

What Is the Focus of This Newsletter?

By Mark A. Schroll, Ph.D., Editor, *The Rhine On-Line*

*There's something strange in your neighborhood,
Who you gonna call? Ghostbusters!*

Pop-culture audiences will remember Ivan Reitman's 1984 film *Ghostbusters* (starring Dan Aykroyd and others) about a group of parapsychologist's that people in New York City could call when confronted with the unexplainable.

Ghostbusters' is based on Aykroyd's own fascination with the paranormal, which begs the question does he have a personal story that he wants to tell? Meanwhile, "who do we call" when confronted with the unexplainable? This is why we have decided to publish *The Rhine On-Line: Institute for Consciousness Studies Newsletter*, so that when the average person encounters the unexplainable they have a reliable place to go to seek answers.

Parapsychology, which is now generally referred to as "psi research," refers to the unexplainable as "anomalous experiences." Anomalous experiences are uncommon or irregular psychological phenomena that deviate so profoundly from the worldview of EuroAmerican science our first response is to believe they are hoaxes and/or symptoms of mental illness. Consequently our attempts to discuss anomalous phenomena (i.e., out-of-body experiences, near death experiences, psi-related experiences, and so on) with intellectually conservative friends and colleagues are conversations we usually come to regret. This is because such conversations seldom progress beyond discussing questions regarding the scientific legitimacy associated with studying this kind of phenomena.

Here again pop-culture demonstrates that it is often way ahead of science in raising questions about anomalous experiences. This is because many of us interested in weird science programs like *The X-Files*, *The Twilight Zone*, *The Outer Limits*, *Medium*, *Ghost Whispers*, *The Dead Zone*, *Supernatural*, etc., are already keenly familiar with anomalous experiences. This raises several important questions. What is it about these programs that make them so popular? Do these programs entertain us because the stories are so fantastic that they could not possibly be real? Do some of us secretly wish that we could have similar experiences? Or is it that some of us have experienced similar kinds of phenomena and are seeking ways to understand them?

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Addressing these concerns, Etzel Cardena, Steven Jay Lynn, and Stanley Krippner have published their comprehensive edited volume *Varieties of Anomalous Experience: Examining the Scientific Evidence* (2000). On the one hand, this volume helps to transform the status of these phenomena from that of mere “social facts” and the folklore of primitive “belief systems” to that of cognitive constructs capable of being operationalized within the language and constructs of Western psychology. This raises the status of these phenomena to the level of “empirical facts” which can be analyzed using the paradigms of Western science. Such valiant efforts make anomalous consciousness experience(s) accessible and relevant to mainstream social science and are an important first step.

One can only hope that our conservative friends and colleagues will accept this paradigmatic olive branch and take the time to read this carefully edited volume. Indeed if this volume is successful in reaching its goal, it will produce some noticeable cracks in the cosmic egg of EuroAmerican science. *Varieties of Anomalous Experience* provides mainstream psychologists and psychiatrists with a means to frame anomalous experiences into classifications that resemble psychopathologies already identified and categorized in the every growing *Diagnostic and Statistical Manual of Mental Disorders, 4th ed. (DSM-IV)*. On the other hand, this paradigmatic olive branch necessitates a significant compromise. Translating anomalous phenomena into the cognitive constructs of mainstream psychology requires us to adopt a symptom oriented medical model emphasizing abnormal behavior, deviance, and social control.

The contributors to *Varieties of Anomalous Experience* recognize the compromise that this book makes in its attempt to reach out to mainstream psychology. Fully realizing that all of the unanswered questions this volume cultivates represent a subtle and non-confrontational way of raising the need for a paradigm shift in Western science. One can only hope the paradigmatic bridges that *Varieties of Anomalous Experience* hopes to establish with mainstream science will serve to make future conversations with conservative colleagues less painful and more productive. It will assist scientists to move away from a worldview that has kept the field of psychology in a polemical dither for over a century—a worldview that sees any state of consciousness which is not within the normal range of consciousness as abnormal. *Varieties of Anomalous Experience* points us toward that elusive utopia of wholeness, whose secrets remain shrouded in mysteries we have yet to unveil through our continuing exploration of humankind’s personal, ontological, and cosmological states and stations of growth, and personality development.

All of which brings us back to the focus of this *Newsletter*, we likewise hope it will be read by psychologists and a broad spectrum of professionals. Nevertheless, there are already many reliable sources like the *Journal of Parapsychology* and other journals that are specifically written for professionals, whereas we want this *Newsletter* to be something more. We know that there is already a paradigm shift going on in pop-culture and that people everywhere are encountering phenomenon that they cannot understand. So when there is something strange in your life or your neighborhood, here is a place where you can come for answers. Things will still be going bump in the night, but we will do our best to try and make them seem less scary by offering our help toward making the unexplainable explainable.

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A New Idea About ESP: What the Research Shows

By Jim Carpenter, Ph.D.

Researchers at the Rhine Center are exploring a bold new idea of what psi is and how it works, and getting fascinating results with remarkable implications.

In the older paradigm, psi events were thought of as occasional inscrutable experiences, surprising bursts of knowing of something at a distance or guessing of a tragedy before it occurred. The debate was over whether or not such experiences were real knowledge or mere coincidence, and research was devoted to trying to settle that question. This research was successful enough that most impartial observers came to agree that ESP (including precognition and clairvoyance) could sometimes occur for real – or at least (if ESP could still not quite be digested) that coincidence was not a reasonable counter-explanation.

Flash to the present. At the Rhine Center we are now exploring a very different way of thinking about psi. We are assuming that ESP is *not* occasional, *not* inscrutable, and *not even knowledge* as we ordinarily think of it. What is it, then? It is a marvelously complex, almost completely unconscious, and continuously ongoing part of our psychological functioning.



Jim Carpenter, Ph.D.

This development is in tune with recent trends in general cognitive psychology where researchers have turned again to the idea of unconscious mental processes, but have found there fascinating phenomena not dreamed of by Sigmund Freud. Like Freud, they have discovered that our conscious minds are only a small part of our psychological functioning. Our minds also work unconsciously and by these unconscious processes we determine much of what we do in everyday life, often literally not knowing completely why we are really doing it. Even conscious experience itself has a continuous, rapid pre-conscious history, with many unconscious considerations coming into play to help determine what it is we will ultimately experience when we look out the window to follow a sound to see that a bird is singing, or when we decide just what to eat this morning for breakfast. Many things have been found to participate in this unconscious way: things we have learned but

forgotten, considerations that are called up by a particular context, long-term values that are not consciously in mind at the moment, even subliminal events to which we were exposed without ever being conscious at all – all of these things and others as well have been found to help shape our behavior and our experience.

Where does psi fit in? We have been finding that it *fits right in*. Our research has been following the presumption that a psi-level of contact with the world is going on for us all the time unconsciously, and that this contact is part of what we call upon in shaping our behaviors and experience, right along with those other considerations just mentioned.

Take some fascinating studies by our Director of Research, John Palmer. One of these unconscious processes that psychologists have been studying is called implicit learning. If someone is exposed to a series of numbers and asked to anticipate what number might come up next, the subject in the experiment assumes that there is some sort of order in the sequence and tries to understand it and use that to respond correctly. (We do this everyday, in fact, in trying to understand any new situation, when we look for patterns to the things happening in order to get our bearings and respond effectively). If there is a pattern

to the sequence (for example the researcher may have set things up such that every other number is two digits larger than the one that came two places before it), many participants will come to express an understanding of this by anticipating correctly well above the rate expected by chance. A really interesting thing about this is that many will show this understanding well before they are conscious of knowing the pattern and being able to articulate what it is! This is why the phenomenon is called *implicit learning*. Palmer added an interesting twist to this. He presented people with two lists of numbers, one after the other. The first was truly random, with no internal pattern, even though participants might have assumed that some pattern existed. The second list did have a pattern. Palmer made the assumption that only a parapsychologist would make. He assumed that participants had unconscious access not only to the numbers they were seeing, but also to the numbers they would be seeing in a few moments. In other words, they could unconsciously reference the numbers-to-come precognitively. In fact they showed this. Their responses to the unpatterned list were such that they seemed to be hoping implicitly that the pattern to which they would soon be exposed would apply to the random numbers they were seeing right then. They were implicitly learning something which was to happen shortly in the future! He has repeated this finding in other studies so we can be fairly certain that it is genuine. Consider the implications of this. As I just said, whenever we encounter a strange situation we begin to try to understand it. Our unconscious mental processes can often sense patterns implicitly before we are aware of what the patterns are. This is one of the wonderful things about our minds. This is marvelous enough, but now here is evidence that we readily access future events as well as current ones in our everyday quest for understanding.

Jim Carpenter, one of our research associates, is also studying this unconscious participation of psi processes in everyday psychological functioning. In his first study in this vein, he posed an analogy between extrasensory information and subliminal information. It is known that subliminal exposure to something can influence a person's mood and behavior. Flashing a distressing picture far too quickly to be consciously perceived will result in a tendency toward a less pleasant, more anxious mood in people, even though they universally mis-attribute their changes in mood to something else. Similarly, subliminal exposure of an aggressive stimulus will lead to a tendency for an increase in the aggressiveness of the person's behavior, although again the person is in the dark about the real reason why this might be happening. Carpenter used an extrasensory target in place of a subliminal exposure. He asked small groups of colleagues to engage in a series of unstructured discussions, rather like those of a support group. During each session an ESP target, a picture taken from a popular magazine, was being selected randomly by a computer. They all knew that a target was being selected, but they had no idea what it was, and they pretty much forgot about it as the sessions developed in a lively fashion. After the session ended, all members were shown the target along with three decoy pictures (non-targets) and asked to rate them as to which ones they thought were most expressed in the meeting that had just transpired. These groups met for 312 such sessions over a period of several years. They were able to identify the correct picture far more frequently than they should have if chance alone had been at work. Their unconscious minds accessed the distant, unknown ESP target in exactly the same way they would access subliminal information, and expressed it inadvertently in the kinds of things they thought of to talk about and in the kind of emotional atmosphere that developed during the meeting.

More recently Carpenter has been constructing a theoretical model about psi functioning that he calls *First Sight*. Psi experiences in some traditions have been called *second sight*, implying that they are magical events that occasionally bypass normal perception and are secondary to it. Carpenter wanted to emphasize the new idea that psi contributes to the formation of all conscious experience all of the time, and offers information before it could possibly be obtained by normal sensory channels, i.e. it comes first. This is a somewhat elaborate model intended to encompass much of what parapsychologists have learned so far and offer a useful roadmap for research by which we will be able to learn more. If you are interested in learning more about this theoretical point of view, see the papers that are available on the

Rhine Research Center website, and watch for more that are in press and under preparation.

Carpenter's most recent research shows how these theoretical ideas are now guiding some of our studies. Along with his colleagues Christine Simmonds-Moore and Steve Moore of the Liverpool-Hope University in England, he took a phenomenon that is very familiar to psychologists these days, the Mere Exposure Effect (MEE). In a nutshell, this means that we tend to prefer things to which we have been exposed in the past relative to things that are entirely new to us. Surely this tendency was advantageous to our species in an evolutionary sense. This tendency functions mostly unconsciously; in fact, it works most strongly if we are not currently conscious of those past exposures. Instead of a subliminal exposure, as is most often used, Carpenter used an ESP target in its place to see if the experience of preference could be influenced in that way. He asked people to express how much they liked a series of pictures, some of which had been chosen randomly to be ESP targets, and some of which had not. He also assessed several psychological traits that have been found in the past to influence subliminal effects and extrasensory effects. These include whether or not one believes that such influence is possible, one's attitude of openness (especially in regard to the inner life of feelings and fantasies), one's tolerance for ambiguity vs. need for structure, one's tolerance for closeness in relationships, one's level of anxiety and one's investment or not in creative pursuits.

How much did persons show an unconscious influence of the ESP "exposure" in their experiences of preference? As he hypothesized, Carpenter found that this depended upon all the things just listed. People who believed that ESP influence was possible, who were open to the inner life, who were comfortable in unstructured situations, who liked very close relationships, who weren't very anxious and who tended toward artistic jobs all showed a positive influence of the ESP material. People with the opposite characteristics all showed a tendency to unconsciously *suppress* the ESP material, and they disliked those pictures *more than they should have if chance alone were at work*. Apparently the unconscious mind is always at work selecting some things to include in our conscious experience and selecting other things to exclude. Things like ESP targets, to which we are never exposed in any sensory way at all, are among those things we unconsciously sort out in this way. This sorting is guided by our attitudes and beliefs and interests, just as our conscious decisions are. Is not the mind marvelous?

One upshot of this research appears to be an idea of just what we are as human beings and how we participate in the world that is very different from the one we are all taught and that we take for granted. It appears that we are constantly aswim in a vastly extended reality, and make reference to it all of the time in our unconscious appraisals and reactions. On this unconscious level we are privy to the future and to the otherwise hidden, and use that access constantly as part of the unconscious contextual mix by which we choose our behaviors and form our experiences. Apparently psi is not rare, anomalous, paranormal or exotic. It is as close and continuous as the air we breathe. Is there any practical implication to this different understanding? Surely there are many. For one thing, simply knowing of this extended unconscious participation and being open-minded toward it and interested in it seem to help us to make more positive use of it. This is the implication of the correlations just mentioned with belief and openness and tolerance for lack of structure, etc. As we learn more, more implications will become clearer. We are currently conducting further studies and planning others that will help us learn more.

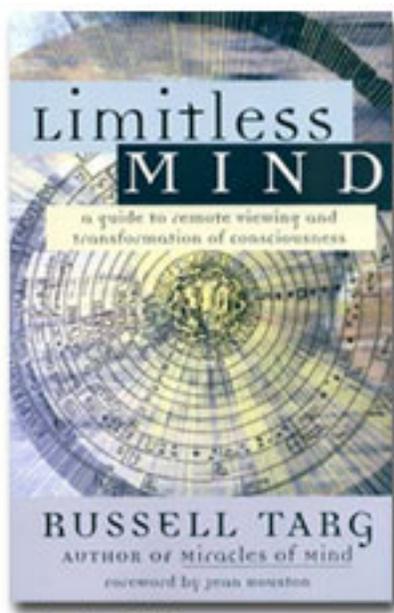
A Review and Commentary on Three Books on Psi

By Mark A. Schroll, Ph.D., Editor, *The Rhine On-Line*

Targ, Russell. (2004). *Limitless Mind: A Guide to Remote Viewing and Transformation of Consciousness*. Foreword by Jean Huston. Novato, CA: New World Library. xxix + 209 pp. ISBN: 1-57731-413-1. Paperback \$14.95.

Russell Targ's excellent (2004) book *Limitless Mind* (that I reviewed for the *Journal of Transpersonal Psychology*) continues to be in my thoughts. However, I do not want to detract attention from that piece by simply repeating its comments here. Still we owe it to ourselves to read Targ's book, well written with nice crisp prose, informative, personal and yet it offers so much in terms of scientific, medical and transpersonal wisdom that there was not room enough to praise it all in my *JTP* review. Such as Targ's fascinating summary of three eras of healing, which he credits to Larry Dossey, former executive editor of the journal *Alternative Therapies in Health and Medicine*. Era I medicine continues to be the most widely accepted view where the body is regarded as a mechanism functioning according to deterministic principles. The achievements of Era I healing are indeed so significant that its approaches are continued to be lauded above all others says:

Dossey, despite the fact that 'all the major diseases of our day — heart disease, hypertension, cancer, and more — have now been shown to be influenced, at least to some degree, by the mind' (Targ: 142, 2004).



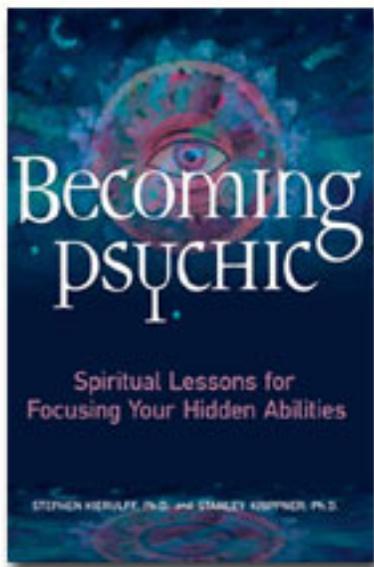
Limitless Mind
by Russel Targ

Within the last 25 years EuroAmerican medicine has sought to expand its paradigm to include psychosomatic effects of consciousness on the body that Dossey calls Era II medicine. Nevertheless mind and body continue to be viewed dualistically and "the mind is still considered to be localized in one's body" (Targ: 143, 2004). Echoing this thought, "It is our metaphysical assumptions founded upon dualism supported by monistic materialism that tells us memory is stored inside the brain and not outside the brain, and nothing more" (Schroll: 250, 1987). This brings us to Era III medicine, the real cutting edge of healing, whose paradigm is specifically relevant to psi research. Era III medicine embraces the full meaning that we live in non-local reality by postulating "our nonlocal mind may affect healing both within and between people" (Targ: 143, 2004). Evidence of nonlocal healing is documented by ethnographic inquiries of indigenous practitioners (Krippner & Villoldo, 1986; Villoldo & Krippner, 1987) whose contemporary application as Era III healing was recently summarized by David Feinstein and Donna Eden (2008).

Kierulff, Stephen and Krippner, Stanley (2004). *Becoming Psychic: Spiritual Lessons for Focusing Your Hidden Abilities*. Franklin Lakes, NJ: New Page Books. 256 pp. ISBN: 1-56414-755-X. Paperback \$14.99.

In many ways I find Targ's *Limitless Mind* a better book than Stephan Kierulff and Stanley Krippner's (2004) book *Becoming Psychic* because Kierulff and Krippner's book is uneven in its prose. Kierulff writes in this popular style, whereas Krippner offers keen and well-crafted scientific insights. To my surprise, however, I found myself to be wrong in this assessment, whereas (according to comments I have

heard) people that are totally unfamiliar with psi research enjoy Kierulff's writing and find Krippner's difficult to read. This understanding of *Becoming Psychic* came to my attention when Krippner visited me and gave lectures in Lincoln and Omaha in late 2004.



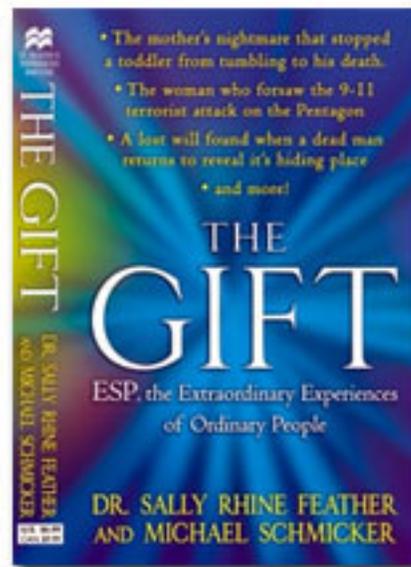
Becoming Psychic
by Stephan Kierulff and Stanley Krippner

Afterwards audience members said to me: "I am so glad I got to meet Stanley first, and hear him before reading his work—he does not write like he speaks." Krippner will tell you this himself, and here is exactly the problem that psi research and transpersonal psychology have to this day. There are a small number of specialists, a majority of uninformed skeptics, and a curious public that is so desperately wanting to know about these mysteries but does not have a clue as to where to begin.

This is why we are publishing *The Rhine On-Line: Institute for Consciousness Studies Newsletter*, to provide a bridge between the uninformed and curious with people that have devoted a lifetime of inquiry to understanding psi (Krippner, 1975; Schroll, 2008). *Becoming Psychic* is thus an excellent book for skeptics and the curious, providing both personal accounts and scientific assessment of telepathy, clairvoyance, psychokinesis, nonlocal/anomalous healing, precognition, synchronicity and spiritual lessons associated with psi experience.

Feather, Sally Rhine and Schmicker, Michael (2005). *The Gift: ESP, the Extraordinary Experiences of Ordinary People*. xi-xvii + 280 pp. ISBN: 0-312-99776-0.

Enter Sally Rhine Feather's and Michael Schmicker's (2005) book *The Gift*, which is a collection of personal accounts and just enough analysis and reference to science that it allows people to deepen their search. Sally modeled this book after her mother Louisa Rhine's practice of collecting letters that described interesting, sometimes bewildering and occasionally unsettling ESP experiences. Sally is continuing this practice with her "Psi Chronicles" column.



The Gift
by Dr. Sally Rhine Feather
and Michael Schmicker

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PSI Chronicles

by Sally Rhine Feather, Ph.D., Acting Director Rhine Research Institute

In this column we continue to share illustrative cases from the Rhine Center's large collection of psi experiences sent by the general public over the years. This recent letter from Teresa (not her real name) was selected because I thought her way of managing her psi ability might be helpful to others. It also reflects a very broad range of the ways in which psi seems to manifest in the everyday life of ordinary people.



Sally Rhine Feather, Ph.D.

Dear Sally,

I have spent my entire life with this *ability* that is such an integral part of me that I don't know how to function without it. When I was young, I taught myself to block out those bits of information that I didn't want to hear or see, but for the past twenty years I've learned how to focus or tune it to seek out specific information.

For me some people are easier to "read" than others. For instance, my husband and I have very strong connections, as I did with my mother-in-law and my mother... With my husband it's more a finishing of a thought or his thinking of a song and I'll start humming the tune. With my mother it was more direct. As a kid, I always joked with her that she didn't have to phone a friend I was visiting, all she had to do was think about phoning, and I knew it was time to go home.

Some of the more specific spontaneous incidents of this *ability* include:

Summer 1967: This summer when I was thirteen my father, family friends, and middle brother were in the backyard talking and watching the barbecue. My mother and I were in the kitchen.. The phone rang but before my mother could answer it, I said, "John's been in an accident. He's okay, but the car is totaled. The police want you to come down and pick him up." My mom gave me a surprised look that quickly changed to one of acceptance. She nodded at me; then picked up the receiver. When she hung up, she said the officer said almost the same thing as I had just said. My oldest brother, John, had been driving my mother's car when he got distracted by a girl and ran the car into a light pole. He was fine; not a scratch, but the car was totaled.

August 1968: I had a dream that my favorite uncle Bud, who worked as a chef for an airline, was walking across the tarmac at the airport and almost to a big jet when it exploded and I woke up. Two nights later, I had the dream again, only this time when I woke up my uncle was standing at the foot of my bed. I couldn't hear what he saying, but I understood when he waved. After breakfast my mom got a call and told me and my brothers that my uncle had died of a massive coronary on his way to work that morning at around 4a.m.

Summer 1970: My parents went canoeing up north near the Canadian border. They had been gone about week, and suddenly my ankle swelled and I began limping. I didn't know what was wrong, but it wasn't so bad that I couldn't get around, so I ignored it. A few days later my parents drove up the driveway. about four days early. It seems my mom had slipped and broken her right ankle—the same ankle that had been plaguing me. Within an hour of their coming home, my ankle was back to normal.

Halloween 1993: My mother-in-law was in the hospital with a heart ailment. We had gone to see her, but left reluctantly after her daughter told us everything was going to be fine.. We had been invited to some

friends for Halloween and although we didn't really feel festive, the evening had been planned for months so we went there...

This family had a large Akita dog who had never made a noise in the two years they'd had him, but at 10pm the dog began howling out in the foyer. I got up from the table where we were sitting and there in the foyer "saw" my mother-in-law. She smiled and then was gone. I burst into tears, and the dog stopped howling. When my husband and friends came out to investigate, I told them I had just seen my mother-in-law and I knew she was dead. I made my husband call his sister, who told him that their mother had just passed away.

Teresa notes that in addition to years of these spontaneous experiences she has studied, practiced, and learned more, enough so that she feels she has a fairly good understanding of her ability and how to control it. As part of this process she has begun writing down these experiences, and she hopes this report will help in our study.

Recent Events at the Rhine

by Jennifer Moore, Editor, *The Rhine On-Line*

The Rhine center has been hopping this fall with its series of speakers. On September 12, Edd Edwards came up from Georgia to talk about his experience with energetic healing.



Jennifer Moore

Edwards is a charismatic and forceful man. During his talk, he explained that he grew up in a small town in Georgia, and his Grandmother was a well-known hands-on healer in the Christian tradition. She taught him to feel the energy all around him, and throughout his childhood he just played with that energy, learning how to control it and use it.

He further explained that when he became older, he realized that he could do things with that energy that not everybody could do. He seemed to be able to predict lightning strikes, for example, and he seemed to be a target of the strikes (he has been struck by lightning three times in his life). He discovered that he was to be able to affect living things (humans and animals) in a positive, healing way with this energy.

In 1994 he saw a man on a network TV show, Dr. William Levensgood, who had equipment he was quantifying energy with and who had become somewhat famous for his work on crop circle research. Edwards called Levensgood and asked him if they could work together so that he could better understand his gift of energy healing. Levensgood said to come to Michigan and they'd check it out.

So, Edwards went up to Michigan and began working with Levensgood's machine called a "charge density pulse recorder." He knocked it off the scale! Levensgood changed the sensitivity so that it could handle the amount of energy Edwards was sending, and, for the first time in his life, Edwards was able to scientifically quantify and work with the energy. By working with the equipment, Edwards explained that he was able to "fine-tune his brain:" he could choose a frequency and direct his energy in a certain way (DC positive or DC negative). When he then worked with those who needed healing, he learned the ways that the different frequencies seemed to affect them.



Edd Edwards

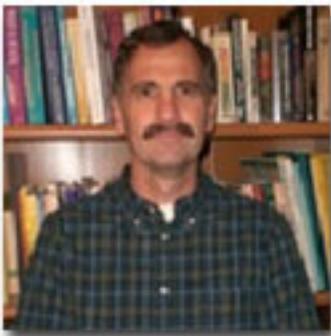
Edwards felt that it would be easier to show the audience rather than tell them about the energy, so he started right into some hands-on experience. He had us stand up, and then he sent currents of energy towards the audience. When he intended the energy to attract, the audience did seem to feel a palpable pull towards him. When he intended it to repel, the audience felt pushed away. It was similar to the way magnets push or pull.

Audience members had so many questions. If it had been possible, people would have stayed for much longer to continue talking with Edwards. He seemed to have a power that is rare and coveted. Edwards, however, would claim the contrary: the energy is all around us and always available, he says. "Play with the energy," he says; "let the energy teach you." We all have the potential, he feels, to work with this energy and heal others.

Donations to the Bioenergy Research Lab (BRL) will allow the continued study of healers like **Edd Edwards of Georgia** with whom an unusual light emission pattern has been detected in preliminary tests. Over a period of many years Drs. Steve Baumann and Bill Joines of the Rhine Research Center have tested dozens of reported healers and control subjects, but Edd Edwards is only the third person found to show the emission of light within the ultra-violet and visible range of electromagnetic energy. Your donations to this project will enable further testing that may lead to a better understanding of the relationship between healing energy and light emissions.

To make a donation to support this project, please visit www.Rhine.org/support.shtml. If you have questions please contact the Rhine Research Center by phone at (919) 309-4600 or email to Office@Rhine.org and reference number 123.

On October 10, Dr. Steve Bauman and George Mathis presented an intriguing talk about EVPs, or, electronic voice phenomena. Bauman spoke first, giving the historical account of EVPs from the early 1900's to modern times. It seems that with the ability to record audio has come this phenomenon:



Dr. Steve Bauman

seemingly coherent words or phrases that were not heard at the time of the recording but only during playback. Bauman played a few EVPs for the audience, and the audience was intrigued as we tried to guess at exactly what was being "said" -- as it certainly seemed like a voice, but often it was mostly unintelligible. In my opinion, the EVP samples were certainly different from "white noise." Bauman explained that even Thomas Edison was interested in the phenomenon, noting, in fact, that in 1928 Edison made the claim that "if we evolve an instrument so delicate as to be affected by our personality as it survives...that instrument ought to record something."

George Mathis, the founder and leader of NSPIR (the National Society for Paranormal Investigation and Research, Inc.), spoke next. He explained the best ways to "find" and record EVPs, going into the recommended types of equipment, the ways to conduct an investigation, and many of the common mistakes people might make that would lessen the validity of an EVP. Mathis also played some examples of EVPs, and gave the background of where and when they were recorded.

The talk ended with a somewhat emotional appeal from a few audience members as to why the scientific community discounts anything "paranormal" with such virulence. As one member said, "I don't know how anybody can listen to something like this and just discount it." Members of the group were fairly pessimistic about the possibilities of the mainstream scientific community becoming more open-minded, but, as Steve Bauman said, "I believe, with sufficient evidence presented by good scientists, we will make headway." The Rhine Center continues to support such scientific endeavors.

On October 24, Dr. Leon Curry came up from South Carolina to speak about a medical intuitive with whom he had a working relationship and friendship, Greta Alexander. Curry has recently published a book about Mrs. Alexander called *The Doctor and the Psychic*. He met Greta Alexander in 1975, with a phone call after a college classmate told him about Alexander's psychic abilities and told him to call her. On a lark and full of skepticism, he did, and his skepticism vanished quickly as she told him many things about his life that were far too true to be coincidental. From that conversation, they slowly developed a working relationship as he was convinced, beyond a doubt, that she had extreme psychic ability in terms of medical diagnosis. He worked long and hard to set her up within a university so that the scientific community could learn from her (and validate her ability), but the dogmatic community was hard to break through. As Dr. Curry said, "University people and doctors are probably the worst at accepting something outside of the box." Greta Alexander's abilities were certainly outside of the box. She could talk to someone or see someone and instantly know something was wrong, where it was wrong, and often she would recommend the best way to heal it. She saw everything at once, Dr. Curry explained; time was not linear with her. During one conversation with Dr. Curry, for example, she started crying, saying she had just discovered that her husband would die in the next year of kidney cancer. They went to the Mayo Clinic where doctors did find two spots on his kidneys; however, they could not save him and, as predicted, he died 11 months later.

Though Greta died in 1998 of gall bladder cancer, Dr. Curry's relationship with her has given him the determination and surety to persist in his quest to involve psychic phenomena in the diagnosis of human disease.

Sports Psi, The Case of John Henry--Kentucky Race Horse by Christie Cronin

It was a cold, bleak winter day in early January, 2007 when my friend, Glen, and I decided to tour the Kentucky Horse Park in Lexington. Since it was off season, there were few patrons at the park. Most of the horses had been moved to their "winter" homes. As we made our way to the thoroughbred stalls, I commented to Glen that I was saddened by the loss of John Henry, the oldest living Kentucky Derby winner who had taken up permanent residence at the park several years previously.

"John Henry died?" Glen asked.

"Yes", I answered, "he died last October, at the age of 32. I remember reading his obituary in the paper. He died from kidney failure and was humanely euthanized by the staff here at the horse park".

Glen glanced at the brochure for the park and noted that John Henry was still listed as a resident. I mentioned that the new brochures had probably not yet been printed since he died at the end of the previous season.

You can imagine my surprise when we approached the stalls and there stood John Henry, in all his splendor. I was dumbfounded. I had read the obituary. It clearly stated that John Henry had died in early October at the age of 32. When I questioned his caretaker, she looked at me with a glance somewhere between irritation and horror.

"You said you saw his obituary? That he was 32 years old?"

"That's correct, I answered. "I could have sworn I saw the obituary."

"Well," she went on to comment. "John Henry is only 31 years old. He turns 32 in March, and his kidneys are failing."

Both of us glanced at the feisty race horse, then back at each other, as if with understanding and resolve. John Henry died Oct. 8, 2007, at the age of 32, just as I had predicted in January of 2007. The obituary, written in USA today was, word for word, what I had "seen" nearly one year previously. Now, if only I could predict the DERBY winners with such accuracy.

Recent Events at the Rhine (continued)

by Jennifer Moore



Donna Spring Gulick

On November 21, the Rhine hosted a Healers' Panel, with Donna Gulick, Josianne d'Hoop, and Laura Dunham answering questions posed by the moderator, Dr. Jerry Pittman. The conversation among these three Research Triangle based healers became a wonderful presentation about methods of healing alternative to the mainstream practice of Western medicine. They discussed the various ways that they came to their path of healing, the different methods or ways of healing, the difference

between healing and curing, and the definition of healing, itself.

Though the conversation ranged far and wide, from 2012 to house cleansing, some of the common themes the three touched on were that 1) we should recognize the oneness in all things, 2) that the healer is simply a channel of this universal energy, available to all, 3) that healing is often just restoring or regaining balance, 4) that during a healing session, one should always trust one's intuition, and 5) that the healer cannot have a goal for the outcome, the result is up to spirit, the



Laura Dunham



Josianne d'Hoop

divine, the patient's highest self, or whatever way you want to label the highest source.

A Review of *ES. Pete: Sixth Grade Sense*

by Peggie Feddersen

Rudnick, Arnold. (2008). *ES Pete: Sixth Grade Sense*. Sherman Oaks, CA: Paraphrase, LLC. ISBN: 978-0-9815879-0-5 Paperback. \$6.99.

E.S. Pete is a lively story about a boy with special abilities in E.S.P. (Extra-Sensory Perception). This is a term popularized by J.B. Rhine, who was a professor at Duke University in Durham, North Carolina. Like Pete's fictional school



ES Pete: Sixth Grade Sense
by Arnold Rudnick

psychologist, Dr. Rhine wanted to prove that some people possess an ability to "read people's minds." Dr. Rhine also studied whether people could receive information that was not conveyed by humans. He invented experiments in which people guessed what was on the back of cards and whether people could influence the outcome of events such as causing random throws of dice to result in scores that were above chance. Pete would have been fun to study since he seemed to have such high abilities. His quick mind and his relationships with his school friends and adults will be an inspiration to children who read the book.

Be sure to visit the Rhine Web Site at Rhine.org for more information about events, membership, the history of the Rhine Research Center, and much more!

Welcome to the Rhine Research Center



For the past 70 years, we've been researching and studying the experimental science of parapsychology. Now in the 21st century, the Rhine Center continues the mission and work of its founder J.B. Rhine with a broadened scope directed deeper into the Study of Consciousness.

ESP cards and dice games have long since been replaced by modern techniques that allow more subtle measurements of psi, such as by looking at the physiological changes or bioenergy characteristics of psychics and healers, or by measuring the telepathic awareness of emotional targets in a simulated dream-like situation. Efforts are made to detect clues that come directly from the psi experiencers themselves, whether they are healers, intuitives, or simply ordinary people who have these extraordinary experiences.

The Rhine Center expands its search for knowledge by an active give-and-take between the psychic experimenter and the scientist with educational programs and discussion groups available for the general public. This is a collaboration that stems back to the late 1940's when Louisa E. Rhine began her original collection of spontaneous psi experiences from the general public, a case collection and analysis that extended and amplified the findings that were continuously emerging from the solid experimental research that is more closely identified with her lifelong collaborator and husband J.B. Rhine.