeared after only one or two days of existence.

This classification emphasizes the permanency and change of the faces. In this context the following observations are of great interest. The author saw a face in the process of formation (which will be described later) and unsuccessfully tried to affect "the teleplasty in its formation process by means of the contact of my hand or passing over the surface a humid cloth" (p. 80). On the other hand, a visitor to the house named Rafael García Blanco tried to willfully modify the expression of a face already formed. The face was reported to have changed to a more "sweet" face, but after two or three days returned to its original expression, a "ric-tus of bitterness" (p. 81).² Other witnesses noticed and even saw actual changes on the faces while observing them. One of them, interviewed by the author, said that he noticed that the face that was framed and put on a wall "had changed the expression and direction of the gaze" p. 142). Another person was alone in the kitchen looking at the faces on one occasion when he saw that the nose of one of them changed in form (p. 148). It is difficult to evaluate the observations since it is not always said if other persons familiar with the faces agreed on the supposed changes, and there is no way to assess how much may be explained by illusions or suggestions of one witness over others.

Two other observations are of interest, since the actual formation of two faces was seen, one collectively. In 1973 Dr. Francisco Velázquez Gaztelu, a physician, was at the house ready to take pictures of the faces with a camera he had put on a tripod. Suddenly, he observed a strange grey cloud on the floor that slowly took the form of a face. He photographed the process, but the photos do not appear in the book. On another occasion the author himself, together with several other persons, saw "at the end of the kitchen's hearth, and in its blackened part, how something like grey-white fog...got impregnated...on its surface until it was united with it, giving the sensation first of an uniform spot, and later got defined as a profile of a face of a silhouette, or at least identifiable as such" (p. 80). Two photographs of this phenomenon appear in the book. One of them, according to its description, shows the nebulous formation, while another is more clear, but the quality of the photographs makes the written description difficult to follow. An interesting precedent in this context is a case investigated by Fodor (1937, 1964) in the 1930s of faces appearing on a mirror where "a bluish mist" was seen to appear over the mirror on which a face was seen later.

It was observed that the faces could not be erased even if strongly scrubbed (p. 68). Spectrographic

analyses comparing the cement of the faces with other cement surfaces showed no differences (p. 136). Other analyses done by Enrique Rodríguez, director of the Center of Biophysical Studies of Bello Horizonte, Brazil, showed no presence of pigments or silver nitrate, but found oxidation coming from inside the cement (p. 136).

To end this section two other observations will be mentioned: (1) The author noticed in a piece of teleplasty he owns that there were small faces on it visible only through a magnifying glass; and (2) it was observed that faces removed from the place where they appeared stop their development or do not present further changes in expression. It is speculated that the development process stops when the face is removed from some sort of field, which reminds us of PK linger effects (Wells & Watkins, 1975; see Rogo, 1974, pp. 142-144, for a discussion of the application of the concept of a linger effect to haunting phenomena). An exception was the teleplasty framed and put on the wall, since it was reported to change after being removed from its original location, but Martínez Romero considers that since the face was in a prominent place, it attracted the unconscious attention of a presumed PK agent who used his psychic energy to change it.

One problem with the information presented about the faces is the lack of organization in the report, since this is interspersed through the book, making it difficult to form a perspective of the case. There are also some omissions. Chemical analysis of the cement of the faces and the claim that a face called "la Pelona" corresponds to the form of a shoe print published in the Spanish parapsychology journal *Psi Comunicación* (Alonso, 1976), thus indicating that the so-called face was produced by normal means, are not mentioned. The same may be said of one of the most important aspects of the research done at Bélmez by Hans Bender and German de Argumosa: the attachment of a transparent plastic sheet on the floor to see if the faces appeared under it (Rogo, 1974, pp. 72-73).

Other Phenomena

Although the faces were the main phenomenon of the Bélmez case, other apparent paranormal occurrences were reported. Attempts were made to record on tape paranormal voices inaudible to the human ear. Only one apparent paranormal effect is described, although it is mentioned that several séances to obtain voices were held. On February 16, 1975, a skeptical witness to one of the recordings made a weak sound with his pen without telling anyone in the room. The sound was reproduced on the tape, after which the person that made the sound informed the others of his action and left the room. Another recording was made in the absence of that person, and the same sound was again

²Referring to supposedly genuine "direct pictures" obtained with the controversial Bangs sisters, Moore (1911) noticed that sometimes the pictures changed when left alone, and in one instance he could successfully change one by willing it mentally.

recorded without any normal explanation being apparent this time. Martínez Romero interprets this as a paranormal effect, and suggests that the tape recorder picked up the same previous sound that somehow remained in the room.

Several other incidents were reported. Mediums were brought to the house to give psychic impressions of the case. One medium said that all was a hoax; another said that the faces wanted to express themselves unsuccessfully; while a third described some incidents previously mentioned by a child as the subject matter of a dream. Martínez Romero is not impressed by any of the reports, since he notices that there were persons present who knew about the child's dream, and apparently recognizes the vague and non-veridical nature of the other statements.

An "apport" was obtained in the kitchen in December, 1973. Martínez Romero and another person left a tape recorder alone in the kitchen to record paranormal voices; the door leading to the kitchen was always in view from their position. When they returned to the room they saw on top of the tape recorder "a spongy mass: something like a grey-red dry clay with straw" (p. 77), and over it a round stone like those usually found in rivers. It is pointed out that nobody was in the room and that everything was closed except a chimney. It is highly improbable that the objects fell from the chimney, since they would have had to move in a parabolic trajectory to land where they did.

On one occasion, after the faces were photographed, it was found that one of the pictures (taken just after a previous one from the same angle with no abnormal effect) showed an unexplained and normally invisible rainbow. The picture won a first prize in a national photography contest.

THEORETICAL ASPECTS

Much has been written about the concept of human "fluids," "radiations," or emanations capable of producing telekinetic, materialization, and healing phenomena (e.g., Montandon, 1927; Servadio, 1932; Sudre, 1956/1960). Martínez Romero considers that telergy (one of several names given to this energy) is the "common denominator of parapsychical phenomena" (p. 39). Telergy is basically a biophysical force of an unknown nature directed by the unconscious mind of a psychic. The author uses "the word ectoplasm to refer to a substance considered to be condensed telergy, and teleplasty to refer to the phenomenon" (p. 98) produced by telergy. To explain the faces on a physical level it is speculated that telergy acts on the cement where the faces appear causing a restructuring "on a molecular or subatomic level" (p. 101).³ The observation of nebulous forms apparently connected with the formation of the faces is interpreted by

Martínez Romero as evidence supporting the ectoplasmic interpretation of this phenomenon.

In terms of the directing force behind these manifestations Martínez Romero mentions human and discarnate agency, and the idea that some type of psi energy (apparently different from telergy, though the author is not clear on this aspect) continues to act on its own for a long time carrying with it information of past events. This idea, basically a psychometric explanation of hauntings (e.g., Price, 1939), is favored by the author, but his arguments will not convince anyone who is skeptical of the existence of such energy or of its ability to produce such phenomena. Among other questionable arguments, the "phantom-leaf" effect of Kirlian photography is used to argue for the existence of this energy after biological death. Discussions of linger effects might have been more relevant in this context.

CONCLUDING REMARKS

The book may be criticized on several grounds (e.g., no systematic report of phenomena, lack of reference to relevant parapsychological literature), but it must be considered that its author views the book as a popular report and stresses that he is only an amateur investigator with little familiarity with parapsychology. It is to be hoped that more systematic future reports of the Bêlmez faces will be published, and that more details will be presented of the controversies in Spain around their manifestation to evaluate the case in more detail (the book mentions several times such controversies, some in public forums, without offering details). In the meantime, *Las Caras de Bêlmez* remains as the most complete (if not convincing) survey of the phenomena and investigations of this interesting case.

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³Bond (1923) has suggested that a wall may be used as a photographic plate to impress paranormally a picture on its surface.

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EXPANDED PARAPSYCHOLOGY PROGRAM AT JFKU

The faculty of John F. Kennedy University's Parapsychology Program in Orinda, California, is now accepting applications for Fall 1983 enrollment. JFKU is the only fully accredited university in the U.S. to offer an undergraduate specialization and a Master of Science degree in parapsychology. The purpose of the program is to provide professional training in the methodologies of scientific psi research, including controlled laboratory experimentation and "spontaneous case" or field investigations.

The curriculum emphasizes the historical, theoretical, and research literature in parapsychology. It also includes an examination of parapsychology's relationship to many other fields of science, such as physics, biology, psychology, and anthropology. Graduates of the program will be qualified to teach parapsychology courses at the college level, do independent psi research, and critically evaluate other research in the field. In addition to technical proficiency, students are challenged to acquire an interdisciplinary perspective to consider the broader personal, cultural and spiritual implications of parapsychology.

Situated in the San Francisco Bay Area, JFKU is located in an environment which is noted for a rich interest in parapsychological phenomena. The uniqueness of JFKU's parapsychology program has drawn the following members of the Parapsychology Association to teach and/or lecture here during the last few years: Drs. Steven Braude, Michael Grosso, Arthur Hastings, Stanley Krippner, Jeffrey Mishlove, Robert Morris, John Palmer, Gertrude Schmeidler, and Charles Tart. Others include: Carol Irwin, M.S., Patric Giesler, Robert Quider, M.S., D. Scott Rogo, William Roll, and Russell Targ.

The program seeks individuals who are excited by the opportunity to pioneer the development of a relatively "new" science which deeply explores the fundamental nature of reality and human relations.

For an application packet, and more detailed information contact: Mary Kay Wright-Malear, M.A., Director, Graduate Parapsychology Program, John F. Kennedy University, 12 Altarinda Road, Orinda, CA 94563, or call (415) 254-0105.

The "Gnosis" Institute

Giorgio di Simone

Professor di Simone of the University of Naples is a psychotherapist and parapsychologist. He has been President of the Italian Center of Parapsychology since 1963 and in 1980 was the recipient of the Parapsychology Prize of the Swiss Society of Parapsychology. He is author of Dialoghi con la Dimensione [Beyond Death] (Rome: Mediterranee, 1981).

The "Gnosis" Institute for Research on the Survival Hypothesis was founded in Naples, Italy, in July 1981 by myself with the aid of some other researchers. The aim of the Institute is to provide answers to the human need to know about survival of bodily death. It was organized to collect, analyze, and evaluate in a critical manner at the broadest interdisciplinary level possible (but with particular attention to the humanistic sciences, parapsychology and psychology) all those speculative ideas and research data, whether experimental or not, which may be viewed as providing clues to the survival question.

The specific areas in which the "Gnosis" Institute will concentrate its research are as follows: (1) Searching for relevant observations and theories in the fields of cultural anthropology, comparative history of religions, and philosophy; (2) collection and analysis of psi phenomena such as out-of-body experiences, mediumistic phenomena, deathbed experiences, and related altered states; (3) analysis and synthesis of data from other sciences such as psychology, psychiatry, medicine, biology, and quantum physics; and (4) experimental investigations of out-of-body experiences and altered states such as those induced by hypnosis, surgical anesthesia, and coma.

It is hoped that as a result of this research the Institute can develop a specific discipline devoted to the study of the basic hypothesis concerning the existence and survival of a "self-conscious autonomous nucleus" from which can be derived an ethical and rational theory of life. Human being as such would then represent an operative/experimental function, limited in time and space.

The "Gnosis" Institute, in line with the above statement, is open to any kind of qualified cooperation and contribution, both from individual researchers and associations or organizations. It hopes to form a nucleus of workers within the Italian culture identified with research on the survival question who take a position equidistant from irrationalism and magic, on the one hand, and religious or mechanistic dogmatism on the other.

The Institute hopes to exchange information with other Italian as well as foreign organizations which

share similar goals in order to facilitate their realization. At present the Institute cooperates with both the Italian Center of Parapsychology and the Humanistic Sociopsychology and Psychology Foundation (in particular with the section conducting research on hypnosis and altered states of consciousness).

Anyone with a serious interest in this research and with a minimum of experience which would enable him or her to make a research contribution may become a member of the "Gnosis" Institute. The decision as to whether an applicant is qualified for membership will be made by the Institute. The invitation to join is addressed especially to those who wish to become, individually, Ordinary Members of the Institute. We wish to extend this invitation (in addition to parapsychologists and researchers active in the field already) to research workers and professionals who have the opportunity in their own specialty fields to observe and report technical details relevant to survival research. A class of Corresponding Members is open to all those who, although not able—for whatever reason—to cooperate actively, nevertheless may wish to give moral and idealistic support to the Institute's aims. Finally, in the class of Supporting and Well-Deserving Members, are those who wish to aid the Institute in achieving its aims by making contributions of a monetary or other nature.

Dues of Ordinary Members are liras 30.000 (\$25) and for Corresponding Members liras 10.000 (\$8). Checks should be made payable to Giorgio di Simone. Persons desiring more detailed information and/or wishing to apply for membership may write to Secretariat, Institute "Gnosis," Via Belvedere, 87; 80127 Napoli, Italy.

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Reviews

THE WAY OF THE SHAMAN: A Guide to Power and Healing

by Michael Harner

(New York: Harper and Row, 1980. 167 pp. \$9.95. Hardcover.)

Reviewed by Richard Noll

Mr. Noll is a doctoral candidate in clinical psychology at the New School for Social Research and a psychotherapist in the group therapy program of the Department of Rehabilitation Medicine at Goldwater Memorial Hospital, Roosevelt Island, New York. He has a special interest in Jungian psychology and in the anthropological literature relating to shamanism and altered states of consciousness. His paper, "Shamanism and schizophrenia: A state-specific approach to the 'schizophrenia metaphor' of shamanic states," will be published in the American Ethnologist this year.

If Michael Harner's book, *The Way of the Shaman*, had been written a mere few centuries ago, both he and it would have been quickly put to the flames. No doubt there are those in the academic world of today who secretly harbor similar inclinations, but luckily these unfortunate victims of ossified minds are restrained by modern jurisprudence. Harner's book is controversial because its publication is an equally significant event in the scholarly fields of anthropology, psychology, and parapsychology, as well as in the not-so-scholarly netherlands of the Western occult tradition. Harner has written a book that is a creative contribution to our understanding of what it means to be a human being. New insights challenge old implicit assumptions and therefore always pose a threat to existing "authoritative" modes of thought. That is why, for some, a reading of this work will induce a gnawing uneasiness.

Michael Harner is a professor at the New School for Social Research and is an anthropologist noted for his fieldwork among the Jivaro Indians of South America and his materialist theories of cultural evolution. He is also a well-known authority on shamanism, unique in that he is the only known anthropologist who dared to undergo shamanic training in a primitive society and then practice what he had learned after returning home. For Michael Harner, scholar, is also a practicing shaman.

The Way of the Shaman is an attractively illustrated, step-by-step instruction manual in the techniques of shamanism learned by Harner from various shamans in North and South America. The book is first and foremost a practical guidebook and not a scholarly work, although the book is lac-

ed with fascinating material drawn from the ethnographic literature. It is written in a clear, non-technical style for individuals in our culture who wish to take up shamanic practice for personal power and healing. The paramount scholarly significance of this book is the fact that it is the first account of shamanism written from the "inside" by one who has mastered it, and one simple reading of the book makes even the most bizarre accounts of shamanism found in the ethnographic literature come alive and suddenly seem quite plausible. "This is essentially a phenomenological presentation," writes the author in the introduction (p. xvii), promising not to "explain away shamanic concepts and practice in the terms of psychoanalysis or any other Western system of causal theory." Thus, the reader is given instructions for inducing a visionary altered state of consciousness—the "shamanic state of consciousness"—through drumming and dancing, making trips to the "Lower-world" in order to find a guardian spirit and other spirits to master, and learning techniques for divination and curing disease by removing "harmful power intrusions."

Shamans have long been suspected of demonstrating psi abilities because of their legendary successes in divining the future, finding lost or stolen articles, "seeing" at a distance, and identifying and removing disease entities within their patients. What has not been emphasized in the past is how crucial a part the induction by the shaman of a visionary altered state of consciousness plays in the accomplishment of these paranormal feats. Harner succeeds in driving this point home. Divination, according to Harner, is performed by the shaman through contacting his guardian spirit or "power animal" and simply asking it questions—all of which, of course, takes place while the shaman is in the shamanic state of consciousness, or "SSC," which is usually referred to in the ethnographic literature as "magical flight" or a "trance-type" ASC. Journeying to other worlds or "remote viewing" in this one are also talents of the shaman in the SSC. Indeed, in many respects, shamanism seems to be the closest thing to what Tart has called a "state-specific science." It is here that Harner makes his most potentially significant contribution to parapsychological research. The author gives very explicit instructions for inducing the SSC and for following the shaman's "cognitive map" into other realms. Introducing these ancient techniques as a condition in parapsychology experiments might not only be interesting and worthwhile, but also improve their ecological validity by incorporating a practice that has been known on all inhabited con-

tinents for thousands of years. Perhaps the recent Ganzfeld, mental imagery enhancement training, and remote viewing studies simply haven't gone far enough. Harner has shown that anthropologists can learn from other cultures; perhaps parapsychologists can one day be courageous enough to do the same.

Also of interest to parapsychologists will be Harner's reports of his own "synchronistic" experiences and those of other shamans as reported by other anthropologists. However, as Harner admits (and as parapsychologists have often suspected), "this is the kind of information that even sympathetic anthropologists tend to omit from their ethnographic accounts" (p. 97).

The practical aspects of Harner's book will probably make it an important contribution to the Western occult tradition, while non-occultists may see this as its most combustible feature. In his essay on "The Occult and the Modern World," Mircea Eliade (1976, p. 56) posits that "shamanism is the most archaic and most widely distributed occult tradition," and *The Way of the Shaman* unites primitive and modern occult worlds in a most remarkable way. Perhaps one day Harner's book will indeed be regarded as one of the most important magical "books of experiments" or grimoires to appear in many centuries, for what Harner has to offer right from the start is something that many occult traditions reserve only for the highly initiated — the mastery of visionary altered states of consciousness. No incantations to memorize, no elaborate rituals requiring exotic materials, no long initiation process into an occult hierarchy: shamanic techniques are simple, direct, and powerful. Thus, both the scholar and the occultist can find something of value in *The Way of the Shaman*.

We often forget that at one point in history the concerns of the scholar and the occultist were not so far apart. In the year 1600 one contemporary observer wrote, "Nowadays among the common people..he is not adjudged any scholar at all, unless he can tell men's horoscopes, cast out devils, or hath some skill in soothsaying" (quoted in Thomas, 1971, p. 227). It is fortunate for us that Michael Harner has chosen to become a scholar in this older, broader sense. We can all learn something from him and from his book.

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THE CASE FOR LIFE AFTER DEATH: Parapsychologists Look at the Evidence

by Elizabeth McAdams and Raymond Bayless

(Chicago: Nelson-Hall, 1981. 157 pp. \$14.95. Hardcover.)

Reviewed by Frederick C. Dommeyer

Dr. Dommeyer is Emeritus Professor of Philosophy at San Jose State College where he served as department head. He has written several articles on precognition, survival, and the history of parapsychology in the Journal of the American Society for Psychical Research.

The authors of this volume are members of the Southern California Society for Psychical Research. Dr. McAdams is also a lecturer and researcher in parapsychology and a professor at Pepperdine University's Graduate School of Education. Mr. Bayless has been an investigator of paranormal phenomena for over three decades and is the author of many articles and books on psychical research.

The present book is well written and constitutes an interesting, though brief, survey of the several categories of data that are often cited as "evidences" for the survival of "consciousness" after bodily death. Included in the authors' consideration of "evidences" are short chapters on near-death experiences; out-of-body experiences; parapsychical experiences of the dying, e.g., their viewing of ghostly forms of deceased loved ones; disembodied voices; messages from the dead through mental mediums; poltergeist phenomena; voices and raps (parapsychical) on a tape recorder; psychic photography; and mysterious telephone calls from the dead. A final chapter is entitled "Weighing the Evidence of Survival after Death." The volume ends with a section on Notes, a Selected Bibliography, and an Index.

The main objective of the authors is to describe what they take to be the "evidences" for discarnate survival and to induce belief on the part of the reader that this form of survival is justifiable. The spiritist survival theory that Dr. McAdams and Mr. Bayless defend is, however, only one of several theories that can be provided as an explanation for the data they cite.

There are many eminent parapsychologists who are very familiar with the data provided in the McAdam/Bayless book who do not accept a spiritist survival interpretation. On the contrary, they opt for an ESP/PK explanation of them. The late Professor Gardner Murphy, for decades one of America's outstanding psychologists and parapsychologists, is one such person who found the ESP/PK (or superpsi) hypothesis more acceptable than the view proposed by McAdams and Bayless.

Further, there is only the briefest reference made to the survival research of Professor Ian Stevenson (p. 103), who is well known for his defense of be-

lief in reincarnation. The authors quickly pass over Stevenson's data and his conclusions by pointing out that there are theories other than reincarnation that purport to explain the "memories" of children, which constitute a large part of the data upon which Stevenson depends for belief in reincarnation. Their preference for a discarnate survival theory, however, carries no more weight, and for identical reasons, than they give to Stevenson's reincarnation view, which is very little.

The authors summarily reject the super-psi explanation of their data because of the extreme demands it makes upon ESP and PK. They fail to mention, however, the equally great or greater complexities that their own theory involves, e.g., that consciousness (mind) can exist independently of its body; that it can manifest itself in material bodies; that it can manifest itself in apparitional (non-material but visible) forms; that it can communicate telepathically with and through mediums; that it can psychokinetically cause objects to fly about, make noises, create psychic lights, etc.; that it can produce voices and raps which are often a basis for intelligible communications; and that it can place voices on tape recorders and telephone lines and pictures on photographic film. Such "powers" on the part of a disembodied consciousness call for very wondrous extrasensory and psychokinetic capacities. Are these capacities any less wondrous than those required in a super-psi theory? Indeed, they are more wondrous because the super-psi explanation involves only living humans whereas the discarnate survival theory requires an additional entity, namely, a disembodied consciousness. Regard for Ockham's razor would require preference for the super-psi theory, as difficult as that is to accept. In any case, the authors' acceptance of their survival theory to the exclusion of all others is altogether too casual and weakens their otherwise interesting exposition.

In the data the authors cite for their survival theory they draw from anecdotal material that derives from several centuries. They seem unusually concerned about the dependability of their stories, but the difficulty is not that of doubting these reports from the past. Few parapsychologists, if any, would deny that psychics have had the sorts of experiences they have reported and that others have reported for them, e.g., that there are those who have had the experience of leaving their bodies. The real question is not what the phenomenal experience was, but how it is to be understood. Did a mind or consciousness leave the psychic's body in an out-of-body experience and bring back paranormal information or is the OBE to be explained as a form of clairvoyance? Was the mental medium in contact with a spirit control or is the paranormal information obtained by the medium to be explained by some form of ESP? These are the sorts of questions that the authors consider in a most cava-

lier manner, or not at all.

With these criticisms asserted, let it be said that the book contains much interesting anecdotal material from several centuries and is likely to attract readers who want to know something about the sorts of data that one finds in the literature of psychical research which *prima facie* have a bearing upon the survival of disembodied consciousness after bodily death.

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PORTRAIT OF A PSYCHIC HEALER

by Dean Kraft

(New York: Putnam's, 1981. 187 pp. \$11.95. Hardcover.)

Reviewed by Don H. Gross

Dr. Gross is an Episcopal priest now working full-time as a counselor in the areas of religion, emotional health and family life. He was the director of the Pittsburgh Pastoral Institute from its founding in 1964 until 1975. He has written The Case for Spiritual Healing (New York: Thomas Nelson, 1958).

Dean Kraft tells the story of his psychic abilities, which he discovered in 1972 when he was 22. He was able, he tells us, to move objects without touching them, to perceive events accurately although they were sometimes hundreds of miles away, and to heal illnesses through empathic concentration coupled with the laying on of hands.

He says he can repeat experiments at will, and that by will alone and from across the room he could move a pen along the floor or lift a piece of candy out of a bowl. From the viewpoint of parapsychology the book's most impressive claim would seem to be that by a concentrated effort he destroyed HeLa cancer cells which he held in sealed flasks in his hands—and did so in two scientifically controlled experiments. The first of these occurred in 1975 at the Lawrence Livermore Laboratories—but that authorities at the laboratory were embarrassed by previous association with Uri Geller, so that they attempted to suppress all information about this parapsychological experiment. Dean Kraft's account of his replication of the HeLa cell experiment in 1977 at Science Unlimited Foundation in San Antonio is accompanied by a verifying Appendix by John Kmetz, Ph.D., including a summary of the data.

If the author's claims hold up in the face of further scrutiny, it would seem that his accomplishments would meet one of the criteria skeptics about psi phenomena have classified as essential

but previously non-existent: the replicable laboratory experiment. This would be a major contribution.

Dean Kraft is intent on not being called a religious healer. This is so despite his inclusion of a rather rudimentary prayer in the most dramatic account of healing in the book—that of a patient in a coma due to cancer in the brain, whose x-rays showed no cancerous lesions there the next day. He writes, "I don't do it often, but sometimes when I'm healing I ask for help, and I did it that night. I sort of reached up into the Source or the Soul—whatever there is up there—and said, 'Man, I need all the help I can get.'" He is clearly theologically unsophisticated, much more at home in a secular atmosphere!

Kraft's interest in scientific verification of his powers and his idea that they might lead to some technological application are quite far from a religious stance. One has the feeling that he holds that those who make the error of describing him as a religious healer are hindering the scientific understanding of the parapsychological elements in his activities.

At the same time he shows a number of features that are common among religious healers, such as deep concentration and loving empathy. His secular approach may indicate that many religious healers also are bringing their natural abilities into a sacred context—one that may focus and intensify their abilities to be channels of healing, but one that does not in any way exclude their own human personality and talents—including their psychological and parapsychological talents. The author implies a challenge to the easy assumption made by many spiritual healers that their effectiveness is purely and simply due to supernatural gifts miraculously poured into them as though they had no psyche of their own.

One important question is never discussed: if such unusual energies can be used at will for good, may they not likewise be effectively used for evil? And how do we decide between good and evil purposes and work toward that which is a blessing and not a curse? The author seems to take it for granted that there are rather easy answers to these riddles. But are there?

Dean Kraft gives us much to ponder. He challenges many popular but unexamined ideas about man and his world. His book deserves to be read and his abilities deserve to be investigated with care.

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THE METAPHORS OF CONSCIOUSNESS

edited by Ronald S. Valle and Rolf von Eckartsberg
(New York: Plenum Press, 1981. 521 pp. \$25.00. Hardcover.)

Reviewed by Michael Maliszewski

Dr. Maliszewski is a research psychologist affiliated with the University of Chicago and a clinician in private practice. His research interests include meditation, altered states of consciousness, and human sexuality. He is a former editor of the journal Psychoenergetic Systems.

Various writings have appeared over the past two decades in the area of altered states of consciousness, to which may be added this anthology edited by transpersonal psychologists Valle and von Eckartsberg. In contrast to previous writings, however, the thrust of this book is to emphasize the use of metaphor in attempting to understand, represent, and articulate the complex nature of human consciousness. An implicit theme is that metaphors form the very ground of human consciousness and that our experience of reality is inherently metaphorical.

The approach of this book is essentially cross-disciplinary and systems-oriented. There are a total of 25 chapters devoted to a theoretical exploration of human consciousness from each author's specialized area of study, which is integrated with findings from other areas of research. Topics covered include discussions of metaphor and experience; cartographies of consciousness; behaviorism and consciousness; existential/phenomenological approaches; the "new" physics, transpersonal psychology and depth psychology; Eastern and Western religious traditions; and literary modes of expression. Outside of these areas already familiar to students of consciousness, there are chapters devoted to the more unusual areas of mathematical paradigms; chemistry and human awareness; consciousness in science fiction; and computer metaphors for consciousness.

All in all, this set of essays covers a wide range of approaches to inquiries, models, and theories concerned with the nature of human consciousness. Individuals familiar with consciousness literature may find some of the theoretical approaches redundant but are urged to turn their attention to the newer perspectives provided. The editors have presented a balanced and comprehensive view of human consciousness from a number of fields which make for interesting reading.

Readers of this journal will likely find the chapters concerned with religious traditions and meditative practices to be of central interest, particularly the less often represented Western religions. Treatment of psi phenomena is largely limited to a single chapter by Charles Tart who presents his answer to the mind-body problem, a variant of du-

alism called Emergent Interactionism, which he feels is required to account for the existence of psi. He discusses the out-of-body experience as an example of a firsthand personal experience of having a soul.

If one were to mention disciplines underrepresented in this book they would be anthropology and the history of religions. In the latter case, new information on meditation and religion derived from classical texts would certainly advance our knowledge of consciousness, but this is a methodological problem which limits the field of transpersonal psychology as a whole and is not peculiar to this book. *Metaphors of Consciousness* is recommended to all readers, whatever their level of familiarity with consciousness studies: it will not only be informative but will provoke one to think in new perspectives about oneself and one's functioning in the world.

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PRINCIPLES OF SPIRITUAL HYPNOSIS

by Peter D. Francuch

(Santa Barbara, CA: Spiritual Advisory Press, 1981. 228 pp. \$20.00. Hardcover.)

Reviewed by James A. Hall

Dr. Hall is Clinical Associate Professor of Psychiatry, University of Texas Health Science Center, Dallas. He has been interested in parapsychology since his student days. He has served as an editor of "Parapsychological Abstracts" and has written several book reviews in parapsychological journals and several papers in psychiatric periodicals on the clinical uses of hypnosis. He is author of The Clinical Use of Dreams (Grune & Stratton, 1978).

This is a very mixed book, full of initial promise but failing to convey the depth that its title indicates. The author is a clinical psychologist from Czechoslovakia, who escaped to the United States after the Soviet invasion of 1968. His experience in a Soviet camp for political prisoners in the 1950s contributed to his interest in spiritual matters, much as similar experience of imprisonment affected Frankel and his development of logotherapy.

Francuch relies heavily on Emanuel Swedenborg, relating the concepts of the Swedish scientist, theologian, and mystic to those of C.G. Jung, Freud, Szondi, Assagioli, and to some of the humanistic psychologists, particularly Maslow and Rogers. In his reviews of current hypnosis literature, Francuch chooses appropriate sources and summarizes them clearly. He is correct in his conclusion that most hypnosis literature does not deal with the areas that he calls "spiritual hypnosis."

When discussing what he defines as spiritual

hypnosis, however, the author mainly asserts various positions, sometimes with clinical case examples, but does not clearly compare the concepts he uses to more traditional categories. For example, he defines the *superconsciousness* as a level of the mind in which "Past, future, and present are merged in simultaneous duration, occurrences, states, everlasting presence, and experience." The divisions of the mind that he suggests parallel to some degree more familiar terminologies (he equates the "familial unconscious" with the Id), but these similarities are again asserted without a convincing discussion. When discussing Jungian concepts, Francuch seems to have a basic and clear understanding, but does not draw out the implications of some of his statements so that they can be more carefully evaluated.

Although he uses a Christian vocabulary, he clearly states that "any equivalent terminology can be substituted for it, from any religion, spiritual philosophy, psychology, or mysticism." This may seem to some to be over-reaching, particularly since no comparisons of differences are discussed.

The relevance of *Spiritual Hypnosis* for parapsychology lies in its assertion that parts of the human mind are free of usual constraints of time and space, and are capable of such paranormal feats as precognition. He also includes a useful emphasis on the state of hypnotic trance called *plenary*, which is considered to be deeper than somnambulism and seems to require induction times that are longer (up to several hours) than those used today in most clinical situations. Much of the paranormal phenomena reported in the older literature of hypnosis may have been associated with such deeper states.

A major theme of the book is that the "Inner Mind" can be trusted to know the cause and cure of a patient's problem, and is able and willing to communicate this to the therapist. This attitude is clearly not in keeping with the classic Freudian view, nor does it reflect current Jungian thinking. There is some indication that the author is aware of this problem, as when he states that the shadow (defined as "the negative aspects of the client's personality") may try to take over the process from more reliable parts of the mind (as the "male advisor," the "female advisor," or "the highest advisor").

While of some interest to parapsychologists for its conceptual framework, this book is primarily a plea to consider the deeper parts of the mind as reliable and integrated, and also possessed of some paranormal powers of perception. The author gives clear descriptions of some of his own hypnotic techniques so that it is possible for a clinician to form an opinion as to their utility in his or her own practice.

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