

perceptivity or apprehension. The alternative interpretation submitted in this paper maintains that there is only the appearance of telepathy and that the "coincidental experience of the same pattern of thought," under the circumstances stated, is due to, and perhaps is nothing more than, the occasional, analogous performance of closely homologous thinking machines (cerebra and accessories) operating within comparable concomitants such as memories and features of the environment.

Clairvoyance is a legendary concept that probably owes its origin and perpetuity mainly to various abilities such as those of water-witches, mineral-diviners, treasure-finders, and medicine men. Although they employ the hocus pocus of forked twigs and divining- or mineral-rods, many of the diviners, by subconsciously exercising their sagacious comprehensive and experience of geologic and physiographic features, local lore, and keenness in the interpretation of human cues and clues, become proficient above the chance expectation in locating veins of underground water, minerals, and other objects. Thus, although perhaps somewhat farther-fetched than telepathy, clairvoyance also refers to possible bases-in-fact. — DA

**01461. Oñis, Laura P., and Kuo, Eddie C.Y. Extraordinary beliefs among students in Singapore and Canada.** *Journal of Psychology*, 1984 (Mar), 116, 215-226. 30 refs; 2 tables

The extent of belief in a wide variety of extraordinary phenomena was investigated among university students in a western developed country, Canada, and an eastern developing country, Singapore. A questionnaire that included 34 items on extraordinary beliefs (beliefs dealing with traditional religion, luck, fortune-telling, psychic phenomena, spirits, and strange sightings) was completed by 113 university students from Canada and 76 university students from Singapore. Canadian students were found to be significantly more skeptical than their Singapore peers and were particularly skeptical regarding religious beliefs and beliefs about spirits. However, both groups shared quite similar views concerning psychic and other extraordinary phenomena. Singapore students of Chinese, Indian, and Malay descent differed mainly with respect to their religious views. The results are discussed in terms of the presumed relationship between technological advancement and level of extraordinary belief. — DA

**01462. Persinger, M.A. Propensity to report paranormal experiences is correlated with temporal lobe signs.** *Perceptual and Motor Skills*, 1984 (Oct), 59, 583-586. 5 refs

Bivariate correlation analyses indicated that people who reported greater numbers of different types of paranormal experiences also reported greater numbers of temporal lobe signs. Whereas responses of one group ( $N = 108$ ) of male and female university students gave a correlation of .60 between the two measures, for another group ( $N = 41$ ) the correlation was .72. Partial correlation analyses, which involved holding the shared variance with affirmative responses to mundane psychological statements or odd sensation constant did not alter the strength of the relationship. These results support the hypothesis that spontaneous paranormal experiences and the psychological components of complex partial (psychomotor) epilepsy may exist along the same continuum of temporal lobe sensitivity. — DA

**01463. Price, H.H. Psychical research and human personality.** *Hibbert Journal*, 1949 (Jan), 47(2), 105-113.

The existence of psychic phenomena contribute to our conception of human personality and its place in the universe. The traditional view of man is dualistic, though modern scientific thought calls into question the basic assumptions of dualism. It suggests epiphenomenalism. The existence of telepathy calls into question this sort of materialistic thinking because no physical basis for the phenomenon seems tenable. Some sort of occultistic conception of the human body — with "high bodies" and "higher faculties" — could explain telepathy along semimaterialistic lines. This could be a form of occultistic epiphenomenalism. All in all, though, telepathy seems to be a purely mental phenomenon inconsistent

with any sort of materialistic scheme. Nor does it fit in with traditional religious thinking, which teaches that each individual mind is a separate and complete substance whose only direct causal relationship with the rest of the universe (apart from God) are relations with its own brain. Understanding supernormal phenomena entails throwing over the Cartesian notion of the human mind as a physical substance. Perhaps the key will come by going back to an earlier philosophical system that taught that man consists of body, mind (or soul), and spirit, of which the spirit is a substance but the soul is not. — D.S.R.

**01464. Rawson, Kenneth S., and Hartline, Peter H. Telemetry of homing behavior by the deer mouse, *Peromyscus*.** *Science*, 1964 (Dec 18), 46(365), 1596-1598. 1 fig; 1 illus; 9 refs

Miniature transmitters (weighing 2.5 to 2.7 grams, including encapsulation) implanted subcutaneously in deer mice (*Peromyscus*) radiate a pulsed signal at 27 megacycles per second, which can be detected by a simple antenna at a distance of 45 meters. The radio signal indicates movements of the deer mice, periods of activity, and the location of occupied nests. One mouse was traced as it returned to its nest 300 meters in one hour. This rate of homing is many times more rapid than the rate usually determined by conventional methods for tracking small terrestrial mammals.

DA

**01465. Schwarz, Bethold Eric. Telepathy and pseudotelekinisis in psychotherapy.** *Journal of the American Society of Psychosomatic Dentistry and Medicine*, 1968 (Oct), 15(4), 144-154. 1 illus; 13 refs

Data are presented about a patient in psychotherapy who had many telepathic experiences, including a telepathic death dream, possible precognition of death and telekinisis, the unexpected apparition of a recently deceased neighbor, and a possible New Jersey-Hawaii telepathic hallucination. Detail is given concerning the psychic-dynamic and associated factors underlying the patient's sudden recognition of four faces on tiles at the time that a specific experiment for thoughtography and telekinisis was contemplated by her physician. The possible significance of such findings is discussed. — DA

**01466. Shewmaker, Kenneth L., and Berenda, Carlton W. Science and the problem of psi.** *Philosophy of Science*, 1962, 29(2), 195-203. 26 refs

Some issues raised by parapsychological phenomena (psi) are examined in the light of their implications for a philosophy of science. It is shown that the kinds of problems psi poses for science vary with the way one conceives of science as well as one's conception of psi. It is suggested that psi may be a product of the fact that all of our scientific concepts are abstractions and therefore oversimplifications. This raises the possibility that our best conceptual techniques for dealing with psi is a nondiscursive symbolism, because this would not demand "classes" (oversimplification). Implications of this approach are considered. — DA

**01467. Stevenson, Ian. American children who claim to remember previous lives.** *Journal of Nervous and Mental Disease*, 1983, 171(12), 742-748. 14 refs; 1 table

An unknown number of American children claim to remember previous lives. In this paper data of 79 such children are analyzed and compared with data from a larger number of cases in India.

Few American children of these cases make verifiable statements, and those who do nearly always speak about the lives of deceased members of their own families. In this feature, American cases differ from Indian ones, in which the children usually speak of the lives of deceased persons in another family and often in another community. Indian children also frequently make verifiable statements about the lives of such persons.

In some other respects, however, such as the age of first speaking about the previous lives, the content of the statements they make, and related unusual behavior, American subjects closely resemble ones in India. Although many of the American cases may derive from fantasies, a wish-fulfilling motive or obvious gain for the