Letter from the Editor

We publish this newsletter quarterly with the hope that it keeps you abreast of the current events at the Rhine Center, the latest psi research, intriguing experiential reports of psi, relevant books, and commentary from notable scientists in the field. While we remain connected to our friends abroad who hold an ardent commitment to the field, here in Durham, NC, we continue to bring intellectual, interesting, and capable speakers from the psi world to our community, and we have had a resurgence of members and a growth of our own infrastructure in the latter part of 2008 and the first part of 2009 that has been most encouraging, to say the least.

A notable celebration of our ongoing commitment and success occurred in mid-March as Stacy Horn came to Durham to discuss her newly published book, *Unbelievable: Investigations into Ghosts’, Poltergeists, Telepathy, and Other Unseen Phenomena from the Duke Parapsychology Laboratory* (Ecco, 2009), describing the Rhine Center’s early years and ongoing legacy. She joined Professor Sy Mauskopf, co-author of *The Elusive Science* (with Michael McVaugh, 1980) for a lively panel discussing the beginnings of the Duke Center for Parapsychology and the place of J.B. and Louisa Rhine in the history of Parapsychology.

For a non-profit organization that is run almost entirely by volunteers, our growing group of diverse, enthusiastic, and knowledgeable volunteers keep the Rhine moving forward. These new volunteers were blessed with the chance to get to know one of the Rhine Center’s most intelligent, courageous, and steadfast researchers, Steve Baumann, as he worked diligently through a battle with cancer in 2008 and 2009. His passing on April 18th surprised and saddened all of us, and his life was one of inspiration to all who knew him as well as one that left long-lasting contributions to the field of parapsychology.

Baumann’s quiet integrity and knowledge remains with us. During the question and answer session after a talk this winter about EVP’s, (Electronic Voice Phenomena), a frustrated member of the audience asked, "I don’t know how anybody can listen to something like this and just discount it. Why are scientists so defensive and close-minded about this field?" Dr. Baumann’s calm response was heartening as he said, "I believe with sufficient evidence presented by good scientists we will make headway. There are lots of people who are less conservative than you think -- many, many who are more liberal."

Our community, though saddened by the loss of this brilliant researcher, is a close one, and, like Baumann himself, we remain committed to the field that J.B. And Louisa Rhine helped define so many years ago. As J.B. Rhine once said, "ESP is nonphysical. It shows that there is something that man can do (be) that extends beyond space/time. That's tremendous! That's like discovering another continent, a new world." The more we learn about this world, the more its boundaries...
(which are really just our own limitations) expand. The more we understand, the more we have to accept that we are truly connected in ways far beyond our physical knowing. In my opinion, this connection is what keeps us going, and it is never severed.

I hope you enjoy this spring newsletter, and know that we welcome all feedback as well as any recommendations for future article topics. As always, we at the Rhine Center remain open-minded and supportive, and we will be glad to lend a listening ear if you, by chance or choice, have journeyed into the mysterious world of psi.

Jennifer Moore
Jennifer Moore, Co-Editor

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In Memoriam
Steve Baumann
1949-2009

The Rhine Center is sad to announce the passing of our dear friend and colleague, Dr. Steve Baumann, who transitioned from this world in the early morning hours of April 18th. As many of you know, Steve was valiantly fighting a glioblastoma brain tumor this past year, but after 14 months of chemotherapy and healing help by many friends, a second aggressive tumor was discovered that could not be contained. He showed tremendous resolve to lead a normal and happy life throughout this time period, attending and giving talks, continuing with his research, and spending as much time as possible with his two daughters, Elana and Naomi, and his beloved partner, Bonnie. He was deeply devoted to them all. At the time of his passing, he was surrounded by loved ones in the comfortable setting of a local Duke hospice.

The Rhine Center and friends celebrated Baumann's 60th birthday with a big party in the Rhine Center library on February 12th, and all were grateful for the chance to celebrate with him, to spend time with him, and to wish for his continued health. In the same spirit of celebration for a life well-lived, a large group convened for a special memorial on Monday evening, April 20th, again at the Rhine Center library. Though we missed him that evening, his presence was felt in the spirit of the community and in the love surrounding his beautiful family.

A biomedical engineer and neurophysiologist, Baumann received a B.S. in psychology (1973), an M.A.T. in teaching science (1974) and a Ph.D. in biomedical engineering (1982), all from Duke University. He held adjunct appointments at Duke University in the Department of Electrical and Computer Engineering and Department of Psychiatry and Behavioral Sciences. For many years active in parapsychology research and programs, Steve was most currently engaged in the study of the bioenergy characteristics of healers with his colleague Dr. Bill Joines. He had worked closely with Dr. Joines in the Department of Electrical and Computer Engineering on developing techniques for the measurement of energy from psychic (i.e. biofield) healers. Additionally, he spent much of his time studying the use of virtual reality (VR) and functional magnetic resonance imaging (fMRI) for medical and education-related applications at Duke University, RTI International, and Psychology Software Tools where he was the Research Director for VR/fMRI. He has been a long-time research associate of the Rhine Research Center and has studied psychic healing, PK and poltergeists. His goal was to utilize the power of science to study the limits of human consciousness.

Baumann's research results and his sincerity and dedication to parapsychology leave a strong legacy, and his passing is a deep loss for our local community. He is survived by his two daughters, Elana and Naomi, his partner, Bonnie Albright, and other members of his extended family. Condolences can be sent to the family at 4523 American Drive, Durham, NC 27705.
PSI Chronicles by Sally Rhine Feather

The media is making much ado about so-called psychic children these days, from a popular TV show to a wide variety of sensible to sensational publications and online publications to aid the bewildered parent. But this is no new thing. It is well accepted among those who study the paranormal that psi occurs most clearly and strongly in the early years of life. Reports of children manifesting remarkable psi ability are a regular, if not common, feature of our ongoing spontaneous case collection.

One recent account speaks for itself, here in the unedited words of a concerned mother: "Betty (not her real name) is almost 11 years old and has had some rather unique abilities since she was very small. From the time she was very little, Betty would sit coloring or drawing and begin to say out loud what I, my sister-in-law, or her father were thinking. It was almost as if she would ‘tune’ in to what you were thinking when she wasn’t thinking about anything in particular. Sort of a human speaker for your thoughts. It was odd, but we got used to it.

For her second birthday, her grandmother decided to get a stuffed rocking horse with her name on it. Granny didn’t tell anyone because she wanted it to be a big surprise, but the week before her birthday, Betty ran around telling everyone her Grandma was getting her a "rocker horse" for her birthday. To this day, her grandmother believes we found out somehow what she planned and told Betty, but we didn’t. She just sometimes knows things. Again, since she was very little, Betty has seen 'swirly colors' around people. We assume these are auras, but aren’t sure. Her vision is checked by an eye doctor annually. She can tell you what colors surround you.

Most unusual of all, Betty has been seeing and speaking to spirits of children since she was small. She began by telling me about the ‘fuzzy people’ (at first I thought she meant literally fuzzy, but she meant out of focus) and later referred to them as ‘blurry people’. To hear your three-year old tell you about a little boy who came to visit in her room and told her that he had an accident in his grandmother’s kitchen with a knife and he was afraid his mother would be angry at him because he wasn’t supposed to do it, was a little confusing for me to begin with. Or to hear her tell of a little girl who got very sick and was in the hospital before she died. She would tell me what these kids would tell her in her mind – not with actual voices – and the things she told me were way too sophisticated and beyond her knowledge base to have come from her imagination.

While she is left handed and quite artistic, she does not have a wild imagination. She sees these spirits a couple of times a week on average and they have never been adults – only small children up through young teens. She has not had any frightening or negative experiences along this vein. To her, these things are just normal, but she no longer tells friends or the kids at school because they don’t believe her and that hurts her feelings.

Betty’s father lost his wedding band somewhere in the house a couple of months ago. It was missing for 5 or 6 weeks and he swore he had put it on the dresser where he always did. We didn’t all get involved to look for it or anything like that, but when we were getting ready to go out, I tapped Betty on the forehead and said,

“Why don’t you use that psychic noodle of yours to find your dad’s wedding ring?” and as soon as I did it, her eyes flew open, she took a quick breath, jumped up, went to my filing cabinet, reached way in under a huge stack of dry cleaning on top and pulled the ring right out. If I had seen it on TV,
I would not have believed it; it was that quick and that amazing. I asked her how she knew where it was and she said that when I asked, she saw a picture of it in her head and just knew where it was.

That last experience prompted me to do the ‘card game’ with Betty again that we have done every so often since she was little. We go through a deck of cards and I have her tell me black or red before I flip it over. She usually gets between 24 and 27 correct – or about what is statistically expected. However, this time, I let her hold the cards – she got 38 out of 52 correct. About ½ of the way through, she asked me if I would like to know the number and the color or just color. So, she got 38 correct for color, and out of those, she knew the number and/or the suit on 7 of them.

As her mother, I wish for her to be able to understand the nature of her gifts and to feel secure in her abilities. I would like for someone with expertise in the field to perhaps test her abilities and let her know what she can expect in the future or even have the opportunity to meet someone else who is like her. Any advice you can provide would be greatly appreciated.”

We promptly acknowledged that Betty’s mom was already following most of the parental guidelines recommended in our book The Gift: The Extraordinary Experiences of Ordinary People (St. Martins, 2005). Her nonjudgmental listening, without overreacting, had allowed her daughter to feel some safety and comfort about her apparent ESP ability and to keep it in perspective. And the devising of simple game-like home tests further indicated to Betty that this ability of hers was a legitimate gift that some folks exhibited more than others.

To further underline that psi ability is something that science takes seriously, Betty and her parents were invited to visit our center or attend some of our programs. The mother reported that reading together about the many ESP experiences we have reported in The Gift has helped Betty realize she was not alone with this ability, although how much to share with her own peers has been a matter of some ongoing concern for her.

Hopefully, accounts like this one that Betty and her family are generously sharing with our readers will encourage the broader societal acceptance that young people like Betty so clearly deserve.

**Spirit Under the Microscope: What Science Can Tell Us About the Afterlife by Julie Beischel, PhD**

As a society, we are fascinated by individuals who experience regular communication with the dead. Mediums and the “bodily challenged” individuals with whom they communicate have become ubiquitous in popular culture.

As with any natural phenomenon, bringing mediumship into the laboratory allows for its controlled and repeated examination. That’s where I come in. I am a scientist who researches mediums, the information they report, and their experiences. I study human communication; one of the people just happens to be dead.

While I was obtaining my doctorate in Pharmacology and Toxicology at the University of Arizona (UA), I lost my mother to suicide. After I graduated, a number of fortuitous “coincidences” led me to take a position at the UA studying mediums. When
that program lost funding and closed in 2007, my husband Mark Boccuzzi and I created the Windbridge Institute for Applied Research in Human Potential in order to continue performing this important yet often marginalized research.

The scientific study of mediums is actually over a century old. Today, we can confidently offer the conclusion that during mediumship readings, certain mediums can report accurate and specific information about the deceased loved ones, known as “discarnates” of living people, or “sitters.” They do this without any prior knowledge about the discarnates or sitters, in the absence of any sensory feedback, and without using fraud or deception.

Investigating mediums in the lab should include two equally important factors: an optimal research environment and maximum experimental controls. This increases the probability of capturing the phenomenon in a laboratory setting while eliminating all conventional explanations for the accuracy of the mediums’ statements. I like to say that you can’t study football on a basketball court using baseball players and the rules for hockey and then conclude that football doesn’t exist.

In order to create an optimal research environment, we recognize that there are three people participating in each mediumship reading: the medium, the sitter, and the discarnate. We take into account motivation, fatigue, and communication abilities when choosing discarnate participants. We also optimize the process for the mediums by, for example, performing phone readings at times chosen by the mediums and requesting information commonly found in “regular” medium-client readings, such as descriptions of the discarnates and causes of death.

To maximize the experimental controls, we use a quintuple-blind protocol, which is a method that employs five separate levels of controls: the medium, the sitter, and three experimenters are each blinded to different pieces of information. Briefly, no one knows anything about what anyone else is doing until all of the data are collected. This prevents the inadvertent (or intentional) leakage of information and effectively eliminates all the “normal” explanations commonly put forth by skeptics attempting to dismiss the reality of mediumship: fraud, rater bias, general statements, cueing by the experimenter, and “cold reading,” a technique in which cues from the sitter are used to fabricate “accurate” readings.

However, even with these controls, we cannot conclude that mediums are talking to the dead.

Why not? Three “paranormal” explanations each still fit the data. The first is known as the Survival of Consciousness, which is the continued existence, separate from the body, of an individual’s consciousness or personality after physical death. This is commonly known as “life after death.” Another possible explanation is Super-Psi, which is the retrieval of information through clairvoyance, precognition, and/or telepathy with the living. It’s the idea that a medium is just reading your mind.

Lastly is the Psychic Reservoir hypothesis, which claims that all information is stored in the universe and mediums are simply accessing that cosmic database. This is similar to the Hindu Akashic record, Jung’s collective unconscious, and Yeats’ spiritus mundi.

Therefore, further research is needed to solve the “dead people vs. dead information” quandary for several academic and socially relevant reasons. First, mediumship studies address the relationship between the mind/consciousness and the brain. Is consciousness a product of the brain’s biochemistry or, like radio waves with a radio, is it separate from the body but received and transmitted by the brain? While neuroscientists continue to argue about which of a half-dozen different neural correlates in the brain house consciousness, mediumship research suggests it might not live there at all.
In addition, mediums may be able to locate missing persons or contribute to criminal investigations, but for us to sensibly utilize this information, the process by which it is acquired needs to be better understood. The information mediums provide may also contain wisdom or knowledge that could benefit scientific, technological, and social progress.

Perhaps most importantly, scientific evidence for life after death could revolutionize modern medicine and healing. First, this knowledge could alleviate the anxiety felt by hospice patients and their loved ones. In addition to the solace brought by your own experiences and beliefs, imagine being able to face death with actual scientific evidence that we continue to exist after we die and are even able to communicate reliably with those left behind.

Second, mediumship readings may be helpful or even synergistic in grief counseling. (But just try to get your insurance company to cover therapeutic mediumship readings without a mountain of scientific studies to establish their benefit.) At the Windbridge Institute, we have just begun to collect data about the effect that a reading with a certified medium has on the grieving process.

And finally, scientific evidence for the survival of consciousness could drastically change the way allopathic physicians view death. If the death of a patient was viewed as a natural shift rather than a medical failure, doctors could spend their time and resources addressing the quality of patients’ days and not the quantity of their years. And just like we train our mothers how to safely give birth, we could train our dying on how to serenely cross over.

In addition to researching and certifying mediums, the Windbridge Institute investigates technologies that may aid discarnate communication and addresses reports of haunting phenomena using both field and laboratory methods. We are also interested in complementary and alternative therapies for personal and planetary health and applied intuition and intention research. The mission of the Windbridge Institute is to investigate the potential that exists within our bodies, minds, and spirits and how that information can best serve all living things.

To learn more about Beischel's and Boccuzzi's work, please visit Windbridge Institute web site.

Journal of Parapsychology Review: Spring/Fall 2008 by John Palmer

Editor's note: From its beginning in 1937, the Journal of Parapsychology has been recognized worldwide as an authoritative resource for anyone interested in the scientific study of paranormal phenomena. J. B. Rhine and William McDougall of the famed Duke University Parapsychology Lab established the JP to share experimental research findings with the scientific community. Their strict criteria for evaluating research reports remain in place today through peer review. In addition to professionally scrutinized articles about original research, the JP includes theoretical discussions, book reviews, correspondence, and abstracts of papers from the Parapsychological Association’s annual convention. Editor John Palmer and Managing Editor Dave Roberts maintain the tradition of thorough research and careful documentation in the JP today. We have asked John Palmer to give us a brief summary of the articles from the latest issue of the Journal. Enjoy!

In the lead article in this issue, Jim Carpenter briefly reviews his First-Sight model of ESP, which he described in the last issue of the Newsletter. The model proposes that ESP is a natural, ongoing, and unconscious mental process intended to guide the formation of our conscious experience. Memory plays a similar role in our mental life. In some circumstances, ESP information helps memory achieve this purpose, whereas in other circumstances it is suppressed because it is of no use or even could get in the way. One purpose of the JP article was to show how the model can account for otherwise puzzling findings from research relating ESP to memory. For example, the model explains why high ESP scores tend to go along with high scores on tests of long-term memory but with low scores on short-term memory. Carpenter also discusses experiments in which memory seems to affect ESP performance, or ESP seems to affect memory performance.
In the second article, David Luke reviews research on the relationship between ESP and the use of psychedelic drugs. After noting that such drugs are often used specifically to induce ESP in “primitive” cultures, particularly among Shamans, Luke reviews the results of questionnaire surveys and experiments from the Netherlands and Brazil in which ESP tests were given to participants under the influence of psychedelics. The surveys consistently revealed that belief in psi and the frequency of paranormal experiences is greater in users of these drugs than in nonusers. The experiments produced mixed results, but there was some tendency for better ESP under psychedelics, especially with free-response ESP tests. However, the methodology of the studies was generally poor: for example, lack of a control condition and too boring an ESP task. Luke offers a number of suggestions for improvements in future research.

Jung-Yong Shiah reports on two experiments intended to test and train children in finger-reading, a clairvoyance test in which participants attempt to identify a picture or symbol written on a sheet of paper enclosed in an envelope while touching the outside of the envelope. Remarkable success has been reported with children in China, but these studies did not do a good job of guarding against sensory cues. Shiah wanted to see if he could get comparable results with better controls. In the first experiment, 18 children in Scotland were tested after 8 hours of training in imagery development. The results showed no evidence of finger reading ability. The second experiment began with an initial screening test of 1655 children in Taiwan, almost half of whom successfully identified at least one aspect of the target. However, the success vanished when the successful children were retested with tighter controls, raising the possibility that they had cheated in the first screening.

David Luke returns to report two precognition experiments given by computer. In Experiment 1, the participants were visitors to a museum; in Experiment 2, they were university students. Participants were shown ten sets of four pictures and asked to select each time which of the four pictures they liked best. Unknown to them, one of the four pictures had been randomly selected as an ESP target. For half the participants, their score (how often they liked the target best) had consequences. If they got a good score, they subsequently were given a pleasant task (rating cartoon pictures). If they got a bad score, the task was unpleasant (identifying strings of three successive odd digits in a long string). The ESP scores were significantly above chance in both studies, but what the participants did afterwards made no difference. In Experiment 1, participants who described themselves as lucky on a questionnaire got the best scores; in Experiment 2, it was those who described themselves as “open to experience.”

In the final article, Michael Thalbourne reports the results of two experiments in which he, as both experimenter and subject, attempted to influence by psychokinesis (PK) what might be called the electronic noise output of a random number generator. This is the standard way parapsychologists test for small-scale PK or, micro-PK. Aided by music and various visual patterns synchronized with it, the author attempted to experience Kundalini during the tests. In the five previous studies in the series, also reported in the JP, PK scoring overall was higher on test runs in which the author experienced Kundalini than when he did not. This effect was significant again in Experiment 6, but the exact opposite result occurred in Experiment 7. In both experiments, scoring got significantly higher over the course of the study, which might have been due to a corresponding increase in psychological tension the author experienced as the experiment progressed.
Recent Rhine Events
by Jennifer Moore

Kathe Martin, Ellen Kaye Gehrke, and Mary Jo Bulbrook on Conversations from the Other Side

On January 9th, Mary Jo Bulbrook, Ellen Kaye Gehrke, and Kathe Martin had a panel discussion entitled "Conversations with the Other Side." Dr. Bulbrook, who is a spiritual/medical intuitive and psychotherapist with a practice at the Triangle Holistic Center in Durham, NC, started the conversation by saying to receive messages, be rested and clear, work on your own stuff, and get out of your own way. Conversations can be confusing, she said, and sometimes tricky to understand, but you will learn how you individually "hear" with practice and open-mindedness. Don't immediately accept your experiences as truth, she said, because you can be fooled. Spirits have different roles with humans, and not all are positive.

Kathe Martin, for example, says that when something is true, she feels it in her heart chakra. When something is off, however, she feels it in her knees. Her knees are her weak spots. Through this physical guidance, she has more discernment. For 35 years Bulbrook has been doing this work, and she has learned somewhat, how it occurs. Our physical being and our subtle energy system are our instruments of communication to the other side. Set your intention, she said, state that you are willing to be open and to receive guidance.

Guidance came in a surprising form to Ellen Kaye Gehrke, PhD, who has a strong scientific background and found it strange to be included in a panel of this nature. However, along with her academic career, she also takes care of 12 horses, five cats, numerous dogs, and a gopher. She told a fascinating story of her horse, Roanie, with whom she was very close. She knew Roanie was sick, but she had to leave to teach her college class. While teaching, she heard a voice in her head. It said, "I just want you to know I'm leaving. I don't want you to feel bad or sad." At the same time, she saw a picture of a horse in front of her. "Don't worry, I'm going to join Franklin and Seemore." Just then, while still in front of her class, a call came, and it was the veterinarian saying that Roanie was going to die in the next hour; he had twisted a gut.

She knew that Roanie had come to say goodbye, and from then on, she became much more open to communicating with her animals. From this new, open-minded perspective, her world began to change. Someone asked her to bring her horses and do a grief camp for kids; it was incredibly successful. At UCSD she started a workshop where she taught medical students to do energy work with horses to help them become better doctors; again, it was quite successful.

Gehrke also mentioned some fascinating new research about heart rate variability. Between horses who were friends, heart rates synchronized. Between non-friends, it did not. Additionally, horse heart rates could synchronize with their close human companions. More research is underway about heart rate variability, but, for a scientist who has always been used to trusting her rational judgment, she said she has learned something important: when you have a choice between your head and your heart, your heart is always right!

Kathe Martin, a professional psychic medium with over 20 year’s experience, made the point that we are .001% physical matter, all the rest of us is nonphysical. Become aware of the energy, she said. Sense it, feel it, and then
you will get into this world. It is very subtle; messages are quick and fleeting. Your whole body is an instrument; learn how it best communicates. Learn to meditate, for meditating is listening. You have to listen!

Connecting with the other side is something anyone can do, Martin insisted, it is just a matter of listening intently. Guidance is always there, you just have to know how to tune in. Everything, she continued, has some kind of meaning. It may not have meaning to you, but to the other, it is important.

Mary Jo Bulbrook added, let go of your expectations and your need to understand, let go of needing to please others, and honor the integrity of what you experience and perceive. Do not be the judge of what is important or correct; as you become clear, open, and sensitive to your means of communication, trust the messages you are getting, and relay them with integrity.

**Dick Lowrie on Entanglement and Animal Psi**

On January 25th, Dick Lowrie, PhD, came up from Florida to discuss the early, unpublished research of psi capabilities in animals as well as his more current research and thoughts about the state of psi research. In the 1950s, Lowrie said, J.B. Rhine was gathering anecdotal evidence about animal psi experiences.

Sally Rhine Feather, who introduced Lowrie and was in the audience, commented that she remembered coming home from college and working to gather this research for her father. In the late 1950s, Lowrie said, the Corps of Engineers had a mine detection section that asked J.B. Rhine at the Parapsychology Lab at Duke to confidentially begin experiments on dogs' capabilities for mine detection.

Rhine was somewhat uncomfortable with the confidentiality request, and the Duke administration wanted more control of the process, so the compromise was to have Dr. Marquee, a Professor of Anatomy from the medical college, to be the financial advisor and a Stanford Professor, Ney, to join as well. Dick Lowrie was the project manager, and Gaither Pratt was involved in the research, as well.

They went to England to investigate how the British used their dogs, and found that the British dogs were trained to use detection by odor, only. Lowrie and others wanted to research and use dogs' extrasensory search capabilities. They went to Germany where a Dr. Kramer was investigating psi in birds. Specifically, he studied how they find their way home. Much animal research was going on in Germany at the time, Lowrie said, for example, studying the dance of the bees to show where to find the flowers, and studying the homing ability of mice, and it added to enthusiasm for the project.

The research continued in the United States, with dog testing done in California on Pacific Beach where mines had been buried. The dogs had a strong detection rate; out of ten mines they found as many as six. However, as Lowrie noted, six is not enough when you're dealing with mines! So, though it seemed the dogs had some psi ability, the research was discontinued. However, the research was quite beneficial, Lowrie said, and it generated much cross-talk among interested researchers.

An interesting point Lowrie made was that the Government's Office of Technical Information had destroyed all record of this work (though in 1969 the contract was declassified), thus Lowrie's story is our most reliable history of
the time. In 1972 Dr. Rhine wrote a lengthy article about a man-dog team to detect mines in the
Journal of Parapsychology, using evidence from this research.

Lowrie branched off from this story to discuss the fact that humans and dogs may have a connection
that's more than just physical. In Lowrie's opinion, it may be a form of entanglement. The most
active area in physics, Lowrie said, is this topic of entanglement, decoherence and nonlocality. As
Lowrie explained, quantum physics shows that photons can become entangled in space and time,
and, extrapolating from this quantum evidence, it seems that people, too, can become entangled.
For example, emotional entanglement could explain "crisis telepathy," a known phenomenon,
evidenced by many instances such as the common stories of mothers who have instinctively known
when their children were in serious danger. Three things are important for human telepathy due to
entanglement, Lowrie explained:
- an emotional connection
- intelligence
- some degree or receptivity, training & open-mindedness

He noted that some claim that entanglement in time exists, for example, with clairvoyance when
people detect objects that were lost long ago.

Lowrie's book, *Life and Afterlife*, which is available for purchase through the Rhine Center, discusses
this and many other psi related topics. It explains his theory that all life has negative entropy. Life is
improbable by nature, Lowrie explained, with unusual characteristics, for example, eating and
reproduction. The idea of a life force, he said, goes way back to the Egyptians. Our inherent
capability to exist and maintain a state of low entropy is our life force. This life force, he believes,
can persist after the death of organisms, as has been argued throughout human existence by
spiritualists and such events as what we now label as Near Death Experiences.

Entanglement is a mystery, he said, adding that "a lot of times we are arrogant. We think we know
too much." Truly we have a lot to learn, he continued, and we are only scratching the surface of this
knowledge.

When he concluded the talk and opened it do questions and answers, the audience came back to the
topic of animal psi and many had intriguing examples of animal psi experiences. One woman had a
unique story that connected the Rhine Center with such an event. Her cat, Toby, had been lost long
ago in Raleigh. Some weeks later, when she came to the Rhine Center at Duke, there was Toby, just
outside! Jerry Solfvin, from the University of Massachusetts, was in the audience, and he discussed
an interesting research project on animals and their effect on unconscious people. He documented
some of this research and it was mentioned in the popular press, he said, that people in comas
would often wake up when their dogs came in the room. The records were not maintained well,
however, so it was not scientifically proven. Lowrie mentioned stories of animals who find their way
home from 30 miles away, psi trailing cases, and other such stories. When his brother died, Lowrie
said, their two hound dogs howled -- he is convinced they knew of the event at the moment it
happened. Though stories of animal psi abilities abound, Sally Rhine Feather made a good point that
it is hard for scientists to do animal psi research, for the scientists are not the animals' regular
caretakers, and they do not have the emotional bond with them. Much of the evidence is anecdotal,
and the Rhine Center, actually has amassed a great deal of anecdotal evidence about animal psi
abilities.

John Palmer brought the conversation back around to entanglement when he made the point that
entanglement experiments are based on photon/electron experiments, and with things like
telepathy, it's often found with those related, especially twins. It was noted that Bob Van de Castle,
at UVA, is doing twin research with dream psi experiences. The movie, What the Bleep Do We Know,
brought the idea of entanglement to the mainstream public, and it was widely popular.

All in all, it was a vibrant discussion with great scientific information presented by Lowrie. He was
kind enough to write the scientific premises behind the talk in an article entitled "Entanglement, the
Implicate Order, Synchronicity, and Parapsychology," and, with his permission, we are including it
with this newsletter.
Bob Van de Castle on Dreams
On February 27th, Bob Van de Castle, PhD, gave a talk about Dreams and ESP at the Stedman Center. He began with an historical summary of the importance of dreams. The Bible has many examples, one he noted being the story of Joseph’s interpretation of the Pharaoh’s dream, and the Medieval Church, he added, clearly found precognitive aspects to dreaming. Jesuits in the Middle Ages believed if you had dreams that came true then you were working with the devil! This, of course, was the witch hunt era, and knowing this logic, it’s doubtful that many “accused” witches would have confessed to precognitive dreams.

In the 19th Century, dreams became less aligned with religious beliefs and studied more scientifically. For example, in 1869, Frank Seafield and Alexander Grant published The Literature and Curiosities of Dreams. Wordsworth, the famous poet, used the term "unconscious" in the late 1700s, and dreams were beginning to receive more notoriety as a way to connect with one's unconscious.

Unfortunately, when Sigmund Freud came along and produced the notion that everything that one dreams has a direct connection to sex, people became much less comfortable sharing and analyzing their dreams.

However, throughout the 1800s and 1900s, many reports of spontaneous ESP in dreams exist, and numerous books and articles were published about dreams and their meanings. Van de Castle himself conducted a large study in 1966, interviewing 500 female and 500 male college students to discover how often certain things would be in their dreams. He found curious gender differences and similarities, and his book Our Dreaming Mind has a detailed discussion of this and other research.

Here at the Rhine Center, Louisa Rhine was consistently gathering accounts of dreams over the years. Van de Castle notes that of 15,000 reports where people sent in their psychic experiences, 60% involved dreams. Dreams may very well be one of our most common and reliable gateways into psychic experience.

In a normal lifetime, Van de Castle reports, one has around 100,000 dreams. Dreams are typically for problem solving, but certainly they have precognitive elements as well. They seem to allow us to bypass our space/time limitations in some way.

If you are interested in dreams, Van de Castle recommends connecting with the International Association for the Study of Dreams. He predicts that future dream studies will include geomagnetic studies linking better ESP with sunspot activity, research of heart transplant patients (as those who receive the transplant often dream of the donor), research with twins and dream telepathy, and more work with the concept of dream helpers, a workshop which Van de Castle conducted here at the Rhine Center during the following day (see the article below).

During the question and answer session, intriguing aspects of dreams came up. For example, the concept of entanglement, the potential of lucid dreaming, tips for how to remember dreams (put a journal by your bed - have the intention to remember), and the preponderance of precognitive dreams and 9/11.

In sum, pay attention to your dreams! Precognition is quite real and remarkably common. Though it is impossible to have clear statistics of just how often dreams have precognitive elements, Van de Castle noted one Atlanta researcher who tried to figure it out: 80% are precognitive, he concluded. Though it may be just a crude baseline number, it’s certainly enough to warrant the respect and intention of recall for your own dreams. Precognition is not the only reason to remember dreams,
either; as Jung and Freud popularized, dreams are great ways to uncover deeper aspects of the self. For the highest, most profound life guidance, perhaps all one needs is a good night's sleep and a dream journal by the bed.

The Dream Helpers Workshop with Bob Van de Castle

On Saturday February 28th, from 9:00 AM to 4:30 PM, Bob Van de Castle, PhD, along with his partner, Bobbie Pimm, conducted a Dream Helpers workshop at the Rhine Center. During Friday night, eleven participants had the privilege of dreaming for the twelfth member of our group, our "focus" person. The dreamers met on Friday night after Van de Castle’s dream talk, and the focus person was chosen. The Dream Helpers Workshop continued from page 1.

To be eligible to be the focus person, you had to
want to be the focus of all this dreaming
have some significant issue in your life, the kind of thing you might go to counseling for
be chosen, randomly, out of all the participants who were willing to be in the focus position.

Out of respect for the depth and intensity of discussion, I will not use names in this summary, but I do want to explain, briefly, the simple yet brilliant concept of dream helpers.

From a personal perspective, I have always made a point to remember my dreams, and, as Freud, Jung, and common psychology seem to suggest, I have also always assumed that the dreams were all about me. Dreams about excrement, for example, would mean that I was dealing with a lot of crap in my life. A dream where I was lost in a blizzard or some sort of fog would mean that the path before me in life was murky, that I was having trouble seeing my way.

Once I had a dream where I was in Times Square, and a friend with whom I played pick-up basketball was standing in the middle of the intersection with a machine gun. He was calmly peppering shots at the crowd in a steady semi-circular movement, and I was just to the side, watching in horror, and screaming his name, begging him to stop. I woke up completely shaken by the reality of it. A few days later, when I was at a party at his house, another friend had given him a nerf disc "machine" gun that shot pellets in rapid succession, and, in the exact same stance, with the exact same look on his face, he was turning in a semi-circle, shooting harmless discs at the members of the party. I was struck by the vividness of the dream and the sameness of the event, though, thankfully, in reality no one was being harmed. In sum, dreams have always intrigued me by their access to knowledge from the future as well as the past.

Until I participated in the dream helpers' workshop, however, I had not recognized the notion that, with intention, dreams can help others understand the goings-on of their lives in the same way that they help the dreamer understand his or her own. It was a powerful concept for me, and I was excited to participate in the workshop to see how it played out. We had three participants who volunteered to be the focus of the evening’s dreams, and Van de Castle had someone pick one of the three names out of a hat to "let the universe decide" who was to be our focus. The chosen participant then passed around a few things (such as her earrings) that were connected to her so that we could each feel her energy pattern. Additionally, she wrote her name on a piece of paper for each of us so that we could have something connected to her to place by our bed, by our dream journal, or under our pillows that evening. It was a wonderful group, and we were all quite enthusiastic about being dream helpers. The focus person did not tell us anything at all about her issue, though she was quite thankful for the dream help, and we left for the evening, intent on devoting our dreams to this woman.

As instructed, I, for example, wrote in my dream journal: "Tonight my dreams will be for _______." Each of us, in our own ways, made the intention to dream for our focus person. The next day was to be spent analyzing each of our dreams, person by person. I was so conscientious about dreaming, and scared that I would not remember any dreams, that I woke up about five times during the night! Each of us had that sort of desire - of wanting to help. As we relayed our dreams to the group, the focus person could listen, but she could not comment nor could she be in a place where we could watch her for reactions or clues as to the appropriateness of the dream content. She sat off to the side, listening for hours.
As each person related his or her dreams, we noted more and more similarities. Without going into great detail, I will give a few examples. Three people had triangles show up in their dreams. Numerous people had images of something being mailed or delivered. Dogs or horses showed up in a few dreams. Images of repression and then a celebratory decision to "loose the chains" came about in various ways. Non-traditional relationships showed up. Various scenarios of times of transitions appeared, covering the spectrum from an almost romantic meeting with a dark, cloaked man (who appeared to be associated with death) showing a magnificent view from a hillside to the joyous, detailed preparations for a sacred and pure wedding with the focus person the bride-to-be. After hours of discussion and analysis, what a relief it was for all of us, especially the focus of our dreams, to have her give feedback. The last part of the day was spent with her candid interpretations of all that was said and how it related to her life, past, present and future. Everything seemed to have its place in the understanding and interpretation, and all of us left a bit in awe of the power of dreams and the obvious interconnection between all people. Though we had stayed in various places throughout Durham, Raleigh, and Chapel Hill on Friday evening, each of us was connected in a profound and mysterious way.

With gratitude to Van de Castle, Pimm, and all of the participants, we left for the day wiser and more enlightened from the night before. As one participant e-mailed after the fact, "the weekend was a life-changing experience for me -- the interconnectedness we all shared. I had not felt that in many years with a group."

A follow-up e-mail from the brave and insightful woman who was our dream focus ended with: "A thousand thank-you’s would not be enough . . ."

Ginette Nachman, MD, PhD, on Synchronicity
On February 20th, Ginette Nachman, MD, PhD, spoke about Synchronicity, a lively phenomenon with which we are all familiar, though some may call it "coincidence" or ignore it altogether. Nachman has an soon-to-be-published book about synchronicity, so we don't want to spoil her forthcoming information by giving extensive details from her talk, but the audience had lively discussions of examples of synchronicity, and the talk was a reminder that meaningful coincidence happens to everyone. As one audience member said at the end of the talk, "I just came here because I thought I was crazy - every time I thought of someone, they would call me. If I wanted my mother to call, I would just sit and think about her for five minutes or so, and sure enough the phone would ring. I started thinking I had some kind of strange power!"

Michele Bustamante and Sally Rhine Feather on Animal Communication
On March 6th, Michele Bustamante and Sally Rhine Feather, PhD, spoke at the Stedman Center on animal communication. Bustamante, founder of Tiyoweh Communications, has been practicing professionally as an animal communicator and consultant for 8 years. Numerous childhood and adult telepathic experiences as well as her naturally deep connections to animals lead her to study with animal communication pioneer Penelope Smith. Michele is also a Reiki Master and incorporates Reiki, Shamanic techniques, and flower essences in her practice to support healing.

Sally Rhine Feather Ph.D., Executive Director of The Rhine Research Center, had her first job at the Duke Parapsychology Lab in the early 1950’s. She assisted her father, JB Rhine, in collecting accounts of animal behavior that suggested psi. Reports of pets who knew when their owner was coming home, homed over long distances, or trailed owners into entirely new locations were astounding to her then as they are now, both for the devotion they show and for the mechanism of how this can happen.

"We can all do this," Bustamante says; when it comes to telepathy, "words are meaningless." For example, she continued, we do well communicating intuitively as babies. Babies and toddlers naturally understand and connect with animals in ways that adults have forgotten. When we learn language, Bustamante says, it actually limits us. For example, certain animals send messages in certain ways. Missing animals will often send pictures. Knowing language or expecting to hear words might block us from receiving the image of the animal's whereabouts. With animals who are sick or
injured, Bustamante will sometimes feel their pain in her own body - again, something that bypasses language.

When asked about the best way to communicate with or understand animals, she said, "I just try to get really clear." It is similar to any psi experience, the less cluttered your mind, the more chance you have of receiving information. You have to practice, she added, and you do not always know for sure the exact communication you're receiving. Sometimes a change in the behavior is a clue. Usually it is quick, she added; you don't have to think about it -- it comes right out. Sometimes, Bustamante said, she is partly right, but not completely.

For example, in the search for a missing dog, Bustamante used a pendulum over a map and it indicated a certain area in which to look. She went there and looked on a certain property, but she did not find the missing dog. She still felt that she should go back there, however, and when she did the next day, she looked on the other side of the road and there was the dog in the ditch. It had been missing for six days!

Sally Rhine Feather added that this spontaneous knowing is similar to waking intuition as compared to dreams. With dreaming, she said, you are sleeping with no distractions, so it is easier for information to come through. For an animal communicator, then, using a telephone can be less distracting than being there in person. The person's energy might be distracting, but it minimizes other disturbances.

Bustamante added that those who are quieter in their minds - those who are meditative - tend to have animals who are easier to communicate with. Additionally, people who are more open to communication tend to have animals who are easier to work with. Perhaps the common wisdom is true, animals really are like their owners.

Sally Rhine Feather noted that the Rhine Center is interested in collecting reports of animal communication experiences and reports of animal psi, and she hopes that this line of research will once again gain momentum in the field. One of our Rhine Center volunteers, Anne Kirby, is going to be starting this new collection of animal psi. Please send any relevant information to office@rhine.org.

Stacy Horn and Sy Mauskopf on the Rhine Center’s Legacy

March was a time of celebration at the Rhine as Stacy Horn’s new book, Unbelievable, was published on March 10th by Harper Collins. The Rhine gathering on March 20th was a great success, as audience members were granted the dual presence of Stacy Horn and Dr. Sy Mauskopf, whose book on parapsychology and the Rhine Center, The Elusive Science, was published in 1980. Together, the two books give a comprehensive account of Parapsychology throughout the 1800's, 1900's, and during the last decade. What a treat to see Mauskopf and Horn together comparing notes about their research and demonstrating such complete understanding and respect for the Rhine Center!

Dr. Mauskopf gave us an overview of the field as it came into being and morphed through the decades, noting that while Parapsychology had times of flourishing it also had times of strong opposition by mainstream science. However, even in the times of opposition, he said, there were always "one or two major scientists who defended it." Its "heyday," he said, was the period between 1882-1920, with a flowering of studies and interest in psychical research. 1920-1930, however, was a time of "winding down" as there was a split in the national societies, but 1930-1945 he noted, was a time of renewal in the field, so influenced by J.B. and Louisa Rhine that he called it the "Rhinean Revival." By 1950, Mauskopf said, success had become mixed with the field not "succeeding" as some had hoped yet never fading completely.

Horn picked up where he left off with her book Unbelievable, and during the panel she regaled the audience with stories from her years of research in the Duke archives. Her research, she
The Rhines, with their insistence on research and practicality, became mainstays in a field based on inexplicable yet seemingly undeniable events. Horn mentioned correspondence from such notables as Albert Einstein, Margaret Mead, Alan Gregg, Alfred P. Sloan, Aldus Huxley, Richard Nixon, Carl Jung, and Chester Carlson, each with his/her own interesting story. Not only were there numerous letters about famous events and people, Louisa Rhine, Horn said, collected an enormous amount of letters from the general public. These letters (and those that are still coming) are a strong source of anecdotal information for the Rhine Center, giving the Rhine one of the largest collections of spontaneous psi occurrences in the United States -- dealing with issues such as clairvoyance, telepathy, clairsentience, animal psi experiences, extraordinary healings, psychokinesis, and dream psi experiences.

Horn says that the overriding question that keeps the study and discussion of psi going is, "Is there life after death or not?" As both Horn and Mauskopf's analysis of the history shows, no matter what happens in the field, these types of questions and events will keep us hanging on.

**Donna Gulick on Accessing the Right Hemisphere of our Brain for Peace and Security in a Turbulent World**

On April 3rd, Donna Spring Gulick spoke at the Stedman auditorium on ways to access the right hemisphere of your brain for a more balanced style of living. Peacefulness should be the way we begin everything, she said, and she started the talk with a prayer for that very reason. Our culture is so dominated by left-brain thinking, she said, that intuitives say that our energy fields stop at the elbow (they should go to the earth). In fact, some say we are starving the earth.

How can we become more balanced?

We can balance the use of our brain’s right and left hemispheres. The left hemisphere of the brain is the side for linear thinking, Gulick explained. This is the hemisphere that will tell you a story over and over. For example, if someone cut you off in traffic ten minutes ago, your left hemisphere is the one that is keeping that anger fueled by repeating the story. Additionally, the left brain is the center of your self-identity, the identity more commonly called the ego, something we carefully construct for on-going self-esteem based on comparisons and
relativity. The left brain makes lists, and it is the speaker, organizer, analyzer, and the center for concrete focus.

The left brain is not a negative thing, however! We're just a little down on it since it has become so dominant in our Western society. We need our left hemispheres to ground us and to keep us functional in the world. Gulick mentioned, for example, that though she is predominantly a right-brained person, during her years of graduate school she had to let her left brain become more dominant, otherwise she would not have been as successful.

For the right brain, she explained, is the peaceful, timeless aspect of ourselves that accepts things as they are. It is enthusiastic and full of an inner joy, and it seems to have a oneness identity, a connection to all of life with no need for labeling. It sees the big picture rather than focusing on the tiny details. It is peaceful, friendly, and innocent as well as very diffuse. For example, a predominantly right-brained person will feel the energy of the entire audience when giving a speech - he or she is more "psychically permeable."

Bridging the hemispheres is important. If you are so into your right brain that you feel ungrounded, then put the physical part of your body to work - scrub something, Gulick recommended, or play sports!

Gulick cited the work of Jill Bolte Taylor as being incredibly influential to the understanding of the hemispheres. Taylor had a stroke, and the left hemisphere of her brain was drowned in blood from an aneurysm. Before surgery she only had a right brain to use, whereas she had been very left-brained before. What Taylor realized, Gulick said, was that with only the right brain functioning, all inner judgment, self-judgment, and other-judgment stopped. Also the ability to see and do things quickly stopped -- the right brain is just so in-the-moment. In fact, Gulick continued, Taylor stated that it takes less than 90 seconds for an emotional trigger to come through us and be flushed out. Anything beyond that is a choice - a story that the left brain is telling you. Any sort of emotion, anger, jealousy, shame, guilt, etc, would not last past 90 seconds in a right-brained world!

Choose to release the emotion, Gulick instructed. She quoted Taylor who says, "Deep inner peace is just a thought or a feeling away. It doesn't mean life is always blissful. It means you are capable of tapping into a blissful state of mind."

Accessing your right brain to reach this inner more blissful state is something we all can do, said Gulick. Some tricks she mentioned: meditate on peacefulness, consciously pay attention to sensory perceptions, trust your hunches and your intuition, close your eyes and use your imagination to receive guidance, pay attention to your dreams, communicate with animals, intentionally blur your vision, intentionally diffuse your hearing, and finally, feel what it feels like to be someone else - tap into his/her energy. Of course, with all of these practices, you also need to be able to move back into your left brain - the cross-over is the key. So, for example, after your blur your vision, then focus on something specific; after your diffuse your hearing, then focus on a single sound, after meditating, stretch and move your body, after tapping into someone else's energy, ground yourself and move back into your body (by physical movements and conscious emotional awareness).
Highly successful people, she noted, move well between the hemispheres. Many scientists, for example, have made their greatest discoveries through a simple hunch that could not be explained with logic. They just knew that they should test a certain hypothesis. This hunch comes from the right brain; the scientific method to prove the hunch from the left. As you access your right brain more and more, you will receive strong guidance from your intuition. Gulick cautioned to ask the question, "Is this mine to do?" when receiving guidance that influences someone else's life. For example, if you have a significant dream about someone else, you do not have to run right to that person to tell him or her all about it - perhaps it was really all about you and that person was used by your unconscious in a symbolic way. Before giving someone else advice, Gulick cautioned, think to yourself, is it ego or spirit that makes me want to do this?

The audience was appreciative of her knowledgeable talk, and many intriguing aspects of the left and right hemispheres came up in the post-talk questions. For one thing, Gulick mentioned that autism seems to be an extremely right-brained phenomenon. Rhythm and repetition are right-brain aspects, and autistic people are very comfortable with rhythm and repetition. Another interesting point that came up was that spending extended time in your right hemisphere (for example, an extended stay in the wilderness) can bring you to an expanded state of consciousness, what Gulick termed cosmic consciousness - almost an out-of-body experience. She likened it to the way you feel when you come home from a spiritual retreat: you are in this magnificent expanded state, and it is hard to communicate with people who were not there, who are in a similar state as you were before you left.

The right hemisphere is a beautiful place! Certainly, though it is a happy place, we better not get lost there, and bridging between the two so that at least the right has an equal influence to the left seems advisable. In fact, on a global level, if our world can become more "right-brained," then we have a much better chance of making it through these times of crisis. As Gulick said, world leadership, science, and international service all need a whole-brained approach.

Web News by Judith Gadd
There is always more going on here at the Rhine Center than we can fit into our Journal, quarterly newsletters, email blasts and website! That is why we started a Rhine Blog back in March.

Whenever we have speakers there is always a lot to tell about their work, books published, web sites, etc. Plus we want to keep you up to date on the activities and conversations that go on day to day at the Rhine Center. The blog is also a place for you to give your comments. We hope you will enjoy it.

We would also like to have your feedback about the program of events we host. We want to hear your comments about the events, and also get your ideas about future speakers and workshops. Email us, we're listening.

New to the web site this month is a links page with links to comprehensive information on: parapsychology & related topics; peer reviewed journals, organizations and centers, worldwide with a major focus on parapsychology; web sites of prominent researcher's interest and work in parapsychology, and more. Warning there is so much here it will take you days to visit all the links!