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# THE A.I.P.R. NEWS

## Are Rover, Tabby and Other Animals More in Tune with the Universe than We Think? by Julie Bates

### Inside this issue:

**Are Rover, Tabby and Other Animals More in Tune with the Universe than We Think?** by Julie Bates (pp. 1-3). *AIPR Certificate in Parapsychology* student Julie Bates argues that animals not only contribute a great deal to our lives, but she also claims that people, who have sought the society of a furry or feathered friend, or have been observed calmly and solicitously by our pets whilst we were ill, would be in agreement that animals have special qualities. Julie adds that Higher Sensory Perception (HSP) and paranormal abilities in animals (i.e., an-psi) are contemporary research issues seeded in the annals of time. Her article is a review of HSP and an-psi, and their relevance to human beings.

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Animals are indeed special. Their talents and perceptions are many. Do they have super-normal and/or paranormal abilities? It may be naïve to think otherwise. It makes sense to assume that with their heightened instincts, there may exist attributes in animal behaviour relevant to parapsychology. Our brains are generally larger than most animals, but perhaps we have been psychically incapacitated by too much logical thought, and the ability to speak. Sheldrake, Lawlor and Turney agree that civilized people may have lost their psychic ability.<sup>2</sup>

The word *animal* is derived from a Latin root meaning 'soul', while the *anima mundi*, or 'world soul', was thought to invigorate all of Nature.<sup>3</sup> Some philosophers (e.g., Bentham and Voltaire) believed animals felt pleasure and pain, and possessed a moral standing. They also thought that animals were entitled to be treated with kindness.<sup>4</sup> Kowolski maintained that "[a]nimals are our spiritual colleagues and emotional companions",<sup>5</sup> and that: "They mourn. They love. They dance. They suffer. They know the peaks and chasms of being".<sup>6</sup>

Borgese elegantly promoted the appreciation of the spiritual in his observance of a chimpanzee forgoing his papaya dinner in awe and contempla-

tion of a beautiful African sunset.<sup>7</sup> The chimp "waterfall dance" also presents an engaging vision, and Bekoff compared this to human spiritual impulses.<sup>8</sup>

Kowolski argued "that play has a psychic dimension".<sup>9</sup> Huizinga concurred: "In acknowledging play you acknowledge mind, for whatever else play is, it is not matter."<sup>10</sup> Even in the animal world it bursts the bounds of the physically existent" (p. 110). Kowolski sagely maintained

### "The ancient Persians observed that certain animal behaviours forecast earthquake activity"

that in studying the play element in culture that "play has a spiritual quality".<sup>11</sup> He stated that fun is that spiritual quality that is engaged in the art of playing, and a whooping crane in flight is indicative of this intangible but very obvious quality of fun.

Darwin reported that animals possess a sense of humour, which is indicative of the fun or spiritual aspect. In regard to dogs baying at the moon, he mused that "their feelings may almost be called superstitious".<sup>12</sup> Darwin raised a point still pondered today: "The difference in mind between man and the higher animals, great as it is, certainly is one of degree and not of kind",<sup>13</sup> indicating the innate ability of the higher animals.

Butler was of the opinion that investigations of sensory

phenomenon, such as biological clocks, circadian rhythms and instinctual behaviour are associated with the limbic cortex.<sup>14</sup> Control and monitoring areas for all Higher Sensory Perception (HSP) may be associated with older brain areas. HSP is found in lower orders, not just humans. It has also been suggested that the brain control centres in mammals are an evolutionary older formation of sections of the brain, including the reticular, the medulla, and midbrain or limbic cortex (see also, Radin).<sup>15</sup>

The ancient Persians observed that certain animal behaviours forecast earthquake activity. Since the 1970s, China has endeavoured to use the information gleaned from animal reactions to predict earthquakes.<sup>16</sup> In 1975, the town of Haicheng was evacuated a few hours before a 7.3 magnitude earthquake, allegedly on the basis of cues in animal behaviour.<sup>17</sup> Similarly, Sheldrake noted that cats, dogs, goats, and other animals reacted to a 6.8 magnitude Seattle earthquake on February 28, 2001. Apparently, cats hid for up to twelve hours prior to the earthquake.<sup>18</sup>

Sheldrake suggested that animals are sensitive to earth vibrations or subtle sounds, and respond to subterranean gases which are released into the atmosphere before earthquakes or changes in electrical

## At My Desk

If you've heard of Oscar the cat, the so-called "furry angel of death", you'll know that Oscar lives in a nursing home in Providence, Rhode Island, and he snuggles up against patients who are soon to die. In a book called *Rounds With Oscar*, Dr. David Dosa reports 50 correct calls by Oscar in a five-year period! Now the real question is, How many misses were there? But apparently Oscar's ability may be explained by his heightened sense of smell—that's one theory that's been put forward, but not tested yet. Our cover story by Julie Bates describes many instances in which animals have demonstrated their heightened senses. I'm prepared to admit that in many instances Higher Sensory Perception (HSP) is a better explanation than ESP—I do, after all, appreciate the value and purpose of parsimony—but the recent screening of the Channel 4 series *Tony Robinson and the Paranormal*, hosted by Tony ('Baldrick') Robinson and science journalist Becky McCall, pushes parsimony a little too far. Robinson is too easily convinced by arguments from, and demonstrations by, non-believers (and believers for that matter), and I found McCall's pre-emptive skepticism just plain unprofessional. If only someone could tell them that a parsimonious explanation is not THE explanation, but is just ONE explanation, sometimes passable at best, especially if it is incomplete (as is often the case). The upshot of the show is that our hosts actually go away thinking they have some answers ("Well, that explains . . ."). I'll illustrate by giving just two examples: McCall's conviction that the famed medium and 'Blitz Witch' Helen Duncan was a "fraud", and Robinson's uncritical acceptance of 'evidence' from automatic writing, even his own. Of course, it's not answers our hosts usually get—it's theories. Oh well, worse things can happen than having one's credulity tested on TV.

\* \* \*

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:

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

—Lance Storm

## Are Rover, Tabby and Other Animals More in Tune with the Universe than We Think? (cont'd from page 1)

fields.<sup>19</sup> He did not, however, dismiss the possibility of psi. Brown and Sheldrake stated that some animals are sensitive to other stimuli which humans cannot detect, even with technology;<sup>20</sup> Miller claimed: "The brain is affected by geomagnetic fields";<sup>21</sup> and Tributsch claims that piezoelectric influences may be responsible for the pre-earthquake effect on animals.<sup>22</sup> In fact, changes in electromagnetic fields may cause pressure or headaches, which is suggested in the example, prior to an earthquake, of a dog chewing willow bark, which contained an aspirin derivative.<sup>23</sup>

Dogs have been found to be sensitive to ultrasound.<sup>24</sup> Sheldrake stated that there were many instances of dogs reacting to the approach of air raids during the Second World War in Britain and Germany, and people most sensibly came to rely on these knowing animals to forewarn them.<sup>25</sup>

Sheldrake noted that elephants in Sri Lanka, Sumatra, and Thailand sought higher ground before the 2004 Boxing Day tsunami.<sup>26</sup> A villager in Bang Koe, Thailand, reported that a herd of grazing buffalo "suddenly lifted their heads and looked out to sea, ears standing upright".<sup>27</sup> These perceptive beasts promptly stampeded uphill and the villagers followed. Meanwhile, dogs reacted at Ao Sane Beach, near Phuket, by fleeing to the hills, and in Galle, Sri Lanka, dogs were extremely reluctant to indulge in their usual morning walks.

Dogs, buffaloes, goats, and flamingos hurriedly escaped in Cundalore District, South Island, and tribal groups in the Ardamon Islands sensibly decamped from the coastal area as they took heed of animal behaviour.

It was considered that natural selection in mountain animals may explain the actions of chamois, ibexes and dogs in Austria and Switzerland—prior to an avalanche, these wild animals move from mountain to valley.<sup>28</sup>

In terms of psi ability, some scientists have difficulty acknowledging exceptional cognitive abilities in animals. Studies show that

the attribution of animal behaviour to instincts only, not cognition (i.e., higher functions), still exists.<sup>29</sup> If humans exhibit psi, it would seem natural that animals might as well, given their other sensitivities. Unfortunately, western scientists have dismissed many accounts as anecdotal or superstitious. However, Sheldrake is of the opinion that unexplained perceptions exist in animals, suggesting telepathy, sense of direction, and premonitions<sup>30</sup> (see also, Andrews).<sup>31</sup> A sponsored experiment ("Dogs that Know") was conducted, and Sheldrake maintained that one dog remained by the window seventy percent of the time, whilst the owner was on

### "unexplained perceptions exist in animals, suggesting telepathy, sense of direction, and premonitions"

her way home, and only twenty percent when she was not. Sheldrake wrote that horses and birds have been considered telepathic, and companion animals may be aware of the identity of a telephoner or even an emailer.<sup>32</sup> Other animals reacted when death or stress descended upon their owners.

Peoc'h reported that psychokinesis in animals was demonstrated by young chickens and rabbits, and was evidenced in outcomes on random number generators.<sup>33</sup> These attraction and repulsion experiments indicate that domestic and wild animals, in regard to fears and desires, may be able to use psychokinesis to influence their surroundings (cited in Sheldrake).<sup>34</sup>

Selous wrote many years ago that, "Thousands of birds flying together at high speeds are able to execute abrupt manoeuvres with such precise co-ordination that some investigators have postulated that 'thought transference' or electromagnetic communication must be taking place".<sup>35</sup> Sheldrake confirms that "Telepathy depends on social bonds",<sup>36</sup> and appears stronger in animals. Group cohesion, for example, is maintained within a hunting wolf pack separated by large distances.<sup>37</sup> In 1961 and 1991, earthquakes occurred in the Robertson, Moss Vale, Bowral area of NSW.<sup>38</sup> Anecdotally, but

with practical observation, avian communication may have been demonstrated, with locals noting strange, pre-earthquake behaviour and a prolonged absence of birds.

In conclusion, Rover, Tabby, and other animals may be more in tune with the Universe than we think. Sheldrake, Lawlor, and Turney are of the opinion that an-psi assists with evolutionary processes.<sup>39</sup> Species-interaction studies may add support to the psi hypothesis, and reveal the actual scope of an-psi. Dedicated and progressive scientists are needed to help raise Sheldrake's somewhat solitary banner and develop more advanced research in an-psi, results of which will be an adjunct to human psi research, helping us ascertain the special

bond between humans and animal.

Kowolski speaks directly to the heart of the issue with his meaningful comment: "It is not just that animals make the world more scenic or picturesque. The lives of animals are stitched into our very being—closer than our own breathing—and our souls will suffer when they are gone".<sup>40</sup> Ψ

#### Notes:

1. Many thanks to my beautiful muse, the personable, dark hound, Morgana-Vegemite. As well, heart-felt gratitude to my son, Matthew for his structured, insightful and imaginative comments.
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- 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.

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- The human aura

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## The Weird and the Wonderful by Hannah Jenkins

*Seeing Pink:* We recently ran a news item on the Edge of Reason<sup>1</sup> about a new Hasbro toy given prominent promotion by Toys R Us. The toy in question is a new version of the infamous communication with spirits tool—the Ouija board. This time produced in a cutesy cupcake pink and initially directly marketed to girls eight and up. (Boys, apparently, have to make do with the old ‘glow in the dark’ version.) The new pink board is supplied with its very own pink carry case and set of questions printed on little pink cards to help the girls quiz the spirits. The only thing missing is a little pink feather boa.

It’s marketing genius—just think about it—when you are eight, you’ve only recently stopped believing in Santa Clause and the Easter bunny. Casper the ghost, or equivalent, is on the TV every morning. He’s friendly and helpful even if a little cheeky. You can probably still remember your invisible friend’s name and you still think your teddy bear is animate. Of course you’ll want to host a sleep over and use your new pink Ouija board to summon the dead.

Understandably the ‘toy’ has caused quite a ruckus amongst a variety of communities and provides a perfect example of the tricky place such objects have in our society.

The product is yet another in a long distinguished line of patented Ouija boards. Hasbro is the current owner after buying up Parker who bought it from the descendants of an employee who ended up owning the patent and trademark after the original inventors and patentees dispersed and fell out. Suffice it to say, its legal history is

complicated. So is the derivation of the name. It seems that William Fuld (the aforementioned employee) was, like Hasbro and Toys R Us, an astute marketer and put about the idea that the board was so named because it comes from the word ‘yes’ in French and German joined together. But this doesn’t make any sense—who needs a ‘yes yes’ board. Instead the name was derived from Ouija board sessions held by one of the original holders of the patent, Charles Kennard, where he was apparently informed it was the Egyptian word for good luck. It isn’t quite (it’s Oudja) but that didn’t seem to matter. The Ouija board was a great success and used extensively for parlour games during the Victorian era—a time when the spiritualist movement gained in popularity and contacting spirits of the deceased was a popular respectable past time.

Nowadays, however, such activities are either thought of as delusional, dangerous, silly, fun or elucidating depending on your pervading belief system. But what, it made me start to ponder, should the thoughtful psi research community make of such a thing, and what, if any, is the appropriate response.

The new pink board garnered attention because of the age of the target market and the fact it was being promoted as a toy. Christian groups were quickest to address the issue by advocating a boycott of Hasbro and successfully getting the recommended age raised. To them playing with Ouija boards is like asking the devil to dinner. Sceptically inclined commentators posted satirical posts on sites that dis-

cussed the toy. Naturally, to this group the problem is moot—there are no such thing as spirits or psi—go spook yourself out and have some fun. And though I couldn’t find any official statements beyond the one indicating the pink board would not continue production after its current run, one can imagine that the Hasbro company, Toys R Us, and toy regulators must have thought there was zero chance of anything too scary happening or else the new board would never have hit the shelves.

But a 1999 survey of Ouija board participants in North America reported that “Large majorities of the respondents claimed involuntary movements of the planchette at least once, about half having experienced this in their first session, either alone or with others. Over 90% claimed successful communication with a spirit at least once. About two-thirds of the sample claimed at least one negative experience with the Board, and about half said they had felt a compulsion to use it.”<sup>2</sup> The report also mentioned that older respondents were more likely to report ESP experiences and younger people PK.

And there is anecdotal evidence that people, often in their young teens, who play around with the board end up experiencing events such as old hag syndrome, depression, and feelings of unease, if not small-scale PK ‘poltergeist’ phenomena, and what is usually interpreted as a ‘haunting’. But there are also participants who experience apparent anomalous acquisition of information that is later verified and consider this a positive experience. Plus there is the possibility that using the board, like psychomanteums, can help

people through the grieving process if they have lost a loved one. Even if you dismiss the religious interpretation (reported anecdotal events were caused by ghosts, spirits, or demons) you are still left with the possibility that such boards are instigators of some legitimate paranormal phenomena.

So, to me, the questions the psi research community can help answer are: What genuine anomalous phenomena are associated with the use of a Ouija board (either acquisition of information that is later verified but at the time unknown, or instances of anomalous action at a distance)?; and if any, What is the likely outcome for the participants? But a cursory search of the relevant journals produced only the one survey in recent times though references were more common in the earlier part of the last century.

Perhaps it’s time to open up research into such realms again—field investigation problems not withstanding—because my suspicions are that it’s in the everyday activities that most psi occurs and academic interest in the topic is obscured by the assumption that people who report anomalous phenomena associated with Ouija board experiences and the like are gullible and easily self deluded. I don’t think so and I am not about to rush out to buy a pink Ouija board for the little girls I know, even if it does come with its own cute must-have pink carry case. **Ψ**

**Notes:**

1. Edge of Reason is a radio show I co-host. It airs in Hobart on Edge Radio (99.3FM)—streamed live 12:00PM Sat. AEST: [www.edgeradio.org.au](http://www.edgeradio.org.au). We hope to pod cast soon.
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