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Discusses such factors as hysteria, diuresis, gender, aphasia, hyperesthesia, and hypercoenesthesia of the epigastric region, and various psychosomatic manifestations. - R.A.W.

01987. **Beirnaert, L.** The somatopsychic whole [summary]. *Proceedings of Four Conferences of Parapsychological Studies*. New York: Parapsychology Foundation, 1957, 72-73.

Discusses the problem of determining what is meant by man's health, as a somato-psychic whole, within our present world, and at the present stage of human civilization. Views health and illness as being existentialist situations. Sees unorthodox healing as falling under a broader problem -- that of the interpretation of the concepts of "well-being" in relation to the total sum of human existence. - DT/R.A.W.

01988. **Garrett, Eileen J.** Dynamics of healing [summary]. *Proceedings of Four Conferences of Parapsychological Studies*. New York: Parapsychology Foundation, 1957, 74-76.

Discusses the psychodynamics of healing from the viewpoints of the patient and of the healer. Describes her own technique of healing. - R.A.W.

01989. **Booth, Gotthard.** Rorschach method in unorthodox healing [summary]. *Proceedings of Four Conferences of Parapsychological Studies*. New York: Parapsychology Foundation, 1957, 77-79.

Proposes that the psychodynamics of unorthodox healing vs. spiritual healing be investigated by using the Szondi and Rorschach tests. Emphasis is placed on the Rorschach, which provides opportunities for analyzing the personality of unorthodox healers and of those capable of being healed by unorthodox methods. He points out that this method of personality analysis has two applications: (1) One can score the responses of individuals and show certain statistical frequencies and similarities in the personalities of the healed and the healer; (2) The responses provide the basis for biographical inquiry. Knowing the characteristic attitudes of the individual, it is easier to obtain information about important existential experiences and situations. This type of investigation should provide insight into the difference between the contemporary materialist and the unorthodox believer in a spiritual nature of life.

He feels the objective study of psychological tests provides opportunity for us to understand that the nature of "spirit" is not vague, but at least as precise as is the nature of the physical world. - DT/R.A.W.

01990. **Leuret, Francois.** Miracle and faith [summary]. *Proceedings of Four Conferences of Parapsychological Studies*. New York: Parapsychology Foundation, 1957, 80-81.

Discusses the nature of miracles and describes the work of the Lourdes Medical Bureau. If, as a result of its inquiries, a cure is acknowledged to have no natural explanation, it is forwarded to the theological commissions for their consideration. The results of their examination to date are described. - R.A.W.

01991. **Meng, Heinrich.** Implications of the "Miracles of Lourdes" [summary]. *Proceedings of Four Conferences of Parapsychological Studies*. New York: Parapsychology Foundation, 1957, 82-84.

Discusses the psychodynamics of faith healing at shrines such as Lourdes, but he points out that spontaneous cases of most serious illnesses outside the atmosphere of shrines have been verified.

Holds that medicine, the ever-changing science, can

fulfill its task only if it remains linked with its mother: folk medicine. Today we are able to evaluate more productively the powers of the psyche than ever before. If what we call extrasensory and psychic has inner meaning for us, the road to our self-understanding is open. - DT/R.A.W.

01992. **Smythies, J.R.** Regarding future studies [summary]. *Proceedings of Four Conferences of Parapsychological Studies*. New York: Parapsychology Foundation, 1957, 85-87.

Smythies observes that the problem of unorthodox healing has two aspects: (1) as a study of parapsychological events alleged to occur in medical, including psychoanalytical, practice, and (2) as a study of those who, without medical qualifications, set themselves up as "healers." In regard to the latter, he feels nothing should be done to encourage the activity of unorthodox healers. He also feels that psi cannot play any role in medical diagnosis.

He proposes that a study be undertaken by interested psychoanalysts into alleged paranormal events occurring during psychoanalysis and analytical psychotherapy. Careful factual records should be kept in any apparent cases of telepathy and clairvoyance. Correlation with the course of treatment, and any causative factors, should be noted. ESP tests should be conducted. Impartial investigation of alleged paranormal healings should be left to the medical divisions of local societies for psychical research (subject always to rules laid down by the General Medical Council on permitted dealings between doctors and unqualified healers). No contact should be made with unorthodox or unqualified persons or groups. - DT/R.A.W.

## Conference on Spontaneous Phenomena

(July 11 to 17, 1955)

01993. **Introduction.** *Proceedings of Four Conferences of Parapsychological Studies*. New York: Parapsychology Foundation, 1957, 91-94.

Summary of the Conference on Spontaneous Phenomena held at Newnham College, Cambridge, England, from July 11-17, 1955. It was attended by delegates and observers from Denmark, France, Germany, Haiti, Italy, the Netherlands, Norway, Switzerland, the United Kingdom, and the United States. The Conference was organized by the Society for Psychical Research, London, in cooperation between Mr. W.H. Salter, Honorary Secretary of the S.P.R. and Dr. Gardner Murphy, General Research Consultant of the Parapsychology Foundation. The Conference endorsed the "preparation of an international plan looking towards better studies of spontaneous cases." Among the phenomena considered were hauntings, poltergeist phenomena, telepathic dreams, apparitions, and similar happenings in various parts of the world.

The delegates also resolved that "discovery, careful sifting, authentication and intense study of a large number of cases, including recent cases," should be undertaken on a world-wide scale. The Conference laid tentative plans for the establishment of a world center that would serve as a depository of well-documented cases; no specific center was selected by the Conference, as such a decision is expected to be made at a later date.

Delegates appointed a committee to study "traditional methods of collecting, evaluating and interpreting material," in order to determine whether such methods "have a dependable parapsychological aim and a good psychological, logical, and heuristic basis." The Conference approved continuance of programs carried out by international correspondence on such matters as "E.S.P. Projection," also known as out-of-the-body experience. The Conference also decided to create an international "follow-up" committee to