

conclusions of importance for psi investigations. - DA

118. **Strauch, Inge.** A contribution to the problem of "spiritual healing": Preliminary report on a medico-psychological investigation. Part I. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1958, 2 (1), 41-64. 20 refs. - Starting from the definition of "spiritual healing" given by Thouless, the author reports the motivation, the methods and the results of an investigation which was performed by the Medizinische Poliklinik of Freiburg University and the Freiburg Institut für Grenzgebiete der Psychologie und Psychohygiene (Institute for Border Areas of Psychology and Mental Hygiene), concerning the activity of a "spiritual healer." 650 patients were medically and psychologically examined and the results of the contact with the "spiritual healer" were observed up to 14 months. About 52% subjective improvements were stated, scattered with about 15% on the various diseases (three quarters of the patients were chronically ill). In contrast to these improvements there were only few objective improvements.

Finally, the psychological structure of positive reactors is examined, improved methods are proposed and the agencies of "spiritual healing" are discussed. - DA

119. **Sexauer, Hans.** A contribution to the phenomenology and psychology of the poltergeist. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1958, 2 (2/3), 104-106. 4 refs. - Poltergeist phenomena are of a very complex nature. At the same time they show an objective aspect concerning the perceived data and a subjective one, consisting of a specific emotional resonance.

The description of the phenomena and their course make obvious the illusionary and scenic character of many forms of poltergeist phenomena. The perception of these phenomena includes qualities in close relation to the emotional expression of anxiety.

Poltergeist phenomena may be divided into two different groups: those of a dynamic character associated with persons, and those apparently attached to certain locations. The emotional qualities of these experiences have specific parallels to the events studied by the psychology of religion. As yet, there is no parapsychological theory of poltergeist phenomena. Former attempts of explanation do not seem to hit the very nature of the occurrences. Depth-psychology contributes important marginal clues. There are striking analogies to the cathymic pseudo-hallucinations and to dream experience. But from the parapsychological point of view the decisive question is, whether the phenomena do exceed the frame of the subjectivity and if so, in which way do they. - DA

120. **Ehrenwald, Jan.** Doctrinal compliance in psychotherapy and problems of scientific methodology. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1958, 2 (2/3), 127-144. 21 refs. - Doctrinal compliance in psychotherapy is described as compliance by the patient with the therapist's preconscious wishes and expectations concerning the validity of his own theoretical concepts and favorite scientific hypotheses. It may be due to suggestion, conscious or unconscious, to "operant reinforcement," but it may also be aided by telepathic leakage from the therapist to the patient. Influences of this type may be compared with the inevitable interference by the observer in the physical sciences with objects studied on the microphysical plane. Further points of comparison between modern physics and psychology are various other causal and spatiotemporal anomalies, common to both quantum mechanics and psychoanalytic theory brought up to date by integrating the psi factor with its system of thought. - DA

121. **Uslar, Detlev von.** On the dreamlike structure of telepathic assertions. Part II. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1958/59, 2 (2/3), 145-172. - The sensitive's impressions induced by the telepathic situation often present important deviations in relation to the material which seems to provoke the parapsychic perception. In analyzing these deviations it becomes obvious that they represent a meaningful and interpretable product of dream mechanisms (e.g. concentration, displacement, etc.). The author poses the question of their origin: are these deviations produced by the mind of the sensitive or are they elaborated by the subconscious of the subject (the presumable "agent"), or are these deviations produced by the mind of the author? One of the author's

amples shows that the deviation had its origin in the mind of the subject. However, these considerations do not seem to exhaust the complexity of the telepathic phenomena, which possibly might be understood as an intrinsic reciprocity between the psyches involved. Further research should also stress the analysis of the unverifiable "mediumistic material" which could perhaps indicate how the telepathic process is imbedded in the psychism of the sensitive, and thus open the path to understanding the relationship between telepathy and individual psychic life. - DA

122. **Bender, Hans.** Mediumistic psychoses: A contribution to the pathology of spiritualistic practices. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1958/59, 2 (2/3), 173-201. 29 refs. - This paper on the pathology of spiritualistic practices (table-tilting, ouija-board, automatic writing, pendulum, etc.) describes by a series of characteristic cases, typical mental disturbances arising in connection with the alleged spirit-communication. The emotional shock, caused by the misinterpreted experience of the spiritual world by the subject, is important for the pathogenesis of these disturbances which in the German literature are termed "mediumistic psychoses." This misinterpretation is induced by subconscious manifestations which imply characteristic features of an intelligent activity. This subconscious activity is a sort of "independent thinking," not controlled by the conscious mind. Such a mental automatism may rest in the frame of the normal but there is the danger of pathological degenerations arising, which are characterized by auditory hallucinations, delusions, compulsions, etc., which are often misinterpreted as symptoms of schizophrenia. But with the exception of transition-cases they are rather attributable to hysterical manifestations (ego-weakness, deintegration, autonomous complexes). - DA

#### ITALIAN LANGUAGE

Spearheaded by Paola Giovetti, Ph.D., a group of Italian parapsychologists have promised to prepare English-language abstracts of the Italian parapsychological literature. In the meantime, Michela Alfieri of the *Metapsichica Rivista Italiana di Parapsicologia* has generously supplied the Parapsychology Sources of Information Center with a run of back issues. Since 1965 it has published English-language abstracts, four of which are given below.

123. **Inardi, Massimo.** Spiritism in Brazil. *Metapsichica Rivista Italiana di Parapsicologia*, 1965 (Jul/Dec), 20 (3/4), 65-84. - Based on the book, *Spiritism in Brazil*, by a Capuchin friar, Bonaventure Kloppenburg of the Catholic University of Rio de Janeiro, this paper describes the situation of spiritism in Brazil. Shows by means of direct and indirect statistical data that such practices are widely spread throughout the country. He describes the doctrinal picture, and touches upon three principal currents or movements into which spiritism has split in Brazil and also the branches into which each movement has further divided over a period of time. He also considers the general and particular cases which have brought or may have brought about such a wide and deeply rooted diffusion of these practices. Briefly describes - from an ethnological point of view - the spiritistic-fetishistic rites, principally of African origin, with American interaction and with Christian religious syncretism, which are commonly known by the name of "Umbanda." - DA/R.A.W.

124. **Riccardi, Nicola.** An orientation considering the re-establishment of psychological research. *Metapsichica Rivista Italiana di Parapsicologia*, 1965, (Jul/Dec), 22 (3/4), 102-111. - In an article recently published in *Luce e Ombra*, the author proposes that the vitalistic concept of the "aura" is the turning point of paranormal phenomenology. He urges large scientific institutions to conduct controlled research into the aura, enlisting many teams uncompromised with spiritualism or parapsychology to engage in free interdisciplinary operational research in this subject. Longitudinal repetitions of mediumistic apports in the laboratory would be likely to make it possible to identify the permanent presence of psychical transmigrations in the mechanism of sensory perception as well. We can see, then, the gradual nullification of the artificial walls between the normal and the paranormal. The basic hypothesis is that the events of the psychological sphere, enlarged to include all sensations,

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