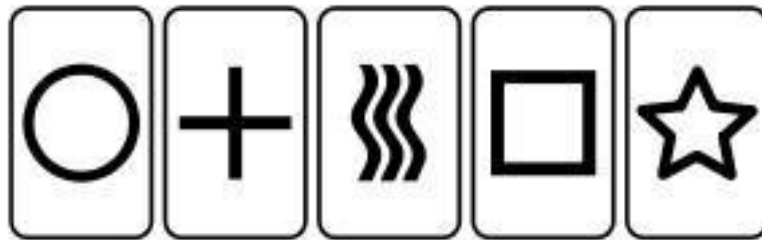


# **DO “PSI” TEST RESULTS RELATE TO MULTIPLE ANOMALOUS EVENTS IN THE ROBBERT v/d BROEKE CASE?**

by  
**Nancy Talbott**

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A set of "Zener cards," first used in "ESP" experiments by Dr. J.B. Rhine at Duke University in the 1930s.

*"What are the implications for science of the fact that psychic functioning appears to be a real effect?"*

--Jessica Utts & Brian Josephson

In a 1996 *London Times Higher Education Supplement* article co-authored by the University of California at Irvine's professor of statistics, Jessica Utts (<http://www.ics.uci.edu/~jutts>), and the University of Cambridge, UK, Cavendish Laboratory's Nobel Laureate and professor of physics, Brian D. Josephson (<http://www.tcm.phy.cam.ac.uk/%7Ebdj10/>), entitled "*The Paranormal: The Evidence and its Implications for Consciousness*," the authors point out that "significant discoveries in science are often prompted by observations that do not fit expectations..." (<http://www.ics.uci.edu/~jutts/azpsi.html>).

Both of these highly respected scientists have experience with, and a keen interest in, the development of a **science of consciousness** and a desire to "integrate mental phenomena more thoroughly into the framework of science," stating that science must overcome "its current abhorrence" of psi concepts:

*"These phenomena seem mysterious, but no more mysterious perhaps than strange phenomena of the past which science has now happily incorporated within its scope."*

Although neither of these academics nor other scientists working to increase our understanding of what consciousness actually is and how it functions have (so far as I know) explicitly investigated crop circles, a “psi” mini-experiment carried out with Dutch medium Robbert v/d Broeke (the only person yet known who is always “psychically” informed of new crop circles occurring in his area) produced results which might encourage scientific inquiry into a possible link between Robbert’s “consciousness” and the ongoing and varied bizarre events (including the circles) which constantly occur around him.



Robbert van den Broeke. Photo: N. Talbott



Dr. William Roll and Nancy videotaping Robbert as he takes anomalous photos using Dr. Roll’s new digital camera, October, 2008.

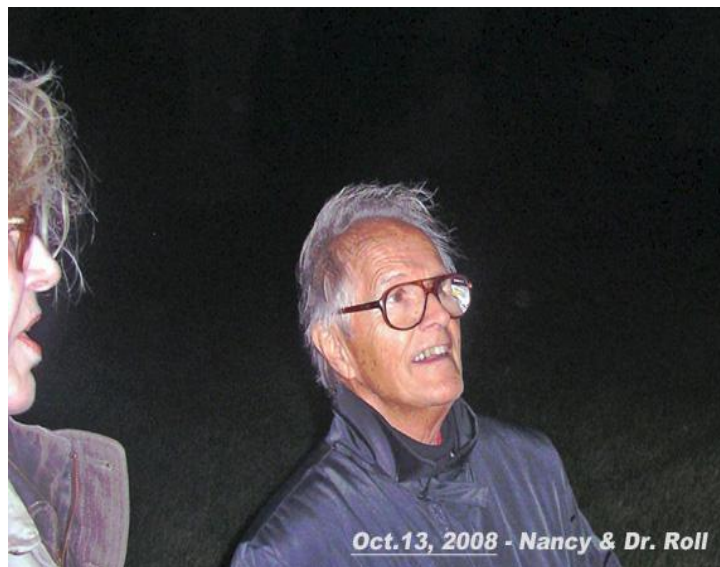
My 17+ years of experience with Robbert v/d Broeke has convinced me that crop circles are almost certainly related to many (if not all) other so-called “paranormal” phenomena—events currently unexplained which increasingly seem to fall into the “psi” category and which indicate vastly expanded capabilities of that arena we designate as

"consciousness," at least that of some individuals. Robbert's singular ability to "know" when new circles are forming in his area

(<http://www.blresearch.com/eyewitness/eyewitness8.php>) is just one of multiple unexplained and repeatedly-documented incidents which constantly occur around him which indicate to me that an expanded concept of "consciousness" *must be considered* in any serious inquiry into the causative mechanism behind the circle phenomenon.

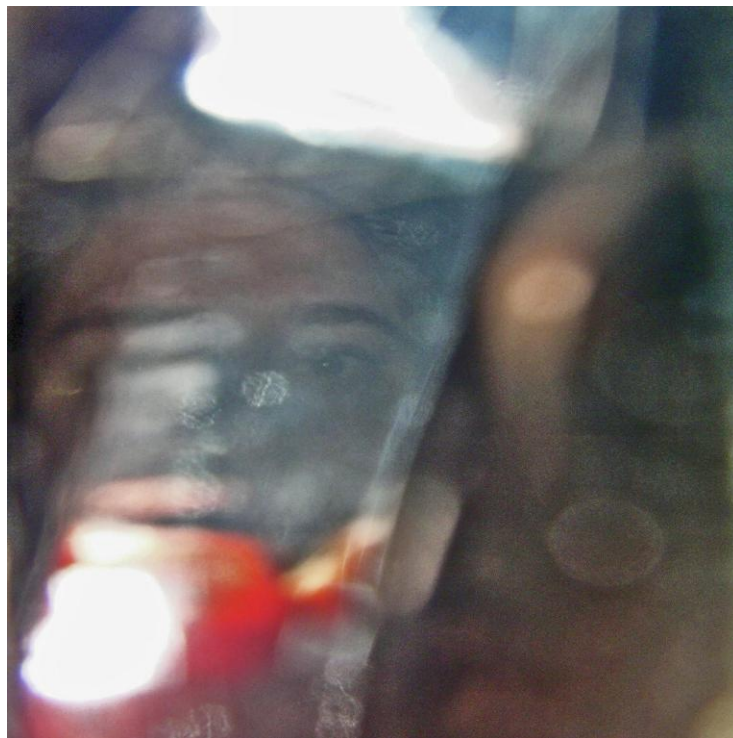
Woven throughout Robbert's continuing connection with the circle phenomenon are other incidents typically labeled as "poltergeist" activity, "remote viewing" and "out-of-body" experiences, "telepathy," "ESP" or "clairvoyance," as well as Robbert's ability to conduct "healings" and "psychic readings" and the more recent incidents of his apparent physical manifestation in locations where we know he is not (during which incidents he is perceived as being physically present by the individuals involved)---these all seem to be somehow related.

Robbert also experiences regular interaction with the "spiritual consciousness" of people who have died and other "energies" which he thinks are most likely representative of "cosmic" or "inter-dimensional" or "extraterrestrial" life forms— there are thousands of such manifestations on many different witnesses' film, digital and video-cameras (if Robbert has been using them) of faces and/or bodies which were visually unseen by the camera-owners and others present-- strange "creatures" or beings and many images of people (some known to be deceased, others not yet identified). *[Individual reports about many of these events have been categorized and posted, in English, below the introduction to Robbert's case on the "van den Broeke Case" BLT Research page: <http://www.blresearch.com/robbert.php>.]*



Although I have some academic and research background in Psychology, I've been grateful for the counsel of American parapsychologist Dr. William Roll and his willingness to ponder the details of many astounding events I've witnessed while with Robbert over the years, and Robbert and I were both delighted when Dr. Roll was able to visit us in Holland in October, 2008 to observe Robbert himself. As it turned out, 2008 was a *very* active year.

Below are just a few of the strange photos which appeared (when Robbert was using my Pentax camera) out in the fields the night before Dr. Roll arrived. The camera was set in "auto" and I was watching Robbert as he took each photo. The field was pitch-dark, with no light source anywhere other than the camera's flash. All Robbert did was point the camera lens at himself when he felt the "energies were present" and push the record button.



Robbert is aiming Nancy's Pentax at his own face--which is just barely visible behind these extreme "light" anomalies.



Robbert again points the camera at his face when he feels the “energies”—the anomalies here almost obscure his face. I, watching only feet away, saw nothing abnormal.



Oct. 13<sup>th</sup>—First photo Robbert took on the first night Dr. Roll was with us.



Second photo taken the night of Oct. 13<sup>th</sup>, Dr. Roll present.



Oct. 13, 2008 - The next photo shows Dr. Roll with an “aura” around his face.  
(Robbert is still using Nancy’s Pentax camera.)





Oct. 13<sup>th</sup>—Dr. Roll and Nancy and a “light-ring” similar to dozens of others Robbert has taken with many people’s cameras (here, Nancy’s Pentax).

Because I have maintained my undergraduate interest in psychology I was aware not only of the early “ESP” research carried out J.B. Rhine at Duke University during the 1930s but also continuing research in ESP, telepathy, etc. and Dr. Roll’s RSPK work. An important paper to be published in 2014 in the *J. of Personality and Social Psychology*, entitled “Feeling the Future: A Meta- Analysis of 90 Experiments on the Anomalous Anticipation of Random Future Events” -- examines 90 experiments from 33 laboratories in 14 countries and concludes that there is “**decisive evidence**” that implicit precognition is a **genuine effect** ([papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2423692](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2423692)) – a conclusion reflective, I think, of the following results we obtained in our 2008 “mini-experiment” with Robbert.

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Shortly after Dr. Roll had left us in 2008 Robbert, his friend Stan, and I were in Robbert’s parents’ kitchen discussing ideas about how to design an experiment to provide more evidence of Robbert’s “psi” abilities. Since both Stan and I have experienced countless instances in which Robbert has displayed what is usually called “**telepathic**” ability (two events are described in the “Introduction” to Robbert’s case on the BLT site: <http://www.bltresearch.com/robbert.php>), it was our original intent to devise a test that would examine this parameter only.

But as the actual testing went on it increasingly seemed too easy for Robbert so we changed the protocol in an effort to not only rule out “simple telepathy,” but also to

provide better evidence for Robbert's conviction that he is simply a "medium" through whom a "*presence external to himself*" functions to cause or create the anomalous events which constantly occur around him.



October 13, 2008: Nancy & Stan in Robbert's kitchen, discussing various protocols for "psi" testing of Robbert.

At first, when our only purpose had been to obtain data regarding Robbert's telepathic abilities, the protocol involved Stan and me each drawing an image of whatever "design" we wanted (on a piece of same-sized, blank, ruled, opaque paper, all from the same pad), our only parameter being we were to keep these initial images relatively "simple." Robbert was exiled upstairs to his bedroom while Stan and I each drew our different images—we could not see what each other was drawing and we turned our images over immediately so we never saw each other's drawing.

Robbert was then called downstairs and told that we had each drawn an image on the face-down pieces of paper in front of us which we would, after Robbert had returned to his bedroom upstairs, turn over and focus upon the images on the other sides for 3 minutes—each of us concentrating *only* on the image in front of us. During those 3 minutes Robbert, while upstairs, was to try to draw the images that Stan and I were separately focusing upon downstairs.

At the end of the 3 minutes we called Robbert to come back downstairs with whatever he had drawn (it actually took him between 3 and 10 minutes in different trials) and, in the beginning, he was extremely anxious about whether he was able to accomplish the task. But his nervousness turned to delight as we all saw—and were amazed—at how accurate his drawings were.

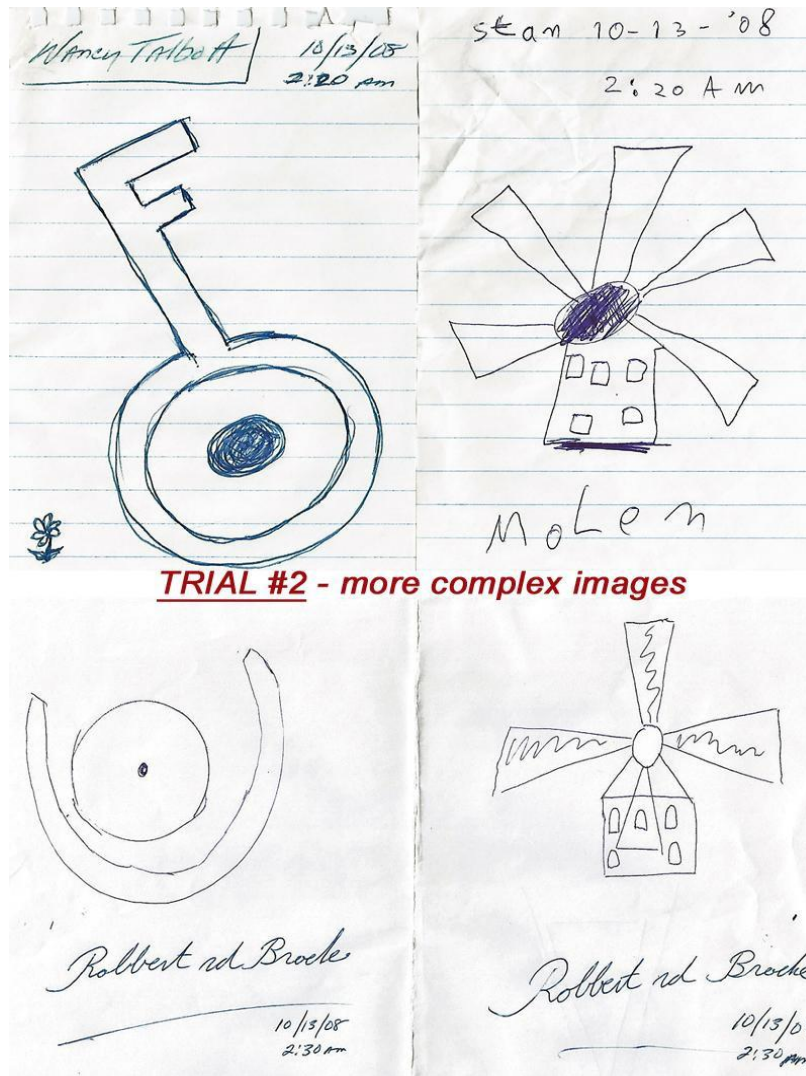


**CONDITON #1** (4 Trials)



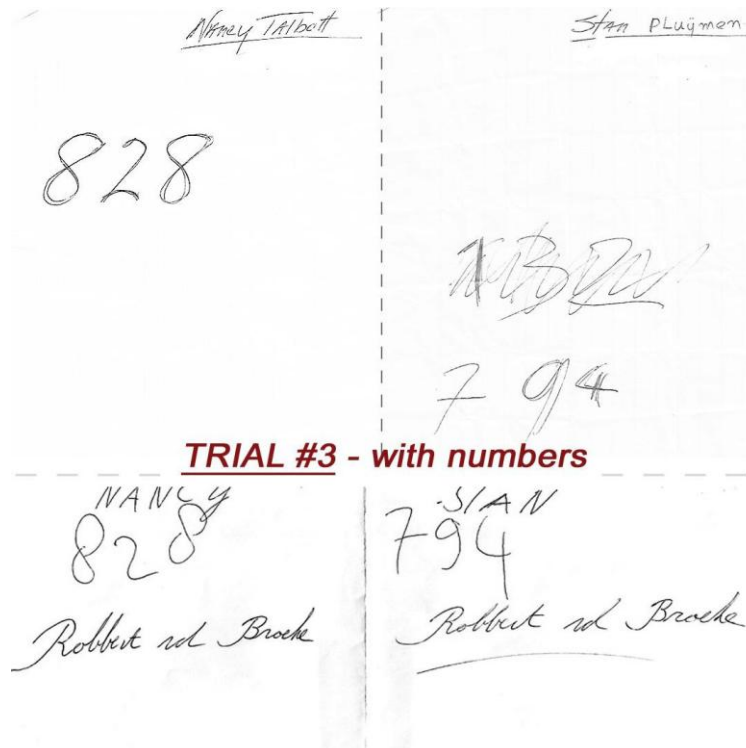
**Trial #1** - NT & Stan's relatively "simple" images (top) and Robbert's drawings (bottom).

It took Robbert 5 minutes to complete these drawings upstairs.



**Trial #2** - NT & Stan's "more complex" images this time (top); Robbert's drawings (bottom).

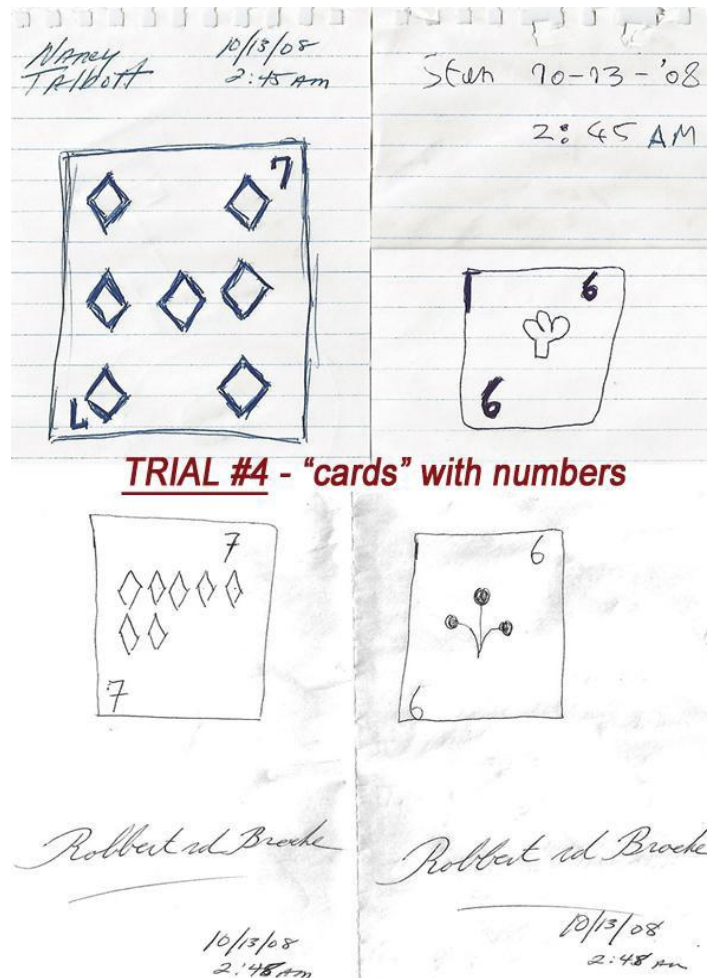
In this trial it took Robbert 10 minutes to complete his drawings.  
[For some reason Stan included the Dutch word "molen" ("mill" in English) in his drawing.]



**Trial #3** – NT & Stan drew numbers this time (top), Robbert’s drawings (bottom). In spite of the fact that Stan apparently changed his mind & crossed out his first numbers, Robbert correctly completed this trial in less than 3 minutes.

We ran several other trials in this first “condition” (we soon radically changed the protocol, as you will see) -- but I had failed to mark all of the drawings carefully enough to figure out later in what exact order we had done them and so those are not included here. Also, the accuracy of *all* Robbert’s drawings— all done by him upstairs while we concentrated on new sets of images we had drawn downstairs--was so impressive during the first hour of testing we could see that Robbert was beginning to get bored.

So we then changed the protocol to provide better evidence that “simple” ESP or mind-reading could not explain Robbert’s results—and also to keep the trials challenging for him. Below is the last trial using the protocol in which Stan and I were concentrating visually on our face-up drawings.



**Trial #4** – The last trial we did in which Stan and I both drew whatever we wanted & then each focused on our own drawings, as Robbert attempted to replicate them while sequestered upstairs.

Robbert came back downstairs again very quickly after this 4<sup>th</sup> trial and we decided to take a break and have some coffee. Although all of us were more than a little amazed at how accurately Robbert's drawings reflected Stan's and mine---particularly since we had not drawn them (or even decided what to draw) before sending Robbert upstairs—we could see that Robbert was now getting both a little bored and a little tired (he was very unsure, at first, that he could do this and I think this anxiety tired him a bit).

Also, I knew that Robbert's results in these first trials would likely be attributed "telepathy" or "mind-reading" by parapsychologists (that essentially Robbert was just "seeing" what was in our "minds"). And although this ability by itself is not understood I knew that these results did not necessarily support Robbert's strong opinion *that "mind-reading" is not responsible for these results* (that, instead, a "cosmic consciousness" which is completely external to him, but which functions *through him*

as a “medium,” is the causative agency). So we made two major changes to the protocol which I thought could produce stronger evidence to support Robbert’s long-held, experience-based opinion.

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In “***Condition #2***” Robbert was sent upstairs again and then Stan and I each drew six new images (on 12 pieces of same-sized, blank, ruled, opaque paper, all from the same pad), again drawing whatever “design” we wanted and also including numbers if we wished. Stan and I could not see each other’s images as we were drawing them and we turned each image face-down as they were completed—then mixing them up in a pile in the center of the table when we were finished so that neither of us knew what the other had drawn nor had any idea which pieces of paper had our own drawings on them and which did not.

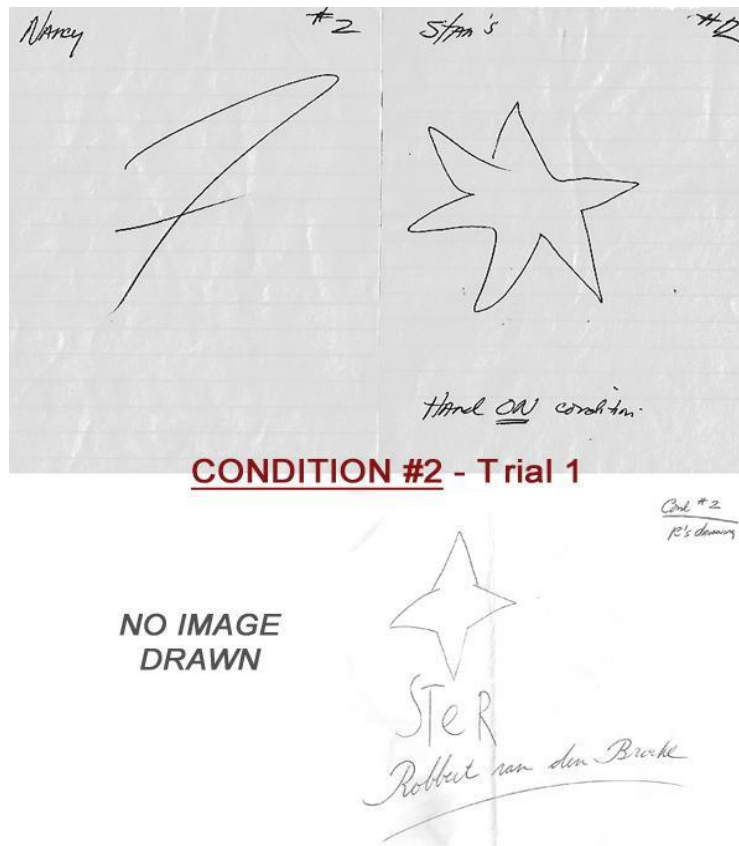
Because the protocol this time was going to be, we thought, quite difficult, we kept these images less complex than our earlier drawings.

Robbert was then called downstairs and shown the pile of 12 mixed-up pieces of paper, all with the drawings face-down, and told that this time Stan and I would each pull one drawing out of the pile—***keeping them face-down***—so neither of us would have any idea what was on the other side of the papers we had drawn from the pile. In addition one of us (whichever one had been first to actually touch a piece of paper to pull it out of the center pile) ***would keep our finger touching the still blank-side-up piece of paper*** we had pulled out from the pile. The other person would remove their finger entirely from the piece of paper once they had removed it from the pile.

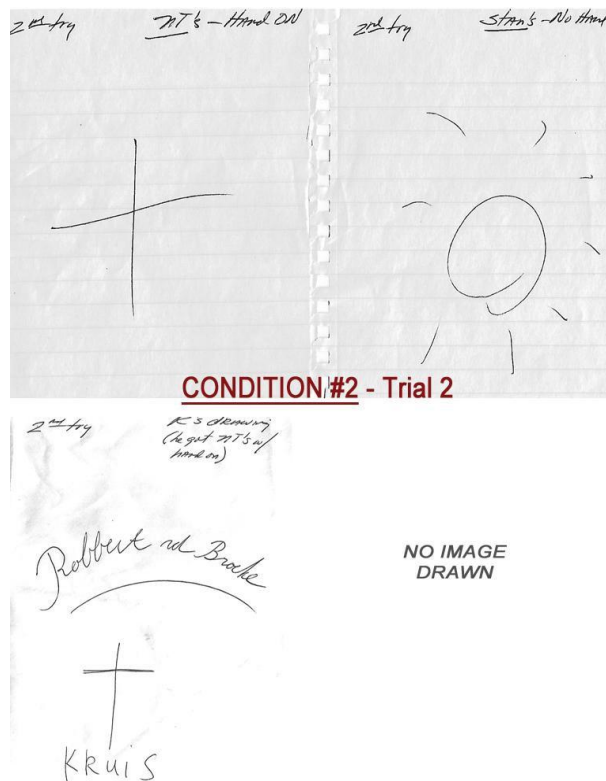
Stan and I would then each focus on the ***blank sides*** of the pieces of paper we had withdrawn from the pile—***but one of us would keep a finger touching our piece of paper***, while the other would have no contact with the withdrawn paper once it had been removed from the pile.

Robbert’s job in this condition was the same as before—he was sent upstairs before we each withdrew a paper from the pile--and given 3 minutes (Robbert actually took up to 6 minutes) to try to draw whatever images were on the other sides of the papers we had withdrawn and upon which we tried to stay focused, ***in spite of not knowing what was on the other side***. And whichever one of us had managed to touch the pile first, that person kept his/her finger on the blank-side-up piece of paper the entire trial time.



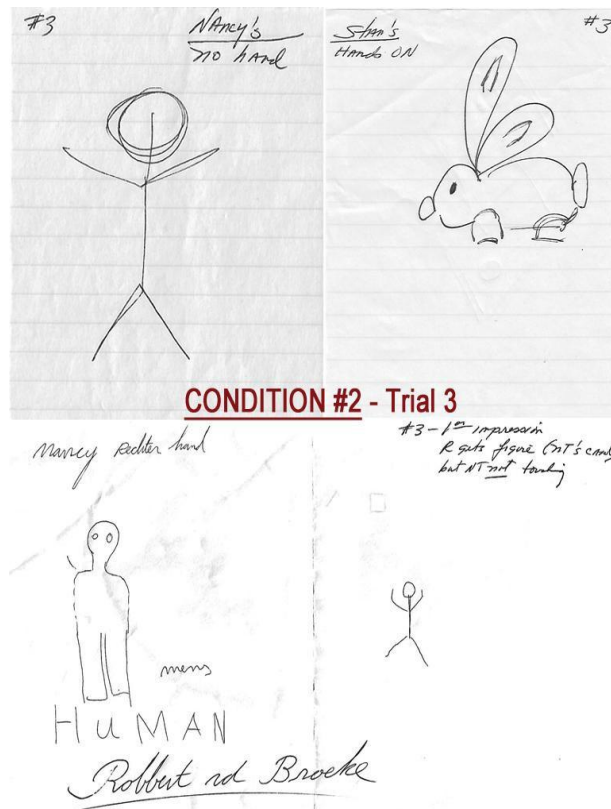


**Condition #2, Trial 1:** Nancy's & Stan's drawings (top), Robbert's one drawing (bottom). Stan had touched the pile of drawings first & withdrew one (which happened to be one he had drawn)—and he kept constant physical contact with it during the trial. Robbert "got" only this image of the 2 withdrawn from the pile.



**Condition #2, Trial 2:** Images Nancy & Stan pulled from the pile (top), Robbert's single drawing (bottom). Nancy's hand reached the pile first this time and she maintained constant physical contact with the blank-side-up image (one Stan had drawn) the entire trial time. Robbert again "got" only the image being touched.

As can be seen in both Trials 1 and 2, Robbert "got" the images on the reverse side of the pieces of paper that were being touched either by Stan or Nancy, in spite of the fact that neither of us knew what image was on the other side of the papers we had withdrawn from the pile. ***Robbert did not "get" the images that were not in constant physical contact with one of us.***

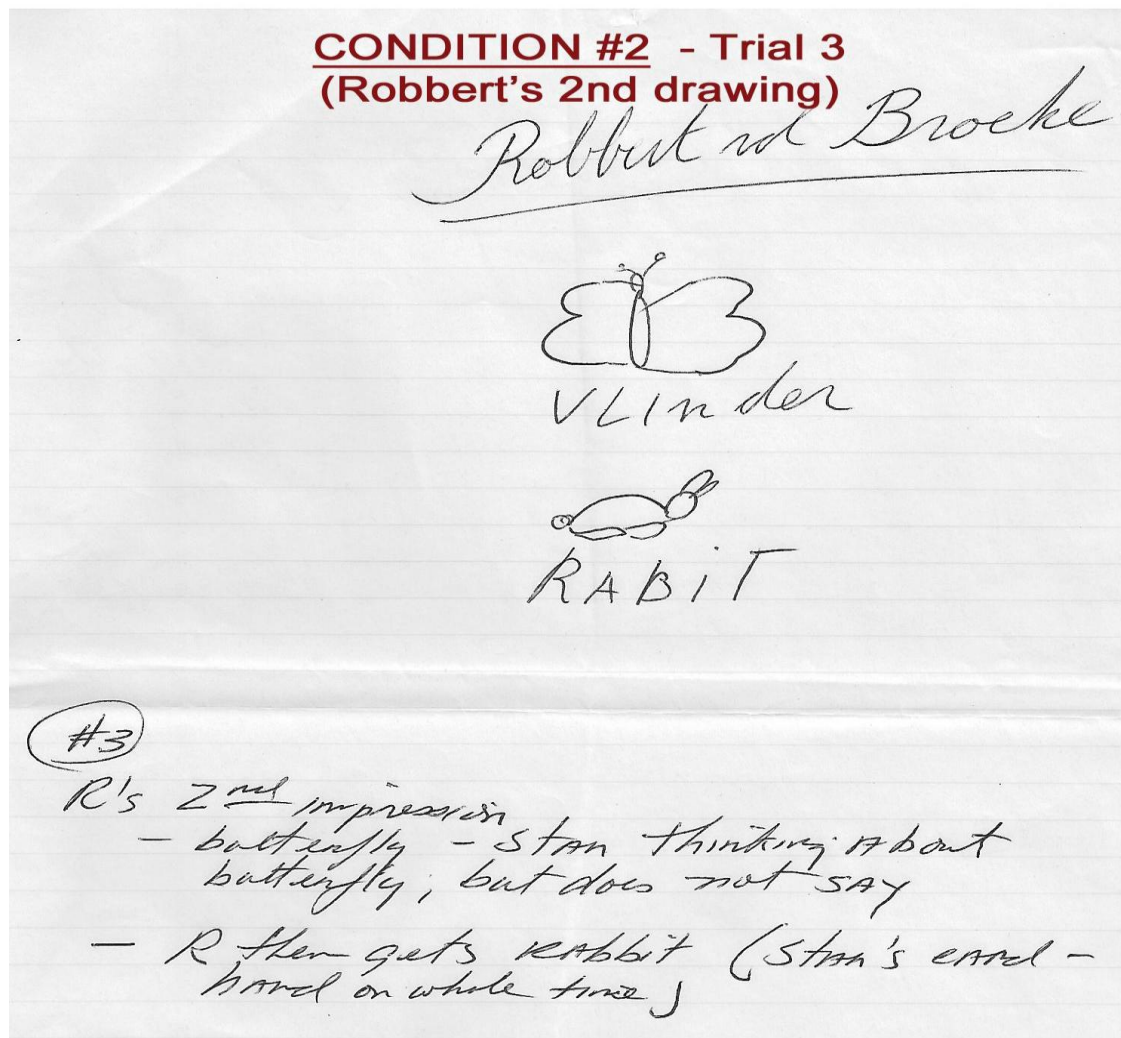


**Condition #2, Trial 3:** Drawings withdrawn by Nancy and Stan (top), Robbert's first drawing (bottom). Something quite different occurred in this trial.

In **Condition #2, Trial 3**, even though it was Stan who had kept his finger on the image he had withdrawn from the pile (a rabbit, drawn by Nancy), Robbert first “got” the image that Nancy had pulled out (which also happened to be one she had drawn) **but which she did not stay in physical contact with during the trial time**. Additionally, after Robbert drew a “stick figure” very similar to Nancy’s, he then added another figure and the word “HUMAN” to his drawing to indicate he understood that Nancy’s figure represented a human being (as opposed, I guess, to an “ET”), which was correct. He also wrote that Nancy was touching this drawing with her right hand—which was incorrect (*Nancy removed her hand as soon as she pulled this image from the pile*)—although she did use her right hand to pull images from the pile generally and used one of the fingers on her right hand when maintaining physical contact with other images in this experiment.

But Robbert was not finished. After completing the drawing (above) relating to the image Nancy had withdrawn, he got a second “impression” of a butterfly, which he sketched—and then clearly “saw” a rabbit—which was, in fact, the image on the other side of the paper Stan had pulled from the pile and which he had been touching during

the entire test time.



Condition #2. Trial 3 – Robbert's 2<sup>nd</sup> drawing:

As my handwritten notes indicate, Robbert “got” both the butterfly Stan was only “thinking about” as well as the rabbit on the underside of the paper he had pulled from the pile & kept touching.

### - Discussion -

These were, in my opinion, very impressive results. The second trial protocol (Condition #2) was quite tiring for Robbert and by the time he had completed Trial 3 in Condition #2 he wanted to rest. I pushed him a bit and we did attempt a few more trials in Condition #2, but Robbert got only pieces of the blank-side- up images that Stan or I were pulling out of the pile and, as we'd been at it for 2-1/2 to 3 hours by then, we all concluded we'd done enough for the night. It was around 4:30 – 5:00 am by the time we stopped and I think we fixed some pizza and then went to bed around dawn.

We all felt that the results obtained in Condition #2 (the one in which neither Stan nor I knew what image was on the underside of the papers we pulled from the pile) ***had put to rest the notion that “simple” ESP or “mind-reading” could be an adequate explanation for the actual results***—since neither Stan nor I had any idea what was on the underside of the papers we pulled from the pile nor any idea what the images were that each other had drawn. And we were both certain that Robbert was in his bedroom while we drew our images.

So, since Robbert was upstairs in his room the entire time during which Stan and I drew all of these test images, and since we’d placed no restrictions on what sort of image either of us could draw, we could see no “normal” way Robbert could possibly know what any of them might be. And yet every time he returned downstairs with his drawings their accuracy was quite impressive.

As the trials in “Condition #2” progressed it seemed more and more clear that physical human contact with the “blind” images (at least one of Stan’s or my fingers continually touching our blank-side-up pieces of paper as we tried our best to stay focused on them) facilitated Robbert’s ability to “see” whatever image was on the reverse side of the paper—***he got every single image that was being touched***, regardless of whether it was also visually seen or not.

But Robbert also “got” at least two (I think it was actually three) of the “blind” images which we had pulled from the pile ***but with which there had not been constant physical contact afterward***.

Overall, it appears that both actual conscious awareness of, and/or some physical contact with, the test image by the experimenter facilitated Robbert’s remarkable abilities and this would be an important question to follow-up in subsequent work. When Stan and I could see the various “targets” Robbert correctly “got” all, or most all of, each of them. And he also “got” the essential aspects of every single “blind” image which was being touched by one or the other of us during the Condition #2 trials.

But it was also clear that Robbert “saw” images that were not visually seen or touched by either of us, as well as additional details we had just “thought about” in these trials, which again perhaps raises the question as to whether Robbert’s impression that an “external consciousness” is at work might be correct?



Since the anomalous photos included at the beginning of this report were all ones taken by Robbert using my camera some readers may want to see the strange images Robbert obtained while using Dr. Roll's camera, with Dr. Roll present and watching him as he took the shots (some of which have been included in previous reports). Dr. Roll had brought a brand new (still in its box) Kodak Easyshare C813 Zoom Digital camera, which we opened upon his arrival at Robbert's home, inserted new batteries, and set in "auto."

That first afternoon (October 13, 2008) Dr. Roll, Robbert and I then drove to Robbert's "special field" (where as a child Robbert had had his first encounter with visible light balls creating a crop circle) and, once we had gotten out of the car, Roll handed Robbert the camera. With both of us watching Robbert then took six photos quickly which—to my astonishment—all contained what most people would call (although unseen visually by any of us) "UFOs."



Both Dr. Roll and I were standing only feet away and watching Robbert closely as he took these first photos, and I was amazed to see that, of all the possible anomalies I knew from past experience *could* appear (because I've seen them appear on my own camera), the one thing I never thought would, did.

*[To see more of the "UFO" images which appeared on Dr. Roll's camera scroll half-way down Part 1 of the "UFO Photos" report:*

<http://www.bltresearch.com/robbert/ufophotos.php>]

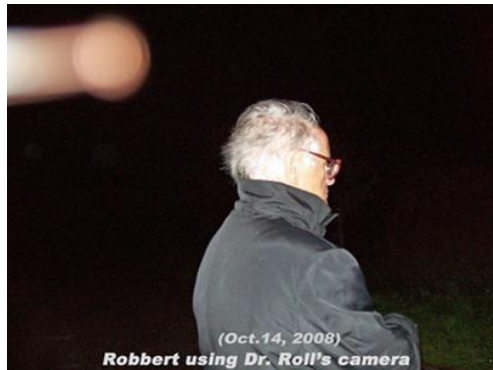


During Dr. Roll's visit many colorful images like this appeared. *[For more of them see Part 5 of this report: <http://www.bltresearch.com/robbert/photoanoms5.php>.]*



One of dozens of images of three different men which appeared on Dr. Roll's camera when Robbert aimed the lens at himself.

For many years Robbert has been able to photograph faces of people—both previously known to him and others he's never known—who have died. A long report about this aspect of Robbert's abilities with most of the images like this taken by Robbert with Dr. Roll's camera are in Part 5 of the "Apparition Photos" report: <http://www.blresearch.com/robbert/apparition1.php>. We assume these are also images of deceased men, but none of us recognized the faces so we can't be sure. *[In these instances while using Dr. Roll's camera Robbert was aiming the lens at his own face (which he sometimes does, but not always).]*



Two photos of Dr. Roll & light “anomalies”—absolutely no light source in area. Many similar “light-tubes” which stop mid-air are in “Light Phenomena Photos” report.

For reasons I can’t yet fully articulate, the results of our 2008 “psi” experiment resonate with an intuition I’ve always had about the crop circles, which involves emotional congruence and the effects of conscious attendance. It is known among researchers that crop circles sometimes “respond” to at least some people’s thoughts and/or wishes (by appearing in places an individual or group has “mentally” requested, or by producing an “desired” design, etc.) And from years of visiting Robbert I know that when I, someone as interested in crop circles as he is, am physically with him the “anomalous” activity around him increases markedly. Multiple nearly unbelievable events have occurred every day I have been with Robbert in years past—in the case of anomalous photos he has taken dozens, sometimes hundreds, of such photos per day/night while using my camera, with me present and watching closely.

Perhaps because I stayed with Robbert’s family during many summers, and thus became part of the family dynamic to some extent, a more relaxed and natural intimacy developed between Robbert and me than might otherwise have. Or maybe particular aspects of his and my personalities are just similar enough that communication and trust between us developed easily. One fact is certain--we are both intrigued by the anomalous things going on and we both sincerely want to understand, if possible, what it “means.” Therefore it seems reasonable to me that, since Robbert is the only person

yet known who really does “know” when and where crop circles will appear in his area, *studying him could produce increased insight into the circle phenomenon generally.*

Certainly getting to know his family so well, in particular his mother and younger sister (both of whom regularly experience similar bizarre events) as well as some family friends--and hearing their first-hand reports of anomalous events they have experienced in conjunction with Robbert--enhanced my grasp of the fact that truly inexplicable situations have been happening since Robbert was very young—long before he saw his first circle form at the age of 15. And it is also clear that everyone who has spent any time with Robbert has become an eyewitness themselves to one or another utterly confounding event.

Robbert has always perceived an “energy” *he experiences as completely external to himself*, one that is “spiritually enlightened” and totally respectful of human free will, as responsible for all of the anomalous events. It is this sense of the existence and presence of an “external energy” that resonates with me. Robbert is also certain that this “energy” cannot be fully comprehended through intellectual effort but can only be truly *known* through our emotional and spiritual capacity, a conviction I intuitively understand and feel is very likely so...but in the face of which I am more challenged than he.

If Robbert is correct that the only way to *know* the full nature of these events requires putting aside the idea of “impossible” and also the expectation that humans *can* know everything intellectually, then some people will likely never understand. And although I have great respect for the meticulous “scientific” procedures involved in reaching reliable intellectual conclusions, it doesn’t seem fair that those who respect only such approaches to knowledge should be excluded from the insight I know they would gain if they ever experienced personally some of these events which constantly occur around Robbert.

Dr. Dean Radin, the highly-regarded U.S. scientist and author of multiple peer-reviewed articles and important books in the field of parapsychology (including his notable book “*The Conscious Universe: The Scientific Truth of Psychic Phenomena*”) points out in an April 14, 2014 article on his blog “*Entangled Minds*” the “brouhaha” promulgated by the mainstream news media when any new study or piece of work provides evidence of “psychic” abilities. Dr. Radin (<http://deanradin.blogspot.com/2014/04/feeling-future-meta-analysis.html>) particularly emphasizes the fact that:

*“what bothers critics is their belief about how Nature **should behave**, rather than how it actually does.”*



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For those interested in reading through some of the professional academic and scientific research available which provides evidence for the existence of “Psi” events and abilities, sections of an extensive resource list put together by Dr. Radin appear on the following pages.

Selected Peer-Reviewed Publications on Psi Research:  
([deanradin.com/evidence/evidence.htm](http://deanradin.com/evidence/evidence.htm))

### **Healing at a Distance**

Astin et al (2000). The Efficacy of “Distant Healing”: A Systematic Review of Randomized Trials

Leibovici (2001). Effects of remote, retroactive intercessory prayer on outcomes in patients with bloodstream infection: randomised controlled trial

Krucoff et al (2001). Integrative noetic therapies as adjuncts to percutaneous intervention during unstable coronary syndromes: Monitoring and Actualization of Noetic Training (MANTRA) feasibility pilot

Radin et al (2004). Possible effects of healing intention on cell cultures and truly random events.

Krucoff et al (2005). Music, imagery, touch, and prayer as adjuncts to interventional cardiac care: the Monitoring and Actualisation of Noetic Trainings (MANTRA) II randomised study

Benson et al (2006). Study of the therapeutic effects of intercessory prayer (STEP) in cardiac bypass patients

Masters & Spielmans (2007). Prayer and Health: Review, Meta-Analysis, and Research

## Agenda

Radin et al (2008). Compassionate intention as a therapeutic intervention by partners of cancer patients: Effects of distant intention on the patients' autonomic nervous system.

Schlitz et al (2012). Distant healing of surgical wounds: An exploratory study.

### **Physiological correlations at a distance**

Duane & Behrendt (1965). Extrasensory electroencephalographic induction between identical twins.

Grinberg-Zylberbaum et al (1994). The Einstein-Podolsky-Rosen Paradox in the Brain: The transferred potential

Wiseman & Schlitz (1997). Experimenter effects and the remote detection of staring.

Standish et al (2003). Evidence of correlated functional magnetic resonance imaging signals between distant human brains.

Wackermann et al (2003). Correlations between brain electrical activities of two spatially separated human subjects

Schmidt et al (2004). Distant intentionality and the feeling of being stared at: Two meta-analyses

Radin (2004). Event related EEG correlations between isolated human subjects.

Standish et al (2004). Electroencephalographic evidence of correlated event-related signals between the brains of spatially and sensory isolated human subjects

Richards et al (2005). Replicable functional magnetic resonance imaging evidence of correlated brain signals between physically and sensory isolated subjects.

Achterberg et al (2005). Evidence for correlations between distant intentionality and brain function in recipients: A functional magnetic resonance imaging analysis

Radin (2005). The sense of being stared at: A preliminary meta-analysis.

Radin & Schlitz (2005). Gut feelings, intuition, and emotions: An exploratory study.

Schlitz et al (2006). Of two minds: Skeptic-proponent collaboration within parapsychology.

Moulton & Kosslyn (2008). Using neuroimaging to resolve the psi debate.

Ambach (2008). Correlations between the EEGs of two spatially separated subjects – a replication study.

Hinterberger (2010). Searching for neuronal markers of psi: A summary of three studies measuring electrophysiology in distant participants.

Schmidt (2012). Can we help just by good intentions? A meta-analysis of experiments on distant intention effects

Jensen & Parker (2012). Entangled in the womb? A pilot study on the possible physiological connectedness between identical twins with different embryonic backgrounds.

Parker & Jensen (2013). Further possible physiological connectedness between identical twins: The London study.

### **Telepathy & ESP**

Targ & Puthoff (1974). Information transmission under conditions of sensory shielding.

Puthoff & Targ (1976). A perceptual channel for information transfer over kilometer distance: Historical perspective and recent research

Eisenberg & Donderi (1979). Telepathic transfer of emotional information in humans.

Bem & Honorton (1994). Does psi exist?

Hyman (1994). Anomaly or artifact? Comments on Bem and Honorton Bem (1994). Response to Hyman

Milton & Wiseman (1999). Does Psi Exist? Lack of Replication of an Anomalous Process of Information Transfer

Sheldrake & Smart (2000). Testing a return-anticipating dog, Kane.

Sheldrake & Smart (2000). A dog that seems to know when his owner is coming home: Videotaped experiments and observations.

Storm & Ertel (2001). Does Psi Exist? Comments on Milton and Wiseman's (1999) Meta-Analysis of Ganzfeld Research

Milton & Wiseman (2001). Does Psi Exist? Reply to Storm and Ertel (2001) Sheldrake & Morgana (2003). Testing a language-using parrot for telepathy. Sheldrake & Smart (2003). Videotaped experiments on telephone telepathy.  
Sherwood & Roe (2003). A Review of Dream ESP Studies Conducted Since the Maimonides Dream ESP Programme

Delgado-Romero & Howard (2005). Finding and Correcting Flawed Research Literatures

Hastings (2007). Comment on Delgado-Romero and Howard Radin (2007). Finding Or Imagining Flawed Research?

Storm et al (2010). Meta-Analysis of Free-Response Studies, 1992–2008: Assessing the Noise Reduction Model in Parapsychology

Storm et al (2010). A Meta-Analysis With Nothing to Hide: Reply to Hyman (2010)

Tressoldi (2011). Extraordinary claims require extraordinary evidence: the case of non-local perception, a classical and Bayesian review of evidences

Tressoldi et al (2011). Mental Connection at Distance: Useful for Solving Difficult Tasks?

Williams (2011). Revisiting the Ganzfeld ESP Debate: A Basic Review and Assessment

Rouder et al (2013). A Bayes Factor Meta-Analysis of Recent Extrasensory Perception Experiments: Comment on Storm, Tressoldi, and Di Risio (2010)

Storm et al (2013). Testing the Storm et al. (2010) Meta-Analysis Using Bayesian and Frequentist Approaches: Reply to Rouder et al. (2013)

### **General Overviews & Critiques**

Utts (1996). An assessment of the evidence for psychic functioning Alcock (2003). Give the null hypothesis a chance

Parker & Brusewitz (2003). A compendium of the evidence for psi Carter (2010). Heads I lose, tails you win.

McLuhan (no date). Fraud in psi research.

### **Survival of Consciousness**

van Lommel et al (2001). Near-death experience in survivors of cardiac arrest: a prospective study in the Netherlands

van Lommel (2006). Near-death experience, consciousness, and the brain

Beischel & Schwartz (2007). Anomalous information reception by research mediums demonstrated using a novel triple-blind protocol

Greyson (2010). Seeing dead people not known to have died: “Peak in Darien” experiences

Kelly (2010). Some directions for mediumship research

Kelly & Arcangel (2011). An investigation of mediums who claim to give information about deceased persons

Nahm et al (2011). Terminal lucidity: A review and a case collection.

Facco & Agrillo (2012). Near-death experiences between science and prejudice

Matlock (2012). Bibliography of reincarnation resources online (articles and books, all downloadable)

### **Precognition & Presentiment**

Honorton & Ferrari (1989). “Future telling”: A meta-analysis of forced-choice precognition experiments, 1935-1987

Spottiswoode & May (2003). Skin Conductance Prestimulus Response: Analyses, Artifacts and a Pilot Study

Radin (2004). Electrodermal presentiments of future emotions.

McCraty et al (2004). Electrophysiological Evidence of Intuition: Part 1. The Surprising Role of the Heart

McCraty et al (2004). Electrophysiological Evidence of Intuition: Part 2. A System-



## Wide Process?

Radin & Lobach (2007). Toward understanding the placebo effect: Investigating a possible retrocausal factor.

Radin & Borges (2009). Intuition through time: What does the seer see?

Bem (2011). Feeling the Future: Experimental Evidence for Anomalous Retroactive Influences on Cognition and Affect

Bem et al (2011). Must Psychologists Change the Way They Analyze Their Data?

Bierman (2011). Anomalous Switching of the Bi-Stable Percept of a Necker Cube: A Preliminary Study

Radin et al (2011). Electrocortical activity prior to unpredictable stimuli in meditators and non-meditators.

Radin (2011). Predicting the Unpredictable: 75 Years of Experimental Evidence

Tressoldi et al (2011). Let Your Eyes Predict : Prediction Accuracy of Pupillary Responses to Random Alerting and Neutral Sounds

Galek et al (2012). Correcting the Past: Failures to Replicate Psi Mossbridge et al (2012). Predictive physiological anticipation preceding seemingly unpredictable stimuli: a meta-analysis

## **Theory**

Josephson & Pallikari-Viras (1991). Biological Utilisation of Quantum NonLocality

May et al (1995). Decision augmentation theory: Towards a model of anomalous mental phenomena

Houtkooper (2002). Arguing for an Observational Theory of Paranormal Phenomena

Bierman (2003). Does Consciousness Collapse the Wave-Packet? Dunne & Jahn (2005). Consciousness, information, and living systems Henry (2005). The mental universe

Hiley & Pylkkanen (2005). Can Mind Affect Matter Via Active Information?

Lucadou et al (2007). Synchronistic Phenomena as Entanglement Correlations in Generalized Quantum Theory

Rietdijk (2007). Four-Dimensional Physics, Nonlocal Coherence, and Paranormal Phenomena

Bierman (2010). Consciousness induced restoration of time symmetry (CIRTS ): A psychophysical theoretical perspective

Tressoldi et al (2010). Extrasensory perception and quantum models of cognition.

Tressoldi (2012). Replication unreliability in psychology: elusive phenomena or “elusive” statistical power?

### **Mind-Matter Interaction**

Crookes (1874). Researches in the phenomena of spiritualism Crookes (1874). Notes of séances with DDH

Medhurst & Goldney (1964). William Crookes and the physical phenomena of mediumship.

Merrifield (1885/1971). Merrifield’s report (on D. D. Home)

Braude (1985). The enigma of Daniel Home.

Zorab (1971). Were D. D. Home’s ‘spirit hands’ ever fraudulently produced?

Jahn (1982). The persistent paradox of psychic phenomena: An engineering perspective.

Inglis (1983). Review of “The spiritualists. The passion for the occult in the nineteenth and twentieth centuries by Ruth Brandon.”

Schmidt (1987). The strange properties of psychokinesis.

Schmidt (1990). Correlation between mental processes and external random events

Radin & Nelson (1989). Evidence for consciousness-related anomalies in random physical systems

Radin & Ferrari (1991). Effects of consciousness on the fall of dice: A meta- analysis

Jahn et al (1997). Correlations of Random Binary Sequences with Pre-Styled Operator Intention: A Review of a 12-Year Program.

Nelson et al (2002). Correlations of continuous random data with major world events.

Crawford et al (2003). Alterations in Random Event Measures Associated with a Healing Practice

Freedman et al (2003). Effects of Frontal Lobe Lesions on Intentionality and Random Physical Phenomena

Bierman (2004). Does consciousness collapse the wave function? Jahn & Dunne (2005). The PEAR Proposition.

Bosch et al (2006). Examining Psychokinesis: The Interaction of Human Intention With Random Number Generators—A Meta-Analysis

Radin et al (2006). Reexamining psychokinesis: Commentary on the Bösch, Steinkamp and Boller meta-analysis.

Radin et al (2006). Assessing the Evidence for Mind-Matter Interaction Effects

Radin (2006). Experiments testing models of mind-matter interaction.

Radin. (2008). Testing nonlocal observation as a source of intuitive knowledge.

Nelson & Bancel (2011). Effects of mass consciousness: Changes in random data during global events.

Radin et al (2012). Consciousness and the double-slit interference pattern: Six experiments

Shiah & Radin (2013). Metaphysics of the tea ceremony: A randomized trial investigating the roles of intention and belief on mood while drinking tea.

Radin et al (2013). Psychophysical interactions with a double-slit interference pattern

### **Some recommended books**

Radin (1997). The Conscious Universe: The Scientific Truth of Psychic Phenomena

Radin (2006). *Entangled Minds: Extrasensory Experiences in a Quantum Reality*

Irwin & Watt (2007). *An Introduction to Parapsychology*

Mayer (2008). *Extraordinary Knowing: Science, Skepticism, and the Inexplicable Powers of the Human Mind*

Kelly et al (2009). *Irreducible Mind: Toward a Psychology for the 21st Century*

Tart (2009). *The End of Materialism: How Evidence of the Paranormal Is Bringing Science and Spirit Together*

Carter (2010). *Science and the Near-Death Experience: How Consciousness Survives Death*

Van Lommel (2011). *Consciousness Beyond Life: The Science of the Near- Death Experience*

Sheldrake (1999; new edition 2011) *Dogs That Know When Their Owners Are Coming Home, And Other Unexplained Powers of Animals*

Alexander (2012). *Proof of Heaven: A Neurosurgeon's Journey into the Afterlife*

Carpenter (2012). *First Sight: ESP and Parapsychology in Everyday Life*

Carter (2012). *Science and Psychic Phenomena: The Fall of the House of Skeptics*

Targ (2012). *The Reality of ESP: A Physicist's Proof of Psychic Abilities*

Sheldrake (2003; new edition 2013) *The Sense of Being Stared At, And Other Aspects of the Extended Mind*

Radin (2013). *Supernormal: Science, Yoga, and the Evidence for Extraordinary Psychic Abilities*