



AUSTRALIAN INSTITUTE OF PARAPSYCHOLOGICAL RESEARCH, INC.

Reg. No. Y07380-25 Associations Incorporation Act (NSW). Founded, 1977.

• Telephone: 9816 4279 or (0408) 648 849 • P.O. Box 295, Gladesville 2111 • www.aiprinc.org

Volume 12, Issue 2

Registered as a periodical ISSN 1835-2731 (Print); 2208-004X (Online)

September 2018

# THE A.I.P.R. NEWS

## Transliminality and Psi by James Houran

### Inside this issue:

**Transliminality and Psi** by Dr. James Houran (pp. 1-3). Researcher of a broad array of psychological and anomalous phenomena, Dr. James Houran reviews Dr. Michael A. Thalbourne's theory of transliminality from psychological and parapsychological perspectives.

**Veridical Mind: Mapping Accounts of Veridical Out-of-Body Perception** by Dr. Alex De Foe (pp. 3-4). Researcher Dr. Alex De Foe gives an outline of his findings from his recent Cardigan-funded project, Veridical Mind. The aim of the project was to analyse out-of-body experiencers who fit the criteria of having a physically-realistic OBE.

### Regular features:

- At My Desk by Lance Storm (p. 2)
- Nunc Quid by Vlad Dubaj & Tony Mowbray (p. 4)
- Promotion for AIPR Website (p. 3)
- Promotion for Australian Journal of Parapsychology (p. 3)
- Subscriber's coupon for Australian Journal of Parapsychology (p. 4)

**TRANSLIMINALITY** — the “hypothesized tendency for psychological material to cross (*trans*) thresholds (*limines*) into or out of consciousness”—has gained prominence within mainstream social science, with the Revised Transliminality Scale (RTS) being widely used to explore the causes and consequences of ‘permeability’ in mental boundaries. In fact, the concept even has its own Wikipedia entry and many academic journals now include transliminality among its default categories and keywords when authors submit papers for publication.

Overall, considerable evidence suggests that many esoteric experiences relevant to consciousness studies are a function of heightened transliminality. Therefore, psychologist Michael Thalbourne might be proven correct in his past assertion that transliminality is the metaphorical sea in Joseph Campbell's famous quote, “*The schizophrenic is drowning in the same waters in which the mystic is swimming with delight*”.<sup>1</sup>

### INSIDE HIGHLY TRANSLIMINAL MINDS

Early on, Thalbourne came to understand via several studies that mental boundary functioning encompassed two aspects—a susceptibility to, and awareness of, both *internal* stimuli and *external* sensations.

This crucial realization does not seem to be fully appreciated by contemporary researchers, who instead seem to focus more on the phenomenology of internal attention states in relation to psi. But this model of transliminality derives from Herbart's<sup>2</sup> classic *activation theory of consciousness* juxtaposed with

Werner's<sup>3</sup> work on *syncretic cognition*.

The latter phenomenon entails a dedifferentiation (or fusion) of perceptual qualities in subjective experience—e.g., *eidetic imagery* (fusion of imagery and perception; i.e., structural eidetic imagery); *physiognomic perception* (fusion of perception and feeling); and *synesthesia* (fusion of sensory modalities). This implies that transliminality reflects state or trait *neuroplasticity*; i.e., an enhanced interconnectedness between brain hemispheres, as well as among frontal cortical loops, temporal-limbic structures and primary or secondary sensory areas or sensory association cortices.

Clinical researchers have similarly referred to this as ‘neural plasticity or mental fluidity’. Indeed, scores on the RTS consistently show positive correlations with syncretic cognitions. Therefore, it is not surprising that the RTS literature profiles high transliminals as individuals who:

- Have marked dissociative and hallucinatory tendencies;
- Have schizotypal tendencies, with overtones of Eysenckian psychoticism and to some extent extroversion;
- Have propensities to think abstractly, be intuitive and open-minded, and to some extent follow their urges and exhibit warmth towards others;
- Endorse unconventional thinking and a broad range of paranormal and religious-oriented beliefs;
- Report a correspondingly wide variety of anomalous experiences, including Kundalini, altered states of consciousness, and paranormal and mystical

experiences;

- Have productive mental activity over a range of mental events, including the sense of being high, sense of mental potency, daydreaming, and introspection;
- Have enhanced forms of some types of creativity and report slightly higher levels of vividness of visual imagery;
- Have a greater variety of dream-related phenomena, e.g., daydreaming, dream recall, prelucid and lucid dreams;
- Have enhanced sensitivities to subliminal perception and stimuli in the physical environment;
- Have tendencies to want to learn more about the limits of their own minds and to participate in future psychological studies.

On a conceptual level, transliminality is a perceptual-personality variable that seems fruitful in understanding and integrating cases in the clinical literature that involve curious amalgams of perceptual anomalies, synesthesia, hyperesthesia, somatization and temporal-limbic activity.

For instance, a recently published case discussed a 27-year-old male who reported several forms of strong synesthesia in addition to exceptional experiences and cognitive and perceptual abilities, which spanned paranormal experiences, musical and mathematical abilities and enhanced memory skills.

Cases like this also appear consistent with the evidence for inter-relationships among thin mental boundaries, multiple chemical or physical sensitivities and subjective paranormal experiences.

## At My Desk

It seems we cannot escape magic these days—electronic media are full of it. But I don't mean that kind of magic. Given the fact that **Dr. Dean Radin** has released a new book *Real Magic* (2018), coupled with the arrival of two new columnists to THE A.I.P.R. NEWS—**Dr. Vlad Dubaj** and **Dr. Tony Mowbray**—particularly, Vlad's mentioning of the book *The Morning of the Magicians* in 'Nunc Quid' (Vlad's & Tony's new column; p. 4), the topic of magic (i.e., the paranormal variant) is begging for parapsychologists' attention (NB: Nunc Quid follows the departure of **Dr. Hannah Jenkins** from our midst—Many thanks Hannah). Dr. Serena Roney-Dougal's *Where Science and Magic Meet* (2010) also plays into this topic. These authors very much say that magic and psi are the same phenomenon. Which is what exactly? Let's not go there—let's just put magic/psi alongside gravity and leave it to the experts to tell us what they are. But what of the terms associated with magic—are they of use? Let's call the ganzfeld treatment a 'ritual'. Let's assume Zener card symbols evoke paranormal responses like 'talismans' of old. What changes in real terms? If magic gives parapsychology some 'new' concepts, so be it—we have labs to test them. But if psi is *old wine in new bottles*, let's ask another question, Why did magic fall out of favour? Let's face it, words have consequences, and it seems society can only take so much before it reacts adversely. And isn't parapsychology 'fringe' enough without adding to our burden.

\* \* \*

Got something to say about parapsychology or the paranormal? Submit your contribution to:

Dr. Lance Storm,  
School of Psychology,  
University of Adelaide,  
SA 5005

or e-mail me at:

aiprnc@yahoo.com

Enjoy this edition of **The A.I.P.R. News!**

—Lance Storm

## Transliminality and Psi (cont'd) by James Houran

### PARANORMAL ASPECTS OF HIGHLY TRANSLIMINAL MINDS

Skeptics might conclude that experiences associated with high transliminality reflect nothing more than artifacts of imagination, cognition, and personality. However, the growing literature on transliminality is pertinent to parapsychology, since high transliminals also tend to be individuals who:

- Have more creativity, introspection, mental potency and capacity for psychological absorption;
- Have more 'precognitive' dreams;
- Have more belief in the paranormal;
- Have occasionally higher hit rates on various experimental tests of psi, such as the *I Ching* (an ancient Chinese book of divination);
- Have more spontaneous mystical, paranormal or anomalous experiences;
- Have more claims of paranormal abilities.

In fact, transliminality has been repeatedly proposed as a surrogate, if not a more useful replacement, for the classic Sheep-Goat Effect.

Not that transliminality always facilitates anomalous or putative paranormal experiences. Rather, some studies indicate that certain conditions must be satisfied, and these are largely the same variables that appear to promote intuitive thinking; i.e., situations of significant ambiguity or uncertainty<sup>4,5</sup>—such as situations where problems are poorly structured or involve non-routine decisions, where problems do not have existing precedents or when an individual is faced with conflicting facts or inadequate information. Other contributing factors include motivational issues like the perceived importance of the decision and its potential impact on the decision-maker.

More specifically, my own work has found that transliminality facilitates outcomes on psi tests. For example, Houran and Lange<sup>6</sup> re-analyzed data from two different studies (*I Ching* and haunt experiences) that examined transliminality and anomalous experiences simultaneously to determine if there was an 'optimal level' of transliminality for putative psi. Transliminality and Gender effects on anomalous experiences were identified in one dataset and replicated in the other. The results suggested that putative psi was best facilitated in women with *high* Transliminality scores and men with *low* Translimi-

nality scores.

As a cross-check of this heuristic, Houran and Lange<sup>7</sup> explored experimenter effects in an experiment with the *I Ching*. Participants and Experimenters were recruited based on scoring patterns on Transliminality and Paranormal Belief to produce four experimental groups of varying levels of Paranormal Belief and Transliminality: High/High; High/Low; Low/High and Low/Low. It was predicted that the hit rate of the High/High group would be significantly greater than chance, the High/High group would score significantly higher than the three control conditions (High/Low, Low/High, Low/Low) and that the three control conditions would score similarly. It was further expected that Transliminality, Paranormal Belief and Gender would show main and interaction effects for hit rate on the *I Ching* task. The hit rate was 28 out of 60, or 46.7% which far exceeds the 25% chance level, and the High/High group did have the highest raw score hit rate, but there were *no significant main or interaction effects of Transliminality, Paranormal Belief, or Gender*. These surprising findings suggest that the specific differences in experimental protocols between the present study and past research are partly responsible.

In summary, we were confronted with the notion that documented psi effects can be observed irrespective of participant and experimenter effects related to Transliminality, Paranormal Belief, and Gender. This observation seemingly contradicts classic Sheep-Goat studies, as well as the available research on Transliminality and its impact on psi functioning. This finding must be replicated to ensure its validity. If this effect can be established as being a non-artifact, then we would identify a breakthrough in theoretical modeling of experimenter- and subject-effects—namely, that these effects are only evidenced when dealing with experimenters and participants with high trait-levels of Transliminality and Paranormal Belief.

In particular, one of the limitations of our research was that participants' scores on Transliminality and Paranormal Belief were restricted in variance. That is, the experimental groups were created based on scores close to the mean. We interpret this to imply that the 'middle' level of Belief and Transliminality in participants reinforced an atmosphere of *ambiguity* and *spontaneity*—a characteristic of the

social milieu that perhaps was vital for the remarkable success rate observed in the study. It follows that few respondents were very low on the Transliminality and Belief measures—and thus very few would have adopted a rigid 'skeptical' stance. Similarly, very few were extremely high on these measures, thereby preventing the adoption of a distinctly 'pro attitude'.

These findings should be replicated by independent investigators and validated in applied settings with different tests of psi to determine their robustness, but our cumulative results can be interpreted to suggest that there could be an emerging formula for significant success in an *I Ching* task (or perhaps any test of psi):

If the psi task is inherently novel, spontaneous and ambiguous (i.e., a situation conducive for intuitive thought) then psi seems capable of being expressed in those with average levels of Transliminality and who are basically neutral in their attitudes toward the paranormal. However, when experimental or social conditions are more rigidly controlled, familiar or predictable (i.e., a situation non-conducive for intuitive thought) significant effects will only be evidenced when all participants related to the immediate psi task show a distinct "pro-attitude" towards the paranormal in terms of substantially high trait-levels of both Transliminality and New Age Philosophy.

### TRANSLIMINALITY—THE LUBRICANT IN THE ENGINE OF PREDICTION

We often think of psi as an 'anomalous transfer of information, or form of communication'. This view might be somewhat misguided. My sense is that if psi exists, it represents an adaptive mechanism for humans. In particular, the potentially adaptive and predictive functions or consequences of heightened transliminality is supported by studies showing positive correlations between the RTS and syncretic-like phenomena that often specifically involve *prospection*; e.g., mind-wandering, dreaming, day-dreaming and intuitive thinking. To be clear, *prospection* refers broadly to the generation and evaluation of mental representations of possible futures. Many synonyms for this basic idea have been used in different contexts—e.g., presentiment,

## Transliminality and Psi (cont'd) by James Houran

visualization, mental rehearsal, prototyping, vision casting or predictive anticipatory activity—yet all refer to the premise that the brain's fundamental task is to 'make things more certain' or, as Martin Seligman once put it, to act as an 'engine of prediction'. Gaining mastery and a sense of control over our physical and psychological environments is a natural, inherent motivation—perhaps even a biological drive akin to hunger, thirst or sex. And to be sure, phenomena like daydreaming and intuitive thinking have long been known to function, in part, as vehicles for problem-solving and prospecting.

Therefore, whereas Joseph Campbell offered the metaphor of mystics and schizophrenics immersed in the same proverbial 'water', a more appropriate or accurate characterization might be that transliminality is the 'lubricant' in Seligman's engine of prediction. This idea nicely aligns to the neuroscientific concept of *predictive coding* that has taken the social sciences by storm. According to this theory, the brain continually generates hypotheses and simulates models of the world to anticipate action and events and to minimize prediction errors to promote cognitive, neural, and generally adaptive functioning in everyday life.

This predictive modeling is presumably generated in higher cortical areas and flows downward via feedback to lower sensory areas in a process that ideally engenders an increasingly accurate or refined representation of the natural world by comparing expectations to actual events and minimizing prediction errors in the process.

In the context of neuroplasticity and predictive coding, we anticipate that activation or suppression of specific brain areas or perceptual systems might enhance or reduce the brain's predictive power and thereby regulate the frequency or efficacy of people's prospective experiences.

Likewise, it seems plausible to me that psi is an advanced form of predictive coding—as exemplified in common experiences in the general population, such as precognitive dreaming or other anomalous forms of 'advance knowing'.

Whatever psi is, it seems reasonably clear that transliminality is involved somehow, either as a causal or mediating mechanism. That places parapsychology squarely among the brain sciences, and an understanding of psi within our eventual grasp.  $\Psi$

*Author Note:* James Houran holds a Master's Degree in Clinical Psychology (1996; University of Illinois, Springfield) and a Ph.D. in Psychology (2004; University of Adelaide). He serves as a Research Director at Integrated Knowledge Systems, Research Professor at the Laboratory of Statistics and Computation, ISLA (Vila Nova de Gaia, Porto, Portugal), and an editorial board member for several journals, including *JSPR*, *Aust. J. of Parapsychology*, and *Psychology of Consciousness*.

### Notes

1. V. Lee, "Spiritual Emergencies" *Yoga Journal* July/August (1985): 39-41.
2. J. F. Herbart, *Psychology as a Science, Newly Founded on Experience, Metaphysics, and Mathematics*. Reprinted in T. Shipley (Ed.) *Classics in Psychology*. New York: Philosophical Library, (1824/1961), pp. 22-50.
3. H. Werner, *Comparative Psychology of Mental Development* (New York: International Universities Press, 1948); H. Werner, "Unity of the Senses". In S. S. Barten & M. B. Franklin (Eds.), *Developmental Processes: Heinz Werner's Selected Writings, vol. 1*. (New York: New International Universities Press, 1934/1978), pp. 153-167; H. Werner, "The Concept of Development from a Comparative and Organismic Point of View". In S. S. Barten & M. B. Franklin (Eds.), *Developmental Processes: Heinz Werner's Selected Writings, vol. 1*. (New York: International Universities Press., 1957/1978), pp. 107-130.
4. D. J. Isenberg, "How senior managers think." *Harvard Business Review*, Nov-Dec (1984), pp. 81-86.
5. L. A. Burke & M. K. Miller, "Taking the Mystery out of Intuitive Decision Making." *Academy of Management Executive* 13 (1999): 91-99.
6. J. Houran & R. Lange, "Searching for an Optimal Level of Transliminality in Relation to Putative Psi" *Journal of the Society for Psychical Research* 73 (2009): 92-102.
7. J. Houran & R. Lange, "I Ching Outcomes from Experimental Manipulations of Transliminality and Paranormal Belief" *Australian Journal of Parapsychology* 12 (2012): 39-58.

## Veridical Mind: Mapping Accounts of Veridical Out-of-Body Perception

by Alex De Foe

THE VERIDICAL MIND PROJECT was funded by the Cardigan Fund with the help of AIPR, to explore out-of-body experiences (OBEs) grounded within a reasonably realistic perception of the real world. Part of the problem with prior research can be seen in extremely broad definitions of OBE, from transpersonal accounts of transcendence, to substance-induced dream-like scenarios, to a sense of disembodiment with no visual component at all.

Recent research has argued that a more stringent definition is required in order to effectively study OBEs, and in particular, their psi-related characteristics (e.g., realistic perception and validation of 'targets' during OBE).

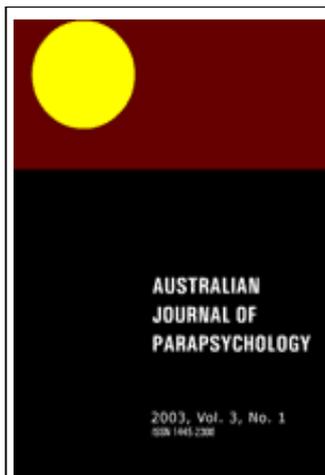
The aim of the Veridical Mind (VM) project was to analyse out-of-body experiencers (OBErs) who fit the criteria of having a physically-realistic OBE. A thematic and content analysis of OBEs that fit this strict criteria would include numerous language-relevant themes that give insight into how experient's described their accounts, as well as clear content-based themes to be split into numerous categories.

A total of 626 people (380 female) who claimed to have had OBEs, in which they perceived a

replica or close-replica of their physical surroundings / environment, were invited to participate in a Qualtrics survey distributed via Facebook advertising. Only 406 (65%) had an OBE which indeed did meet this strict definition, whilst 156 (25%) had 'other-worldly' OBEs, and 64 (10%) did not have a prior OBE at all—these latter groups were excluded from subsequent analysis.

A thematic analysis of language used to describe these accounts indicated broad differences in the first-person perspective (1P) of participants; with reasonably similar variability, people either experienced themselves as a 'replica double' of their physical body, a foreign body, a focused 'point of consciousness', or no awareness of a body whatsoever.

Thematic analysis also revealed that most participants spoke of their "consciousness" moving away from their body. This relational association with 'my consciousness' was far more prominent in wording as opposed to less frequent uses of 'my body' or 'my self'. The clarity of perceiving one's own body or one's partner's body (e.g., laying in bed) was indicated as prominent. Many accounts were also transpersonal or transcendent in nature (e.g., accom-



The *Australian Journal of Parapsychology* features research articles on ESP (extra-sensory perception), PK (psychokinesis), and the after-life.

**Subscribe Now!** (see page 4)

The Australian Institute of Parapsychological Research is a non-profit community association. Based in Sydney but with a worldwide membership base, it was established in 1977. The aims of the organisation are:

- To collect, assess and disseminate factual information about claims of psychic (paranormal) phenomena.
- To support and encourage parapsychology (the scientific study of paranormal phenomena).
- To undertake or promote activities (e.g., fundraising, social activities, etc.) in support of the above.

**Looking for information on the paranormal?** The AIPR has fact sheets on:

- Psychic and mystical experiences of the aborigines
- Psychic and psycho-spiritual development
- Healing
- Mystical experiences
- Apparitions, ghosts and hauntings
- Out of body experiences
- Near-death experiences
- The human aura

**We're on the Web:**  
[www.aiprinc.org](http://www.aiprinc.org)

### Veridical Mind (cont'd) by Alex De Foe

panied by a sense of self-transcendence or inner peace).

A structured content analysis revealed eight major and three minor themes across accounts. Themes overlapped across accounts. A total of 234 (57% of all OBE-related responses) accounts were correctly classified as experiences that closely matched the experient's physical surrounds at the time of OBE. A further 33 (8%) reported a replica of their physical environment with a slight change or alteration (of these 16 reported a visual 'overlay'; e.g. a blue 'tint' to their perception; 13 reported a slight alteration such as a missing bookshelf or door handle; 4 reported a physical replica that didn't feel "quite right", or as though it was presented in a "parallel dimension").

Thirty-three accounts (8%) described non-physical worlds rather distinct from a typical OBE. Thirty-five people (9%) explicitly reported a sense of floating over their body, while 29 (7%) reported sudden dissociation, finding themselves out of their body. Fifteen people (4%) reported an experience that started out as a replica of their physical environment, but later transformed into a more dream-like imagined environment. In terms of presence of psi, 18 people (4%) reported remote viewing as part of their account, and eight (2%) reported precognition.

Minor themes included a 360° view (three people; <1%), a sense of perception in past/future of the same environment (three people; <1%), and bilocation (three people; <1%). In terms of induction, content analysis revealed that 306 participants (75%) had their OBE while in bed, 23 (6%) while walking, 20 (4.9%) during meditation, 15 (4%) while resting on the couch, 14 (3%) while in hospital, 10 (3%) while sitting/lying on the floor, 10 (3%) in the bathroom/bath, 5 (1%) while driving, and 3 (<1%) in the kitchen.

Eighty-five people (21%) reported self-inducing their experiences. Common techniques reported were meditation/relaxation techniques (43 people; 11%), specialised techniques (15 people; 4%), breathing (12 people; 3%), visualisation (6 people; 2%), music (5 people; 1%), and substance-induced (4 people; 1%).

Taken as a whole, the results of this project are promising in that most OBEs that met the strict 'veridical' definition did in fact report very clear and discernible perceptions in their accounts (a factor often lacking in dream-induced or substance-induced OBEs). Ψ

*Author Note:* Alex De Foe earned a Ph.D. in Psychology at Monash University (2016), and Master's in Counselling (Monash University, 2010). He is actively involved in transpersonal psychology and parapsychology research, including mind-body integration, consciousness studies, & clinical translation.

### Nunc Quid by Vlad Dubaj & Tony Mowbray

AFTER NUMEROUS YEARS of contributions by Dr. Hannah Jenkins to THE A.I.P.R. NEWS, in the form of her column 'Quid Nunc' (meaning 'Now What?'), she is passing on the opportunity to a new author. With this change, the baton has been taken up by Dr. Tony Mowbray and myself (Dr. Vladimir Dubaj) to discuss all things parapsychological. In this first edition of the new section 'Nunc Quid' (or 'What Now?'), we thought it appropriate to introduce ourselves and provide some background on our interests and motivations.

#### Dr. Tony Mowbray



My 11-year-old self sat upright in bed seeing something that I knew I shouldn't be seeing. Even with my limited experience and lack of knowledge about what terms like ghost, apparition or haunting actually meant, I was aware that what I was seeing wasn't quite normal.

No amount of eye rubbing or head turning seemed to make a difference, the scene continued to play out unimpeded. Three humanoid outlines walked in procession out of my bedroom wardrobe and disappeared one by one through the adjacent wall.

Perhaps if I knew what an apparition was or if the experience had seemed more threatening I would have been scared but I was more confused and not particularly phased by the experience. In fact, I had been so unperturbed by the whole thing that it wasn't until about a week later that I mentioned it casually to my parents in passing.

My parents however seemed much more concerned, and that night my bed was draped in more religious symbols than a monastery.

This was to be the first of what would be a handful of experiences that cemented my fascination with parapsychology. Experiences ranging from the auditory and visual, to precognition and even a self-induced out of body experience. Experiences that science seemed to fall short in explaining, but were no less real because of it.

I went on to eventually receive a PhD in the area of psychology which was a life choice influenced by my curiosity with the unexplained and miraculous. For example, researchers such as Ellen Langer find that people

who believe airline pilots have good eyesight show improvements in their own vision when they wear a pilot's uniform. The power of belief or, to take a more biblical term, faith, is a miraculous thing.

To satisfy my curiosity and to help find answers to my experiences, I reached out to a parapsychology research group in 2010 and this is where I first met Vladimir Dubaj, the co-founder of the group. Since I experienced that visual phenomenon as an 11-year-old up until the present day, I continue in my search for answers.

#### Dr. Vladimir Dubaj

Recently I was reading *The Morning of the Magicians* by Louis Pauwels and Jacques Bergier. It is a verbose philosophical perspective of mysticism, human spirit and the evolution of human consciousness. In the grand view put forward by the authors, I was a little disappointed by the impression that paranormal phenomena such as ESP (e.g., precognition) and psychokinesis were considered a by-product, almost a distraction from the primary goal of a greater 'true awakening'.

As with most religions and spiritual practices such as Taoism, Buddhism, Christianity and Islam, regardless of the specific paths taken, the goal is to merge with the creator or the origin of all things. From this perspective, feats such as ESP, amongst others, being mere manifestations within the 'Natural' world appear relatively mundane in comparison. At the same time, they are all individual, as yet unexplained occurrences which, to my mind, are just various tips of a vast iceberg that make up the human mind, and possibly, some may hope, even more.

It would be a noble effort I believe, to try our hardest to understand the phenomena and elucidate their mechanisms. Such an effort if successful would not only help our materialistic understanding of the human condition, but furthermore also potentially help to elevate humankind's conscious evolution as philosophised by Pauwels and Bergier. At least this is the view which I took a long while back; indeed, it has steered the course of my adult life and my academic path in science and neurophysiology. Ψ



<input type="checkbox"/> Visa	<input type="checkbox"/> Mastercard
Exp. /	Signature:
Name:	Address:
Country:	Postcode:

PAY ONLINE  
WITH YOUR CREDIT CARD

THE AUSTRALIAN JOURNAL OF PARAPSYCHOLOGY  
SUBSCRIPTIONS AUD. \$70 PER ANNUM FOR TWO  
ISSUES, JUNE & DECEMBER EACH YEAR.

AUSTRALIAN INSTITUTE OF PARAPSYCHOLOGICAL  
RESEARCH INC. (FOUNDED 1977)  
P.O. BOX 295 GLADESVILLE NSW 2111  
AUSTRALIA  
TELEPHONE: (02) 9816 4279 • WWW.AIPRINC.ORG

My Cheque/Money Order is enclosed  
(Payable to A.I.P.R. Inc)

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Postcode: \_\_\_\_\_  
Country: \_\_\_\_\_