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BERTHOLD ERIC SCHWARZ, M.D.

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For Lisa Thyra and Eric Rolf

Preface

In recent years there has been a reawakening of widespread interest in psychic phenomena. Psychiatrists, psychologists, biologists, physicists, and countless others have contributed to the subject. Although mention is often made of the role of emotional factors in psi, much of this is only in passing, and then these observations are frequently made by those who have not devoted their professional careers to the study of the mind, the brain, the interface, and the unconscious. Despite superb observations on the possible role of emotions in psi by parapsychologists and others, there is still a relative paucity of material by psychiatrists. As a psychiatrist, I hope that by presenting numerous examples of psychic-dynamics as experienced and interpreted in my own practice, personal life, and researches, that the reader can get an idea of how psi actually works, how frequently it occurs, how it is operative in the psychopathology of everyday life, the psychodynamics of various neurotic, psychotic and psychosomatic mechanisms, and from study of these examples, how the reader can develop his own techniques of an awareness for psi.

If the behaviorial scientist has more than a casual interest in psi or better yet, a flair for it, it is safe to predict that with study and practice he will be able to develop his abilities and that he will be swamped with psychic material. Should he so desire, by collecting possible psychic data involving himself and his family, he might be better poised to further explore this fascinating subject, seemingly without boundaries, and overlapping almost

all of the scientific disciplines, waiting, yes begging, for serious attention and study for the possible benefit of mankind.

I am grateful to many of my patients and friends who knowingly or otherwise participated in these studies and who, whether they knew it or not, taught me most of what I know. One does not stand alone and it is also acknowledged that the numerous previously published psychiatric studies are gold mines of observations that are invaluable to the serious student of psychic dynamics. My thanks also go to my hardworking secretaries through the years and in particular Miss Vilma E. Semsey, who has always been patient, understanding and helpful in the typing and retyping of this material.

Many of the studies included had been previously edited by my friend, the late Mrs. Joan W. Jesurun, a master of the English language and a lady of impeccable taste and superb character. Much of what appears might have been lost for ever in the journals or left ensconced in my files had it not been for the encouragement and kindness of my friend Martin Ebon, who suggested that I consider collecting my papers on psi and arranging them into book form. Thus, I thank all these good people for their indispensable help. They are not responsible for any errors or lack of judgement which are completely unintentional and for which I alone can answer.

My plan, from a narrow viewpoint is to be of help to my colleagues in psychiatry, and particularly to the younger ones in their training and researches, and from a broader perspective, to widen the horizons and inflame the curiosity of all potential readers who might have an interest in the subject, no matter what their particular backgrounds, or point of view. New ideas are often born of controversy. Controversy, unlike dogma, which is strangling, can become the zest of life and a motivating force.

BERTHOLD ERIC SCHWARZ

Acknowledgments

When the possible psychic examples were abridged in their original publication, new examples were substituted and the chapters revised. Hopefully then, there is no duplication of illustrative cases, unless only in passing, and then to make a point. Appreciation is given to the following organizations who permitted the reprinting of articles in total or in part:

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The International Journal of Parapsychology for Telepathic Events in a Child Between 1 and 3½ Years of Age, Vol. III (No. 4):5–52, 1961.

The Journal of the American Geriatric Society, Inc., for Possible Geriatric Telepathy, Vol. XXI (No. 5):216–223, May 1973.

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Introduction

It is my purpose to present to psychiatrists in particular, and to as wide an audience of intelligent laymen as possible, some of my findings in psychic research. For many readers this will be their first contact with such data, since most of the material has been published only in specialty medical journals of limited circulation. In the rare instances where examples were used more than once, new examples have been chosen to minimize or eliminate duplication.

The techniques I have used are similar to those employed in a variety of earlier published psychiatric studies, many of which were done in collaboration with other physicians during my Fellowship at the Mayo Foundation. Although the examples and psi episodes presented here pertain mainly to clinical investigations of gifted mediums (paragnosts), psi in the physician-patient relationship and in the parent-child situation, they also include an account of a field trip to the Holiness sect in eastern Kentucky where some of the devotees test their faith by the spectacular Ordeals by Serpents, Fire, and Strychnine. Also presented are some psychodynamic drawing experiments for psi; and later experiments of the UFO-psi interface, involving possible thoughtography or the appearance of UFO-like artifacts on motion picture films.

In many instances there is theoretical and clinical application not only to the practice of psychiatry, but to all the behavioral sciences, as well as broader implications for medicine. For example, the psi-induced psychosomatic states or telesomatic reactions cover a variety of conditions and might explain the precipitation, aggravation, or relief of many illnesses which without the psi hypothesis would be shrouded in obscurity. The subject matter I have chosen is not a compendium of all my published works on psi as, for example, laboratory studies of Henry Gross's dowsing¹⁷⁸ using the electroencephalogram, psychogalvanic reflex and electromyogram, seed-germination studies of Romano's ray,¹⁷⁵ a possible mitogenetic effect, and numerous papers on the UFO-psi interface published in medical journals and *Flying Sau-*

cer Review; nor does my selection include articles on basic and clinical psychiatric research projects.

Although I have memories of unusual coincidences and happenings in my childhood, this body of data is, obviously, not subject to critical scrutiny. The earliest major psi event in my life occurred in 1945 when I was on leave from the Navy in World War II. I was returning to my home when I became suddenly and progressively gripped with the horrible certainty that my younger brother Eric had been killed in action in General Patton's III Army in Germany. I couldn't shake off this thought, and as I approached my home I recognized a few cars parked in the street that belonged to family and friends. As I walked up to the door it was no surprise to learn that my premonition was all too true.

Undoubtedly this perception came from the awful news that my parents had received earlier in the evening. As I later learned, they were prepared for this grim event because some weeks earlier while all alone in Montclair, New Jersey, my mother had, presumably telepathically, perceived my brother's death and had told my father at that time.

Naturally these events jolted me and made me curious about how common such things might be, and how they work. I wondered if they might be just the tip of an iceberg or some rare and vestigial event, or if psi could encompass many less spectacular and terrible events and really be a part of everyday life. This grim experience involving my brother and mother and later myself whetted my interest in psi. I had an opportunity to further peruse many excellent volumes and journals on this subject at Baker Library in Dartmouth College. One of the books that caught my attention was about Henry Gross, the Maine dowser, by the well-known author, Kenneth Roberts.¹⁷⁶ Later it was my good fortune to return to Dartmouth Medical School and intern at Mary Hitchcock Memorial Hospital. While there I renewed my friendship with Herb West, Professor of Comparative Literature, who was a good friend of Kenneth Roberts. Although I never met Roberts, we corresponded about Henry Gross, and I was becoming ever more curious. For example, how could Henry Gross dowse a map of Bermuda while he was in the state of Maine and locate water—an otherwise nearly impossible finding? Was this dowsing talent related to psychic ability? If so, I wondered how this isolated psychic event would apply to Henry Gross and his family.

These questions were postponed for several years which I spent in a Fellowship in Psychiatry at the Mayo Foundation. However, while I was there, two unusual events kept my interest alive. First, I had a Phi Beta Kappa physician-patient who had earlier attempted suicide and who was admitted to the closed-ward hospital service. It developed that much of his emotional trouble was influenced by his psychic mother. The chain of spectacular psychic episodes, many of which involved his mother and himself, were

noted. Through correspondence with his mother, I followed his life to his death in another state years later, from a brain tumor as proven by post-mortem. This case was published in my *Psychic-Dynamics*,¹⁷⁶ which also included studies on Henry Gross, and an account of a highly respected citizen and gifted psychic in my hometown, a Mrs. Krystal (pseudonym).

The second psychic situation that piqued my curiosity while in Minnesota involved a woman patient with intractable migraine. In our psychotherapeutic sessions there appeared to be many episodes of thought transference. These odd occurrences interested me intensely, and I discussed them with my supervisor, Adelaide M. Johnson, M.D. My chief concern, then as now, was therapeutic—*prima non nocere*—and the ethical question was: What was best for the patient? Any research interest in psi had to meet that condition or accept a secondary role. As will be seen in many clinical examples, psi is a process: when the stage is properly set, it just takes over. Psi might be akin to what some call possession. However, this “possession” is not due to an “alien” presence for which there is little evidence, but actually comes from the depths of the unconscious mind, where intuitive psychic flashes have undergone incubation and filtration by various mental mechanisms and defenses. Like the manifest content of dreams possession often seems to the uninitiated patient to be apart from himself; yet with free associations and analysis dreams lose much of their mystery and take on deeper, more complex meanings. Few subjects so tax the physician’s need to try to be, at all times, both responsive and responsible.

There were always “coincidences” or odd happenings that aroused my interest. When I finished my training in psychiatry and returned to Montclair, New Jersey, in 1955, I intended to look into these matters and see if there could be anything to them. Fate intervened on the side of these goals. Earlier, Dr. Victor Johnson, Director of the Mayo Foundation, had advised me to affiliate with a medical school and continue my various researches and teaching. Therefore, when I was back in New Jersey, I wrote to Dean Clarence Brown, of the then newly founded Seton Hall College of Medicine in Jersey City. After a long wait, Dr. Brown wrote that the Department of Psychiatry was just on the drawing board and that he would write me when they were better organized. Never having heard from him, and knowing that he died in the interim, my medical school teaching career was aborted. However, this backhandedly fortuitous event gave me freedom to pursue these earlier questions. Shortly afterward I met Miss Gertrude O. Tubby, who had formerly been secretary of the American Society of Psychical Research, who lived in Montclair, and who possessed a magnificent library on psychic phenomena. Miss Tubby had an encyclopedic mind and could recall many experiences going back to nearly the turn of the century. Some involved such great mediums as Mrs. Leonore Piper, as well as her boss James H. Hyslop,

also William James, Franklin Prince, Sir William Barret, Sir William Crooks, and other pioneers.

Through Miss Tubby I met a fellow townsman, Les Egbert, an engaging, successful businessman. Les, who was quite gifted in psi (see the chapter Precognition and Psychic Nexus), was fascinated with the possibility of using Henry Gross's dowsing skills for oil exploration on land that he owned in eastern Kentucky. Previously I had driven to Maine, met Henry Gross, and spent several hours with him and his family. My psychiatric interviews tended to confirm Kenneth Roberts' report on Gross, if not Roberts' interpretation. Beyond that, I learned enough to have ignited areas Roberts did not touch upon, and which pertained to psi. These fortunate events of meeting Les Egbert and Henry Gross within a short span of time dovetailed, and we subsequently made several trips to Kentucky where I could study Henry in the field, as well as additional studies undertaken in my office in Montclair.

While in the Appalachian part of eastern Kentucky with Henry Gross, Les Egbert, and others, I, by happenstance, heard about the Holiness sect and possible extraordinary psychosomatic phenomena involving the "Saints" and their apparent immunity to being bitten by rattlesnakes and copperheads, and relative protection from the effects of fire applied to their bodies or from the ingestion of strychnine. Most of my interviews with the Saints and Holiness church services were taped and filmed.

If psi was part of a continuum that seemingly involved all aspects of one's life, the quickening pace of my investigations had the effect of a psychic merry-go-round. While I was immersed in my practice and the studies of Henry Gross, my friend and classmate from Navy days at Dartmouth, Dr. Roy Swenson, kept importuning me about Jacques Romano, a man who was quite remarkable in reading thoughts. Romano, who was youthful appearing though then in his early 90s, could seemingly exert considerable control over his telepathic abilities, and he also possessed the ability to emanate a cool breeze-like sensation from his body. He was known to presidents, kings, popes, and people in all walks of life from before the turn of the century. The study of Romano then became a new salient in my psychic researches. Romano was cooperative, cheerful, full of fun, and had no ideologies, or, as he put it, "isms or spasms." He was a delightful man who could when "turned on" produce a variety of telepathic phenomena. These studies were conducted in my home and office, as well as in the field, including a radiology laboratory, and on patients at a nearby psychiatric hospital. The telepathic stunts with healthy people were as successful as with the patients who had various mental conditions as well as known brain lesions from lobotomy, tumors, etc.

While these studies were taking place, I was actively involved in psychiat-

ric practice and raising a family. I was grateful that I never received a post at a medical school. Besides, what medical school in those days would ever tolerate such heretical research? While busy with Jacques Romano and Henry Gross, I also met Mrs. Krystal, a beautiful, elderly, remarkable patrician who was most imposing in her physical appearance and skilled in her psychic gifts. As a physician, I was particularly interested in her because of the possible tie-in between psi and her diabetes, unconscious life, family reactions, interpersonal relationships, and other significant events. It was possible to follow her abilities and conduct some psychic experiments as in the case of Jacques Romano, and later with the famous telepathist Joseph Dunninger—until the very end.

My material on Dunninger consisted of hundreds of tape cassettes and other data collected over several years. Some of this was ultra-sensitive and involved living people; therefore, in accordance with Dunninger's wishes, it was consigned to the time capsule. Some of his experiences and opinions, however, derived from his more than 50-year career in show business, will be found in the examples. With Dunninger, as with other gifted paragnosts, the best examples were always spontaneous, unplanned, and tended to catch us off guard.

Needless to say, my filing cabinets soon bulged with typed reports and tapes of many other paragnosts, spectacular physician-patient psi examples, investigations of alleged haunted houses, etc. I also kept envelopes on telepathic death experiences, examples of alleged precognition, telekinesis, human paranormal events, and alleged UFO-psychic episodes, etc. Since many of these encounters involved myself, this constituted a clinical control between myself and the paragnosts, and the patients. The data from the latter became the bulk of my material later, and cut across all diagnostic categories. The depth of knowledge about any given patient—which included reports from other physicians as well as contacts through the years with other members of the patient's families, their neighbors and friends—provided a richer understanding of the variables. Consequently, the best examples for psi were from the histories of patients and from what happened in my sessions with them, and even outside the sessions. In many instances, including studies of paragnosts Henry Gross, Jacques Romano, Mrs. Krystal, Joseph Dunninger, and others, I was fortunate to have copious collateral material obtained from other members of the family, including siblings, wives, husbands, children, and grandchildren. In most cases the psi episodes were written down as they were taking place and in many cases were dictated and transcribed shortly afterward.

Fortunately, because of the influence of Romano's lively demonstrations where "you have to see it to believe it," I gained confidence not only in considering the psi hypothesis but in using it. I was not ashamed, therefore, to

record even the trivial from these early days, for as much could be learned from these as from a spectacular episode. Many things considered "coincidences" seemed to evaporate when the same types of coincidences as described in *Built-in Controls* happened again and again.

The sheer bulk of the presumed psi data indicated that psi could be "learned" and would occur under certain conditions, and that psi was clinically repeatable. Also, certain patterns of possible personality correlates began to emerge. I was encouraged by reading the works of such giants as Professor W. H. C. Tenhaeff²¹⁴⁻²¹⁶ of the Parapsychological Institute of the University of Utrecht, and the psychiatric-psychoanalytic studies of psi as collected in George Devereux's *Anthology*.²¹ I was particularly impressed by the researches of the psi-psychoanalytic quadrumvirate: Jan Ehrenwald,³⁶⁻⁴³ Jule Eisenbud,⁴⁴⁻⁵⁹ Nandor Fodor,⁶⁴⁻⁸⁰ and Joost Meerloo.¹²⁴⁻¹²⁹ I found that by studying their works with great care and rereading their articles, psi was not only an interesting subject, but my awareness for such episodes could be greatly increased. At one point in my experience, the potential ability for psi awareness was analogous to the difference between hearing "Twinkle, Twinkle, Little Star" and a virtuoso's performance of Mozart's Concerto for piano and orchestra, No. 22 in E Flat Major, K.482. These psychiatric methods of studying psi and collecting data were different in style and content from the more widely known laboratory and mostly statistical experiments in parapsychology.

Ehrenwald has often pointed out that there is no need to apologize for the criteria for psi in the clinical setting. It is second to nothing. Anecdotal material should not be disqualified out of hand as not scientific because it is not readily measurable by mathematical formulas. It behooves the mathematician and computer expert to become thoroughly familiar with psi as it is happening in the clinical situation and to devise methods that are statistically sound and yet satisfy the frustrating vagaries of psi.

Psi, as it happens in life, and as my records seem to indicate, does not appear to be an anomaly but a nearly everyday, on-going process, involving many complexities between two or more people, but possibly also many other factors, and comprising at its heart a psychic nexus.

My wife and I have seen Romano perform his enigmatic feats so many times that on occasion we have actually done the same. But perhaps due to unconscious resistance, we would recoil from the events and seldom try to repeat them because of the shock of what had happened. Nevertheless, these happenings were quite applicable in our own relationship as well as in relationships with friends, family, and others. Because of the particular chronology and type of material in the Romano studies, we started keeping records from the very first, of possible telepathic communications with our infant daughter Lisa and, later, our son Eric and ourselves.

Awareness for psi was like the story, "The Emperor's New Clothes." There it was, but because of various resistances, as cogently described by Eisenbud⁵⁰ and Meerloo,¹²⁸ these events were dissociated from, or consciously passed off as coincidences. Only by keeping records at the time or immediately after the events occurred, and then studying the data first hand were these events seemingly furthered, or perhaps a psychoneural mechanism for psi was conditioned.

In the meantime, it was evident from numerous examples that my mother was telepathic with me, my wife, and our children. This ability persisted in a spectacular manner to the end when she died of a brain tumor. The same telepathic intuitiveness was true also of my father, who in addition to being a successful physician, pursued several other careers. In one of them, his accomplishments were outstanding to say the least. As I look back on it, I suppose that in great measure his "hobby" was really an excellent outlet for his unconscious psychic abilities, or as he used to say "savvy." The difference between my mother and father, however, was that my father's attitude was more conventional, and even deprecatory, in regard to psychic abilities, whereas my mother took it for granted and made no fuss about it. Father had no *awareness* for what to me was so obvious in our numerous exchanges, which were similar to the examples recorded here. His ability, like my mother's, continued to the moment of his death.

People have frequently asked how one develops a talent for psi. I believe the answer is that most people have this latent ability but some are more aware of it than others. It is largely a matter of undoing unconscious resistance. Also, just as some people are musical prodigies and others are tone-deaf, so it is with the psi faculty. There might, therefore, be a hereditary predisposition. Moreover, a culturally favorable environment appears to be helpful. If the parents don't pooh pooh and denigrate any budding psychic ability in their children or, for that matter, the presumed psi exchanges between themselves, the phenomena are accepted for what they are: facts of life, and not suppressed and later repressed by ridicule or the like. Also, the talent of awareness for psi is hinted at by many who show keen interest in the subject, read everything they can get on it, and share their personal possible psi experiences with those who are also gifted or intrigued by the subject. These traits indicate a subliminal awareness of their own latent psi capabilities. Yet psi is elusive, for like the dream, it is disguised with various mental mechanisms and is often consigned to forbidden territory or throttled by various pejoratives like superstition, game playing, or plain rubbish. Most people are unaware of the existence of psi or of its psychodynamic meaning unless they have an intuitive talent for it or are working in a psychotherapeutic situation where psi encounters can be deciphered, made con-

scious, and translated into often highly charged, meaningful and enriching interpersonal events.

By keeping a record of all psi examples, including the so-called trivial ones, that go on in everyday life, success seems to breed success. If one is really interested and digs into the literature and reviews his own examples, he will be able to further cultivate his talents and understand how, as Professor Tenhaeff has shown, psi takes certain specific directions: viz., the paragnost discovers himself in his consultants. It is particularly valuable to keep these records over a long period of time. It cannot be stressed enough that the psychic function blasts the time-space barriers and is seldom the same when it is confined to the laboratory where telepathy, clairvoyance, and precognition are aseptically separated, often stripped of emotional valence, and reduced to ciphers.

Psi can be a bucking bronco. You cannot tell which direction it will take and what surprises await you. In life, as seen in a clinical situation, these variegated aspects of psi are often intermingled or occur in rapid-fire volleys that pierce the time-space barrier, shooting back into the past, as well as staying with the present and on occasion leaping into the future.

Psi has no boundaries. The definitive laboratory experiments for psi have yet to be devised. For, to paraphrase Santayana's comment on history: those who never resolved some of their early life conflicts (do not understand their personal history) are doomed to repeat them. The ceaseless bombardment of psi experiences all too often only enmeshes them in a push-pull situation—whetting the appetite yet frustrating the experients and dooming them to more of the same—usually when they least expect it. By seeking his own identity in the lives of his consultants, the paragnost—or most of those with psi talent whether aware of it or not—rediscovers through psi examples in his current life what he was sensitized to as a child and which are recycled throughout his life. This truth also holds for the psychiatrist's awareness of psi with his patients—the creative potential of psi in psychotherapy—in the countertransference.

This process is illustrated in many of the papers in this volume, and in particular the early parent-child episodes, extending into later geriatric events. An excellent clinical control is provided by one person being party to many of the recorded events and also by keeping records over a long period of time, or in many cases, over a lifetime. Through more than 20 years of practice in Montclair, for example, I have had excellent corroboration or elucidation of situations that I recorded earlier. An example: a patient once was referred to me with a chief complaint of depression and marital discord; however, it appeared that underneath her symptoms were a host of apparent poltergeists, or haunting effects, stemming from the sudden tragic death of her two sons. Her account seemed to hang together, and by grappling with

the possibility of psi—the “unreal” reality—she received much relief from her melancholy. Years later, a different physician referred a patient who had been the girl friend of one of the deceased young men. This young woman, though unaware of my earlier consultation with the mother of the deceased, gave a history which corroborated, coincided, and supplemented the early events. The young woman was also involved in the hauntings, filled out the picture, and made the psychopathology even more complex and intriguing. In neither consultations were the referring physicians previously aware of the psychic factors intertwined in their patients’ problems. These are not isolated examples.

Here is another, more personal example showing the desirability of keeping track of psi over a lifetime. Recently I saw Claudia (pseudonym) in emergency consultation. Her husband had died several weeks previously, and her mourning was complicated by depression and physical complaints. The main feature of her case however was that for six consecutive nights prior to her husband’s unanticipated death she dreamed of her deceased mother. The mother appeared sadly shaking her head while my (B.E.S.) parents, who were in real life physician and nurse when Claudia was my baby-sitter as a child, were standing by as if to prepare her for some grim event. On the morning of Claudia’s husband’s death, she, for no other reason than her dreams, became upset and refused to go to work. She even asked her husband, who insisted that he was healthy, if he would phone her employer and make an excuse for her absence, which he refused to do. When he dropped dead that night, Claudia immediately thought of her recurrent dreams. Obviously they could have indicated a subliminal awareness on her part of some of the changes in her husband’s health. On the other hand, the specific features of her dreams and her own interpretation makes one wonder about the psi hypothesis: (1) whether she was picking up her husband’s concern over symptoms he didn’t tell her about, and was not aware of himself; or, (2) perhaps her clairvoyant knowledge of his deteriorating condition, or (3) possibly an element of possible precognition. It is of interest that although I had seen Claudia only two or three times in about 50 years since she had been my baby-sitter, I had a possible telepathic death dream of her mother, and as far as I know the only dream of “Pani” (Polish for lady) in my life. Pani was my parents’ cleaning woman when I was a child and Claudia was our baby-sitter. My dream was confirmed when Claudia phoned on one of the rare occasions through all these years to tell me her sad news. Claudia was always very fond of my parents, who were good to her mother and to her.

It seems evident, then, that by keeping track of events over a lifetime when studying psi—as it happens in nature and not as arbitrarily confined in a laboratory—its ubiquitous and enigmatic time dimension is seen in truer