

PROCEEDINGS OF CONFERENCES OF THE  
**PARAPSYCHOLOGY FOUNDATION, INC.**

**PSI AND ALTERED STATES OF CONSCIOUSNESS**

Proceedings of an International Conference on Hypnosis, Drugs, Dreams, and Psi, held at St. Paul de Vence, France (June 9 to 12, 1967). Edited by Roberto Cavanna, Ph.D., and Montague Ullman, M.D. A detailed discussion by experts in their fields, of the many ways of inducing altered states of consciousness for the experimental induction of psi phenomena. 208 pp. \$6.00.

**PSI FAVORABLE STATES OF CONSCIOUSNESS**

Proceedings of an International Conference on Methodology in Psi Research held at St. Paul de Vence, France (September 2 to 6, 1968). Edited by Roberto Cavanna, Ph.D. A critical evaluation of objectives, methods and motivations in psi research, including neurophysiological monitoring techniques as well as psychological factors. 264 pp. \$6.50.

**PSI FACTORS IN CREATIVITY**

Proceedings of an International Conference held at St. Paul de Vence, France (June 16 to 18, 1969). Edited by Allan Angoff and Betty Shapin. A consideration of the role of parapsychological phenomena in that most baffling of all endowments—creativity. Includes a discussion of creativity as it manifests itself in science, art, music, literature, mathematics, and many other areas. 220 pp. \$6.00.

**A CENTURY OF PSYCHICAL RESEARCH: THE CONTINUING DOUBTS AND AFFIRMATIONS**

Proceedings of an International Conference held at St. Paul de Vence, France (September 2 to 4, 1970). Edited by Allan Angoff and Betty Shapin. Both a close look and a long view summarizing the successes and failures of the first one hundred years of parapsychology. 212 pp. \$6.00.

**PARAPSYCHOLOGY TODAY: A GEOGRAPHIC VIEW**

Proceedings of an International Conference held at St. Paul de Vence, France (August 25 to 27, 1971). Edited by Allan Angoff and Betty Shapin. Scholars from many lands present the world of parapsychology in Japan, India, Turkey, Argentina, and others. 258 pp. \$6.50.

**PARAPSYCHOLOGY AND THE SCIENCES**

Proceedings of an International Conference held in Amsterdam, the Netherlands (August 23 to 25, 1972). Edited by Allan Angoff and Betty Shapin. A critical discussion of the relationships between parapsychology and such branches of science as psychiatry, biology, meteorology, genetics, and the philosophy of science, by experts in each field. 289 pp. \$7.00.

**PARAPSYCHOLOGY AND ANTHROPOLOGY**

Proceedings of an International Conference held in London, England (August 29 to 31, 1973). Edited by Allan Angoff and Diana Barth. ESP in the customs and tribal ways of primitive peoples throughout the world, from the witchdoctors of Africa to hex death in the United States. 328 pp. \$9.00.

**QUANTUM PHYSICS AND PARAPSYCHOLOGY**

Proceedings of an International Conference held in Geneva, Switzerland (August 26 to 27, 1974). Edited by Laura Oteri. Famous physicists discuss the riddles of wave mechanics, the paradoxes of quantum physics and how they relate to parapsychology. 295 pp. \$12.00.

**EDUCATION IN PARAPSYCHOLOGY**

Proceedings of an International Conference held in San Francisco, California (August 14 to 16, 1975). Edited by Betty Shapin and Lisette Coly. Sixteen educators discuss the present status and the future needs of education in parapsychology in U.S.A. and abroad. 313 pp. \$12.50.

**THE PHILOSOPHY OF PARAPSYCHOLOGY**

Proceedings of an International Conference held in Copenhagen, Denmark (August 25 to 27, 1976). Edited by Betty Shapin and Lisette Coly. Philosophers describe the belief systems, the models and the paradigms that underlie parapsychological phenomena. 295 pp. \$13.50.

**PSI AND STATES OF AWARENESS**

Proceedings of an International Conference held in Paris, France (August 24 to 26, 1977). Edited by Betty Shapin and Lisette Coly. Thirteen scientists discuss altered states of consciousness and psi functioning, and research into various states of mind that may be psi-conducive. 278 pp. \$13.50.

**BRAIN/MIND AND PARAPSYCHOLOGY**

Proceedings of an International Conference held in Montreal, Canada (August 24-25, 1978). Edited by Betty Shapin and Lisette Coly. New knowledge of the mind/brain relationship and its influence on psi as it is manifested in perception and other mental activities, examined from the vantage point of neurology, physics, psychology and other disciplines. 252 pp. \$13.50.

PARAPSYCHOLOGY FOUNDATION, INC.  
29 West 57th St. New York, N.Y. 10019



# Parapsychology Review

Volume 10, No. 6 Nov.-Dec., 1979

CONTENTS

REPORT ON PARAPSYCHOLOGY  
FOUNDATION'S CONFERENCE

D. Scott Rogo . . . . . 1

TOWARD LEGITIMIZING  
PARAPSYCHOLOGY

Steven M. Rosen . . . . . 8

BOOK REVIEWS

Visions of Time . . . . . 12

Psychic Pets . . . . . 13

EAST EUROPEAN PRESS REPORT: 1978

Benson Herbert . . . . . 15

RECENT LIBRARY ACQUISITIONS . . . . . 19

A CRITICAL LOOK AT THE  
PHENOMENON OF DOWSING

Alvin B. Kaufman . . . . . 20

PSYCHICAL RESEARCH  
IN PUERTO RICO

Carlos S. Alvarado . . . . . 23

CORRESPONDENCE . . . . . 25

NEWS

Psychic Crime Busters . . . . . 7

Psi on French Radio . . . . . 7

ASPR Journal Award . . . . . 11

PA Honors PF at August Convention . . . . . 18

An Apology . . . . . 18

SPR Research Grant . . . . . 18

Conference on Survival . . . . . 18

New Psychic Research Lab . . . . . 22

No Psi Score on Skylab . . . . . 22

Theories of Consciousness Course . . . . . 22

Telepathic Dog Unmasked . . . . . 24

ESP Information Wanted . . . . . 24

PARAPSYCHOLOGY REVIEW

Published bimonthly by the Parapsychology Foundation, Inc., 29 West 57th Street, New York, N.Y. 10019. Telephone: PLaza 1-5940. News items should be addressed to the Editor, Betty Shapin. Subscriptions: U.S. \$5 for one year; \$9 for two years; single copies \$1. Other countries: \$5.50 for one year; \$10 for two years. Printed in U.S.A. Copyright 1979 by Parapsychology Foundation, Inc. All rights reserved.

TWENTY-EIGHTH INTERNATIONAL CONFERENCE  
OF THE PARAPSYCHOLOGY FOUNDATION

COMMUNICATION AND PARAPSYCHOLOGY

A Report by D. Scott Rogo



In Winter, 1975, the *Journal of Communication* published a symposium on ESP. An editorial accompanying this set of eleven papers stated that the subject of psi was "a dimension of research never before systematically exposed or intensively examined in the context of communication studies." These papers introduced a new context for looking at psi that culminated in the Parapsychology Foundation's 28th Annual Conference, devoted to "Communication and Parapsychology," which was held on August 9-10, 1979, at the Bayshore Inn Hotel in Vancouver, Canada. When the *Journal of Communication* organized its 1975 symposium of papers, ten of the eleven contributors were professionally identified almost exclusively with parapsychology. The Parapsychology Foundation's Conference, on the other hand, was a wider "meeting of minds," and included face-to-face interactions between parapsychologists, information theorists, computer scientists, as well as an anthropologist and one physicist. The result was an interdisciplinary perspective on the whole problem of psi, communication, information and information processing.

Dr. Robert Morris, who currently teaches parapsychology at the University of California, Irvine, was the opening speaker. His presentation, "Psi Functioning within a Simple Communication Model," was, interestingly enough, the only paper presented during the conference which addressed

what is a key issue in parapsychology: Are we entitled to interpret ESP as a form or outcome of a communication network? In his largely tutorial paper, Dr. Morris pointed out that psi communication can manifest itself in a variety of forms. These would include the verbal description of sensory-isolated happenings or objects; compulsive acts; "guessing" above chance; somatic or psychophysiological alterations which seem to be a reaction to a distant event; "coincidences" and willing something to happen. All these manifestations of psi, Morris pointed out, occur in daily life and can be tested experimentally in the laboratory. On the basis of these categories, he argued that psi, by definition, is the correlation between two events not mediated by an identifiable channel of information flow, while seemingly being beyond the laws of statistical chance.

After these introductory remarks, Dr. Morris pointed out that there are many definitions of what constitutes "communication" and that most parapsychologists have adopted a definition of "communication" as either a causal

D. Scott Rogo is a researcher and writer in the area of parapsychology and has conducted research at both the Psychological Foundation, Durham, North Carolina and the Maimonides Medical Center's Division of Parapsychology and Psychophysics in Brooklyn, New York. He is the author of some fifteen books on the subject, the latest being *The Poltergeist Experience* (New York, Penguin Books.)

## A CRITICAL LOOK AT THE PHENOMENON OF DOWSING

By Alvin B. Kaufman

I address this paper, after some preliminary introductory remarks, to one specific nonscience topic which has been identified through the ages by one of three titles: dowsing, divining or witching. Probably most Americans know it by its most popular use in the United States; that is, water dowsing, divining or witching.

Man's advance into the scientific age has been replete with the abandonment of dowsing, the occult, astrology, herbal medicine, etc., even though each might have some small and important grain of truth. Most of turning our back on these far out, medieval beliefs is more than justified because most were more than useless. They could and did sometimes harm the practitioner or user one way or another.

Probably the main reason for a turn to the scientific, at least by the general populace, is best reflected by the following quote: "There is nothing that man fears more than the touch of the unknown. He wants to see what is reaching towards him and be able to recognize or at least classify it." Also, the fear of being ridiculed by one's peers and the loss of professional prestige is a factor.

In time, some folklore, mythology, herbal medicine etc., were reexamined and found to have valid areas, and scientific explanations were found for some of these medieval ideas. During the same time, some scientifically-accepted ideas were found to be in error. Hence, it is important not to dismiss the unusual idea, event or whatever, without a thorough examination. Here, too, it is important to establish theories, tests, etc., based on proper logic and understanding rather than on standard scientific dogma. Such dogma calling for replicability of experiments is valid and important. However, sometimes semantic euphemisms slip in and the word "repeatability" is used interchangeably. This is in error. It implies that any experiment can be done many times, without regard for natural constraints.

An Olympic gold medalist would not be expected to demonstrate repeatedly all day that he could, for example, lift the barbell weight that gave him the championship. Nor would it be expected that any one should be able to do the same. Nevertheless, this performance is what is expected of the dowser and anyone else who cares to try. It is true that in one case the constraints are visible, but because in the other they are not, does not permit one to make a value judgment that they are subject to the same laws of nature.

A critical look at dowsing must be one which studiously and clearly examines both sides of the pro-con question, and which reaches reasonable conclusions in a logical and organized fashion. Insofar as possible, I have attempted to do so. I succinctly state what is measurable fact, theory and opinion.

I must caution the reader that, even though this paper and my research indicate that dowsing involves a force of

unknown origin, and that dowsing does work, it is doubtful that such a premise will be accepted now. Max Planck, the famous physicist, summed it up when he said: "A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die and a new generation, which is familiar with it, grows up."



Figure 1. The early dowsing experiments utilized a single strain gauge bending beam holding one leg of the forked twig, with the human carrier (author) supporting the other leg in the palm of his hand.

As an engineer and a pragmatist, I knew that the most important proof of dowsing's reality was to factually prove its existence by measurement, and then, insofar as possible, determine what it is. My factual proof must be capable of replication.

Before looking at the technological aspects of dowsing measurement, it is advisable to consider some of its subjective features. We can begin with the use of the terms "plausibility" and "implausibility." Professor Ernest R. Hilgard said in a paper in *Science Digest*, November 1965, "To demonstrate something highly implausible requires better evidence than to demonstrate something plausible. Plausibility is only the myth used at a particular time and place to explain things which can never be adequately described." He stated that the scientific method was never intended to support plausibility, but to regulate trial and

Alvin Kaufman is a long-time dowser and an electronics engineer. He is author of some 250 papers and articles on various electronic instrumentation and nuclear engineering topics.

error, because if the prejudice of the observer is the only criterion for judging the adequacy of the evidence, scientific research will be held back. To illustrate: suppose someone said "I can teach any of you to summon a rainbow within a matter of minutes." Before the development of spectroscopy this statement would have seemed implausible. But now, of course, all one needs is a prism. The point is that our natural caution in determining plausibility must be disciplined by openness.

Throughout most of the history of dowsing all that was available to judge dowsing was eyeball instrumentation, i.e., what could be seen by the unaided eye; and the result — whether water was found or not. On what could be seen, two people could not agree with certainty. One could say, "I'm sure he let go of the forked twig" or "he moved his hands," while another would deny it. If water was found, one could not be sure what part was played by unconscious perception of geological factors. Instrumentation can go far towards eliminating these uncertainties.<sup>2</sup>

There are difficulties in believing in water dowsing because kooks and amateurs muddy the water so badly that serious and competent dowsers are ignored. This is compounded by the various kinds of divining rods used and the different theories presented by dowsers themselves. Some use "L" rods, the forked twig or pendulums, perhaps with mysterious substances in them. I've seen pendulums of steel wool impregnated with oil and pendulums that unscrew and have silver or gold in them. Also, dowsers are often sure that their results are caused by animal magnetism, electrical magnetism, gamma rays or the like. Faced with such explanations, scientists often dismiss the whole thing as foolishness or fraud. The result is obscuration.

Most interpretations of why dowsing works fall into two groups. According to the first group, the answer is to be found in muscular action, either unconscious or deliberate. The dowser is twisting the "L" angle rods open or letting them fall forward. With the forked twig, it is said that the dowser is squeezing his hands together. The correctness or incorrectness of such explanations can be determined very easily with current biomedical instrumentation, such as electromyographic instrumentation, to find out if there is any change in either wrist or finger or arm muscular potentials. Such methods are no longer necessary, as we shall see.

According to the second group of explanations, some external force is acting on the divining rod. Whether this force is of demonic or divine origin, as has been claimed, or is the work of discarnate personalities, is not scientifically determinable. If, however, the force is external in origin, it should be possible both to measure it and at the same time establish its externality, i.e., rule out muscular action.

The strain gauge bending beam has been developed for this purpose to be used with a forked twig (of any kind). In the earliest test only one arm of the forked Y was clamped in the bending beam as shown in Figure 1. The device has two little felt patches, on each side of the beam, and under them the strain gauges, as shown in Fig-

ure 2. If voltage is supplied and a bending force is placed across the strain gauge, an output voltage will be developed. No output will occur from the bridge unless the bend occurs across the felt section of the strain gauge bending beam, because that is where the strain-sensing element is positioned. Pushing below the gauge, e.g., with a thumb, will do nothing. The bending beam also incorporates a device for level or position-measurement, a volume control potentiometer with a weighted arm. This is wired up to indicate the angle of the beam and forked twig to the ground.

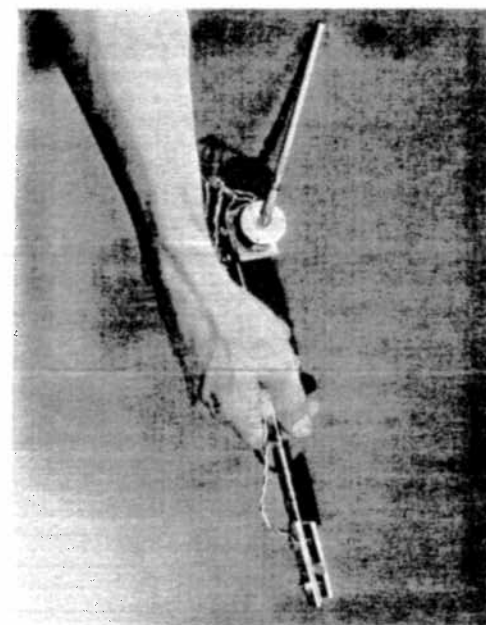


Figure 2. A close-up of the strain gauge bending beam shown in Figure 1. A metallic rod replaces the twig.

The effect of gravity on the forked twig was measured by holding the bending beam vertically and then horizontally. The weight hanging out on the strain gauge was on the order of four ounces-inches. However, when the dowser moved over the target, the bending beam indicated a pull down of twenty-four ounce-inches over gravitational force; which is a significant measurement.

The other arm of the forked twig lies on the open hand, as shown. This hand can be moved in any direction without putting a strain on the bending beam. Similarly, causing the twig to whip about does not give the kind of record produced by carrying the twig over a body of water or other "target."

Interestingly enough, Norman Evans, one of America's leading dowsers, has performed a similar experiment in Skokie, Illinois with a forked twig using two mechanical torque meters, one on each end of the forked twig. When

he walked over a body of water, the torque meters indicated 24 to 37 ounce-inches.

To eliminate the charge of fraud, because only one limb of the forked twig was strain gauged, a later measuring version was constructed in which both branches of the forked twig (dowel rods were used) were strain gauged instrumented. The results with this device correlated with the original tests. With the light weight of the forked twig used, gravitational force was not significant and position measurement was not required.

In the development of an explanatory hypothesis, it is significant to note that oil, for example, is searched for by such scientific instruments as magnetometers and gravimeters. A magnetometer measures the intensity of the earth's magnetic field. Passing over an oil field or over water causes it to show an abrupt change in magnetism. Any kind of flowing plasma will produce a magnetic field anomaly by a phenomenon of "Magnetohydrodynamics." Changes in many geological features such as earth density, tunnels, or mineralization cause magnetic anomalies.

Professor Y. Rocard, of the Academy of Sciences in Paris, has proved that people can detect magnetic anomalies between certain limited ranges; if they are outside of

these ranges they cannot detect them. An explanation of the capability of man's biological organism to respond to a magnetic field has not been developed.<sup>3</sup>

The movement of the twig still requires explanation, however. The missing ingredient is where does the force come from, and how is it controlled or directed? Will this explain why not all people can dowse, or dowse accurately? We can say it is an effect of psychokinesis, that is, the production or redirection of energy by the mind, to produce a kinetic effect in something separate from the body and its extensions. But what psychokinesis actually is and even more, how it can interact with magnetism, is far from clear. The study of auras may cast some light on the subject. Infrared photographs of the dowser by the writer have failed to reveal any sign of an aura or other non-visual causal phenomena.

#### BIBLIOGRAPHY

1. Elias Canetti, *Crowds and Power*, Viking Press, Pl, 1966.
2. Alvin B. Kaufman, "Measuring the Phenomenon of Dowsing," *Parapsychology Review*, pp. 10-12, January-February, 1971.
3. Y. Rocard, *The Dowser's Signal*. (Available in French language only.)

#### New Psychic Research Lab

James S. McDonnell, Chairman of the McDonnell Foundation, has given \$500,000 to Washington University, in St. Louis, Missouri, to establish the McDonnell Laboratory for Psychic Research.

In making this gift, Mr. McDonnell said: "Man is approaching the evolutionary point where he is beginning to realize there is a possible merging of matter and mind, and a priority item for current scientific research is the understanding of human consciousness. The exploration of the deep inner space of humankind can challenge intellectually adventurous men and women for generations to come. From these explorations will surely come countless discoveries which in time can make possible human life at higher levels of health, happiness and creativity."

Washington University was selected for this McDonnell Foundation psychic research grant, Mr. McDonnell added, because of the dedicated interest in this field of Dr. Peter R. Phillips, who has been designated Director of the University's new Laboratory for Psychic Research. Dr. Phillips will also continue as Professor of Physics with tenure.

Professor Phillips, aged 48, was born in the Sudan in Africa. He received his B.S. degree in physics in 1953 at Cambridge University in England. He did graduate work in physics at Princeton University in 1954-1955 and then transferred to Stanford University, where he received his Ph.D. in physics in 1961. He worked on high energy physics research at Argonne National Laboratory for two years, then joined the Washington University physics faculty in August, 1963. His experimental research at Washington University was initially in the area of high energy physics, which led him to his present search for an "ether drift." In addition to his physics research, Professor Phillips has been working in the field of psychic research since 1970, during which time he received a grant from the National Institute of Mental Health to study some aspects of psychokinesis.

#### No Psi Score on Skylab

According to the August, 1979, issue of *Premonition Times*, monthly publication of the Premonitions Center in Lincoln, Nebraska, 500 separate predictions about Skylab were registered.

The majority of predictors chose August as the time—a month too late—and located the fall somewhere along a stretch from Nova Scotia to western South America—the opposite side of the world from the actual landing site in the Australian desert. Accurate predictions came well within the laws of chance.

#### Theories of Consciousness Course

The Interdisciplinary Studies Division of Old Dominion University, in Norfolk, Virginia, offers a course entitled "Theories of Consciousness" which is described as a course in the history and futuristics of parapsychology. The course is a survey of an interdisciplinary frontier, currently called "Consciousness Studies," a newly developing field that includes parapsychology, altered states of consciousness, biofeedback, esoteric psychologies and the new "physics of consciousness." Belief in ESP is not a prerequisite for the course. Skeptics are welcome. For more information, write to: Curtis M. Brooks, Adjunct Associate Professor of Interdisciplinary Studies, Interdisciplinary Studies Division, Old Dominion University, Norfolk, Virginia 23508.

## PSYCHICAL RESEARCH IN PUERTO RICO

By Carlos S. Alvarado

Puerto Rican spiritualism began, as in other countries, in the middle of the 19th century. Table turning, raps and mediumistic communications, among other phenomena, were prominent in spiritualistic circles that got together in private houses. These activities, as can be seen in the memoirs of one of the first leaders of the movement (Bacón, 1910), were almost completely devoid of any interest in the scientific investigation of psychic phenomena. They seemed to be attended for religious purposes or out of curiosity.

This interest in spiritualistic phenomena may have given the impetus to a man by the name of Agapito Morales (1904) to publish a small booklet in which he explained all those occurrences without assuming the action of spirit agencies. Possession was interpreted as autosuggestion and paranormal phenomena were attributed to our own psychic faculties. "All the experiments made until now," wrote Morales, "demonstrate that there is an invisible force in our being capable of playing a guitar, lifting a table and lifting our own bodies. . . ." Such force, he said later, is under our control. Veridical mediumistic communications could be explained by means of telepathy between the medium and the sitter.

A different point of view was expressed by Rosendo Matienzo Cintrón (1912), a well-known politician and intellectual, who thought that all paranormal phenomena show the spiritual nature of man and its survival after death. For him mediumship was "a special ability of some persons to communicate in the different planes in which nature appears or fragments herself." He also believed that, because of the great quantity of mediumistic manifestations in his time, humanity was on its way to developing "a new sense, that is, a new way to feel the environment around us."

The last two years of Matienzo's life (1912-1913) saw the beginnings of the activities of an investigator who is still remembered by a few spiritualists be-

cause of his empirical approach to psychical research: Dr. Francisco Ponte. Ponte, a dentist who became president of the Puerto Rican Federation of Spiritualists (1913), went to Europe in 1912 to visit several spiritualistic and psychical research centers. In Italy, for example, he had seances with Lucia Sordi and Eusapia Palladino in which he saw several telekinetic and materialization manifestations (Ponte, 1914). Towards the end of 1912, when Ponte returned to Puerto Rico, he tried to produce the same phenomena he observed in Italy with a local mental medium. For some years the medium sat in an enclosed cabinet and produced materializations that appeared through a curtain. "On April 22nd [1918]," as Ponte (1923) wrote in a report he sent to Dr. Walter Franklin Prince, then Research Officer for the ASPR, "we had the materialization of the small foot of a woman. . . . On the 29th . . . the whole leg was formed and the foot seemed to wear a white shoe with a high heel." He also reported plaster impressions of hands as well as paraffin casts of ectoplasmic limbs. Although Ponte's report could be criticized for the lack of the necessary exact descriptions to evaluate it properly, it is important to notice that these, and other investigations he made, were the first manifestations in Puerto Rico of a genuine interest in empirical investigations of the paranormal.

On a theoretical level, William A. Colón and Luis S. Sánchez, two prominent spiritualists, were concerned with the difference and confusion between psychic manifestations of the living and those of the dead.

In Colón's opinion (Colón and Iriyary Saspert, 1939), much of spiritualistic phenomena is not from the spirits of dead people, but from the psi faculties of "incarnate beings." As he saw it, the main concern of psychical research was to see that this was understood. This was specially true for mental mediumship, but he was more impressed with whole body materializations as evidence of the spirit's agen-

cy. This may be explained as a reaction to his observations of materializations in Brazil, where he talked and shook hands with an ectoplasmic figure.

On the other hand, Sánchez (1945) was critical of the "animistic theory" because, as he wrote, "no animistic phenomena can be satisfactorily explained without the spirits' knowledge. . . . Spiritualism explains all its phenomena, but animism cannot explain even one. . . ." Although he admitted the difficulty of separating the animistic and spiritualistic processes, he was sure this could be done with mediums of great sensitivity and by training less developed mediums to distinguish between both processes by means of introspective analysis (he gave no details about this aspect).

Of more recent date, are the theoretical ideas of Dr. Ralph U. Sierra, a chiropractor, and the only Puerto Rican listed in the *Biographical Dictionary of Parapsychology*. He has shown interest in psychobiological aspects of ESP. In his opinion, for example, "to be able to develop telepathy one has to begin by developing an internal tranquil attitude" (Sierra, 1966) so that the brain's electrical activity does not interfere with the telepathic process. He also considered important mental and muscular relaxation. In January, 1971, Sierra attended a parapsychology convention held in Trinidad where he discussed historical and biological aspects of ESP.

In 1974, Néstor A. Rodríguez Escudero, a lawyer and short story writer, published a series of short essays about parapsychology and spiritualism in his book *Los Caminos de Dios*. He discussed a great variety of paranormal phenomena, historical investigations and his personal experiences with Arthur Ford and Tony Agpaoa (which convinced him of the genuineness of their alleged phenomena). His main

Carlos Alvarado is a graduate student at John F. Kennedy University, Orinda, California. He is studying under the supervision of Dr. John Palmer, Eileen J. Garrett Instructor in Parapsychology.