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# THE A.I.P.R. NEWS

## Some Speculations on the Facts of Life by David Ellis

### Inside this issue:

**Some Speculations on the Facts of Life** by David Ellis (pp. 1-4). Parts of this paper were included in Mr. Ellis's presentation paper ('The Chemistry of Psi') at the 1972 Parapsychology Foundation (PF) Conference "Parapsychology and the Sciences". That paper was revised and expanded before presentation, but only the original version was published. Mr. Ellis obtained permission from the PF to republish a revised version of the paper, and over the years he has made further revisions. An updated version of the paper was later submitted for the Society for Psychical Research Conference 2001, but the Program Committee wanted to concentrate on experimental work and did not accept it for presentation. That version is therefore published here for the first time.

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When I was a lad, I was just getting my bike out of the school cycle sheds to go home when Kemp came up and asked me whether I knew the facts of life? I had not come across the phrase before and I knew I was not omniscient of matters scientific, so I said "No". As a result, for the next month or two my fellow pupils did their best to remedy what they saw as a gap in my education, and I learnt quite a lot. Finally I told my friend Sims that, really, I had known all along, and he said he had suspected as much . . .

Today, however, I intend to take the title rather more literally and see what facts about life we can regard as established, and offer some speculations about other possible facts which are not established with any certainty.

Twenty-nine years ago I was fortunate enough to attend a Parapsychology Foundation (PF) Conference. The late D. Scott Rogo (then 22) wrote a summary for the *Parapsychology Review*, saying how nice it had been to see so many participants under thirty. That put me, at thirty-one, among the old-timers, but there is the thought that some experience of living might be useful for talking about life.

What is life all about? From literature we find two conflicting views. Shakespeare, in the words of Hamlet (*Hamlet*, Act III, Scene 1):

To die, to sleep; to sleep; perchance to dream: ay, there's the rub; for in that sleep of death what dreams may come, when we have shuffled off this mortal coil, must give us pause . . .

And Lewis Carroll (1876/1995):<sup>1</sup>

Do you know that delicious dreamy feeling when one first wakes on a summer morning . . .

. . . And is it not that a Mother's gentle hand that undraws your curtains, and a Mother's sweet voice that summons you to rise? To rise and forget, in the bright sunlight, the ugly dreams that frightened you so when all was dark. . . . Surely your gladness need not be the less for the thought that you will one day see a brighter dawn than this . . . when angel-hands shall undraw your curtains . . . and when all the sadness . . . that darkened life on this little earth, shall be forgotten like the dreams of a night that is past!"

Both writers, of course, are speculative in their ideas about death: On the one hand, that it is a sleep, with dreaming; on the other,

### "if . . . life is a dream, then it would seem to be a shared dream."

that it represents the very opposite—a waking-up from the dream of life.

What can be asserted as a fact, however, is that life is an experience, and our communion with other people strongly suggests that life for them is an experience as well.

Harold Cahn's paper at that PF Conference, "Methodological Postulates for Science and the Paranormal", was followed by a very interesting discussion on the difference between objective and subjective experiences.<sup>2</sup> At one point Cahn asked,

How do we know, if I say 'I am observing the glass,' in what way my experience of observing the glass is any more verifiable about the state of reality than the statement made by a person who says 'I observe an auroch' or something of that kind? . . . Let me ask you how do we know, to start with, any more about the objective existence of the glass

other than through the reports, or maybe through consensus?<sup>3</sup>

The philosopher Antony Flew said that the crucial difference was whether the glass was there or not.<sup>4</sup> Bob Brier then commented ". . . when I say I was drunk and I saw a green man, it is different from when I say there is a green man there. When I say 'there is a green man there', I am making the claim that you will be able to see it too".<sup>5</sup> To which Cahn replied, "That is the point I was trying to make. We agree that the glass is here, yet the only experience we have of the glass is our subjective experience. The agreement is called consensus".<sup>6</sup>

The same goes for our experience of life: Our ideas about the reality and the objectivity of the world we appear to inhabit are derived entirely from our own observations and from how these are reinforced and supplemented—or perhaps denied—by the reported experiences of other people.

So if there is anything in Lewis Carroll's hypothesis that life is a dream, then it would seem to be a shared dream (shared night-time dreams are a rare but observed psychic phenomenon). While, for all I know, the village where I live and am writing this paper, the UK, the world, the physical universe, the whole of human history, are all just parts of my dream, my interactions with other people tell me that these things are also parts of their dream.

"It's only the Red King snoring," said Tweedledee. . . . "He's dreaming now," said Tweedledee, "and what do you think he's dreaming about?" Alice said, "Nobody can guess that." "Why, about you!" Tweedledee exclaimed. . . . "And if he left off dreaming about you, where

## At My Desk

Back in November 2011, I was contacted by **Geoffrey Allan Marsh**, son of **Dr. Maurice Marsh**, now retired, formerly of the School of Psychology, University of New England. As Dr. Marsh, whose PhD was on an ESP-related topic, recently went into an aged care facility, Geoffrey Marsh sought my help in finding people or organisations who might be interested in Dr. Marsh's library of **SPR** journals dating back to the 1880's, as well as his library of parapsychology, psychology, and related books. Naturally, the AIPR took up Geoffrey's generous offer and, going one step further, **Mr. Robb Tilley**, AIPR Public Officer, drove to Armidale from Sydney to collect the books and journals. On behalf of the AIPR, Robb and I thank Dr. Marsh and Mr. Marsh for the generous and most welcome donation of the impressive Marsh Collection, which will help expand the AIPR Library in Sydney. Also in November, the **3rd Annual AIPR Lecture** given by Dr. Tony Jinks (University of Western Sydney) at the Phoenix Institute of Victoria on the 29th, was a great success. While we did not get the numbers we anticipated, the warm and intimate group of die-hard supporters of parapsychology in Australia was entranced by Tony's topic for the night—**"What Is Paranormal Belief And Can It Be Measured?"** Put briefly, it seems some psi measures aren't really all that valid. Tony's work answering this question is featured in his recently released book: **"An Introduction to the Psychology of Paranormal Belief and Experience"**. Tony's book will be reviewed in the June 2012 issue of **AJPara** for those interested in this area of psi research.

\* \* \*

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

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

## Some Speculations on the Facts of Life (cont'd from page 1)

do you suppose you'd be?"  
"Where I am now, of course," said Alice.  
"Not you!" Tweedledee retorted contemptuously. "You'd be nowhere. Why, you're only a sort of thing in his dream!"<sup>7</sup>

In our dreams, leaving aside any psychic content, our brains seem to be sorting through our (usually recent) experiences, hopes and anxieties, and weaving them into a dramatic tableau. Some dreams are very memorable, others soon forgotten if they are recalled at all. My own dreams seem to get more interesting when my daily life is on the boring side, and vice versa. However bizarre and incongruous the events of our dreams, we do not ordinarily say to the characters in them, with Alice, "You are nothing but a pack of cards!" because we are not normally aware at the time that we are dreaming. However, as the literature on out-of-the-body and related experiences shows, there are times when a dream is recognized as such while it is still in progress; and it can then become what is termed a 'vivid dream' or 'lucid dream'. The most I usually experience is the dream imagery continuing briefly in parallel with the waking state, which then takes over. Waking up allows the dream imagery, convincing as it was, to be relegated to the realm of fantasy and imagination: the dreamer and his waking world are undoubtedly more 'real' than his dream world.

If life itself is a dream, can we who dream it—or experience it—be no more 'real' than the world we appear to inhabit? And if we are functioning in this world, but are not entirely of this world, how do we communicate with it and influence it?

In 1947, R. H. Thouless and B. P. Wiesner put forward a provocative theory about ESP and PK.<sup>8</sup> They suggested that these phenomena, far from being abnormal, were no more than unusual examples of processes which were themselves usual and commonplace because they were part of the normal processes of perception and motor activity. They postulated an entity, designating it by the Hebrew letter, *Shin*, which communicated with the brain in such a way that the final physiological result of sense perception was perceived as a mental image by extra-sensory perception (ESP), and the initial brain activity corresponding to a motor action was initiated by psychokinesis (PK). Thouless and Wiesner felt that the *Shin* was most nearly described by the word, 'soul': it would correspond to the 'I-thinker' of the American survival researcher, Hornell Hart, or that part of us which experiences living, and has what we understand by consciousness.

Consciousness is associated with the

material world; indeed Pierre Teilhard de Chardin suggested that it might, in a primitive form, be associated with all matter, the degree of concentration increasing with the complexity of the associated material system.<sup>9</sup> He postulated physical and spiritual energies, which could not be transformed one into the other, but did interact in a subtle way, such that the spiritual could influence the 'arrangement' of the material.

In his classic book, *Apparitions*, G. N. M. Tyrrell pointed out that cases of 'travelling clairvoyance' did not necessarily require explanations in terms of 'travel' by the consciously observing mind.<sup>10</sup> In his view the agent of an apparition was not present where the apparition was seen, and the apparition was "an elaborate sensory construct created by mid-level elements of the personalities of agent and percipient working together, and not a conscious or semi-conscious being".<sup>11</sup> Similarly, the scene viewed by the 'travelling clairvoyant' (or the percipient in the case of a reciprocal apparition) was "an apparitional drama constructed by the

with the physical world: For example, if it can obtain information from anywhere else but the brain with which it is normally associated, it will, by virtue of the illusion that it is located in that brain, experience the receipt of this information as the phenomenon of ESP.

In postulating that an apparition was produced by elements in the personalities of two or more people, Tyrrell gave it a measure of objectivity. He considered the possibility of an apparitional world, experienced collectively by a large group of individuals:

Each would play his part in the theme of the idea-pattern, so that the net result would be that the whole group of persons would appear to themselves to be living in whatever environment the idea-pattern imposed on them. . . . If we take a further step and suppose these persons to have shed their physical bodies, without having otherwise changed their personalities, then this impressed, hallucinatory world would have no competitor.<sup>13</sup>

It would seem physical and no

test would be able to show that it was not. Such a world "would not be purely subjective: it would be based on something existing independently of the percipients, but that something would not be physical substance: It would be an all-pervasive idea-pattern . . . the independent factor . . . might, in picturesque metaphor, be called, 'thoughts in the mind of God'".<sup>14</sup>

This intriguing picture of a hypothetical 'next world' is not incompatible with descriptions received through mediumistic communications, and this raises some interesting questions. What sort of properties would it have? Would these depend on the desires and beliefs of the people, or be objective in themselves? Could one or more of the people conduct scientific experiments and make discoveries?

Noting Tyrrell's theory that the percipient (through 'mid-level elements of his personality') contributes to the creation of an apparition, one might expect that this apparitional world would differ from ours in being more 'ideo-plastic', i.e., more responsive to the thoughts of its inhabitants. Whilst I am sure that they would find this creative ability useful, I think that they would be at a considerable disadvantage when they came to undertake any scientific investigation. For how would they be able to separate fact from fiction, genuine experimental results from the effects of wishful thinking?

Is there a parallel between these experiments in the physical sciences

### "consciousness does not have the properties of spatial extension"

mid-levels of both their personalities [percipient and agent] working in collaboration."

Tyrrell went on to say that he was not even sure that the statement that a consciousness was present at a particular point in space had any meaning: Anything which occupies a position in physical space must possess spatial properties, i.e., be spatially extended. Where is our consciousness? It appears to occupy the position of our eyes, but this is purely an illusion of our senses:

Our perceptual consciousness has constructed for it an elaborate system of sense-data, which gives it a picture of a spatial environment as seen from a particular standpoint, and gives it an irresistible feeling of being in that picture. And that, after all, is not so dissimilar from what goes on in the case of apparitions and clairvoyance.<sup>12</sup>

We can hold a telephone conversation with someone and feel that in a sense we are where he is—video contact would reinforce this illusion. To recognise that it is an illusion is to admit that information provided by extra-sensory means can produce similar illusions. What Tyrrell seems to me to be saying is that consciousness does not have the properties of spatial extension that would make it a part of the material world, and that therefore to talk in terms of position and travel (i.e., change of position) is meaningless. It would follow, therefore, that we should be concerned with how and where this consciousness can interact

## Some Speculations on the Facts of Life *(cont'd from page 2)*

in a hypothetical 'next world', and our experiments with psi in this world? Do our ideas, conscious, unconscious or implied, have their impact on the phenomena? When talking about this 29 years ago, I felt obliged to give some well-known examples of the experimenter effect; today I don't think I need to. The idea I should like to get over is that the physical world, albeit to a much lesser extent than Tyrrell's apparitional one, might also be 'ideo-plastic'; perhaps because we who are living in it are that much more real than the natural world, just as we are more real than our nocturnal-dream world.

I think this may be subtly different from the simple Dualist concept of mind and matter as co-existing 'things' in the physical world.

Let us now return to Tyrrell's apparitional 'next world', a hallucinatory world as real to its inhabitants as the physical world is to us, and ask the obvious question: If that can be so, how can we tell that our apparently physical world is not equally hallucinatory? Could not the whole physical universe be described, 'picturesquely' if you will, as, 'thoughts in the mind of God'?

Indeed, I suggest that this way of looking at the physical world in relation to its Creator may be more than just a picturesque metaphor. Man can create, by which I mean produce something without recourse to material or energy, in the realm of thought, by exercising his imagination. Perhaps the created universe, with its intricate interplay of space, time and matter, can be regarded analogously as a product of the Divine imagination? Man will experience this universe as real, because he is part of it, and objective, because he has played no part in its creation. But perhaps he has played—or can play—some tiny part in its creation or development: Could his creative talent and his being, as I have just suggested, that much more real than this physical world, have given the latter just a little ideo-plasticity, which might allow for the intrusion into it of psi phenomena?

Our technology can produce a gramophone record, or a recording tape, or a compact disc that will allow a very good reproduction of, say, a piece of music. The music is something apart from its mode of recording, so could the experience of living be likened to the experience of listening to the music, taken off the record by gramophone needle or tape-head at a suitable point? Are our brains the tape-heads in a three-dimensional, multi-sensory film of life? Thinking of our Creator as the Author of Life, are we but characters brought into existence by His imagination? Or is He asleep and dreaming about us, like the Red King? If that were all there were to reality, we should have strict determinism, but if

we could somehow affect the 'story' then we should have some free will. The fact that we do actually have the subjective experience of free will suggests that the latter might be true. But who can tell?

The question of what comprises reality—even just in this world—is a difficult one. It is certainly not synonymous with concrete physical existence, but must also include abstract concepts, such as mathematical truths. How does the abstract interact with the concrete? How do mathematical equations affect the matter whose behaviour they describe?

Consider a piece of string. Tie a knot in it. Take away the knot and the string is unchanged, apart from a dent or two. Now retie the knot and take away the string: What happens to the knot? It still has theoretical existence. Moreover, it is independent of space and time. The reef knot may have been invented for tying reefs on sails. But it could have been tied anywhere, using anything suitably flexible, millions of years before its 'invention'. The DNA code is an arrangement of organic molecules and groups; it determines our heredity and all our human characteristics, yet it is no more than an arrangement of atoms, a 'knot in a piece of string'. Elementary particles can be described also as waves, 'vibrations' in a hypothetical 'ether'. What is it that vibrates? The answer is: Nothing. Experiments have shown that the 'ether' does not exist at all. Does that leave these particles in the same situation as the knot without the string? Could this

be how matter has been created out of nothing?

I have asked how abstract concepts such as mathematical equations can interact with concrete physical matter; earlier I outlined some of Tyrrell's theory of apparitions where he postulates that an apparition is a sensory construct derived from both the agent and the percipient, thus having a degree of objectivity; and I described his hypothetical 'next world' that was objective in its existing independently of the percipients, and comprised not physical substance but an 'all-pervasive idea pattern'. Common to all these is the supposition that an idea, while normally associated with the material configuration by which it is expressed, can have some independent, albeit non-material or 'abstract', existence of its own.

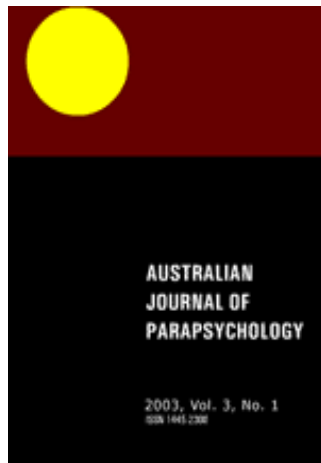
One might therefore think of, say, a Zener card with a star on it as being associated with the idea of a star. This idea could be transferred to the mind of a percipient by the normal processes of visual sense perception and pattern recognition. Suppose, though, that it could instead be transferred directly to the mind of another percipient (who by some process of concentration mentally 'summons' it). This would be clairvoyance. Note that it is the idea which is transferred, not necessarily the shape of the symbol. If this is so, then it does not matter how the idea is expressed: It could be in a language with which the percipient is not familiar, or in terms of the electronic configuration of a machine.

To the layman, my assertion that

life is primarily an experience is no more than common sense, a statement of the obvious. To the modern scientist, however, if my reading of book reviews and other items in the *Journal of the Society for Psychical Research* is anything to go by, my consciousness is but an illusion. I am experiencing nothing, because there is nothing here to experience it. Nor to be suffering the illusion either, I suppose. Has he forgotten the vital role of consensus in establishing the validity of any observation (scientific or otherwise), as discussed by Cahn and Brier? Science has indeed been an immensely successful enterprise, and the technology resulting from it has affected all our lives. Yet how much closer have we got to working out why anything exists at all, and how what does exist fits together?

I suspect, for example, it is still the case that the more we find out about the fundamental particles which constitute matter, the more we find ourselves describing their behaviour in terms of mathematical equations and formulae of increasing complexity, and the less we are able to visualize what is going on in simple pictorial terms. It might be relevant to consider this statement from a physicist, Arthur March:<sup>15</sup>

Elementary particles cannot be described in the conceivable three space dimensions. Contemporary physics, therefore, is forced to use abstract means for their presentation. There are those who object to these means, just because they are



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

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The Australian Institute of Parapsychological Research is a non-profit community association. Based in Sydney but with a world-wide 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.

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**Some Speculations on the Facts of Life** (cont'd from page 3)

inconceivable. The means are, however, understandable. We understand a process if we can refer it back to a natural law. But the law itself we can only understand if it expresses a logical necessity, which implies that we are not confronted with a genuine law of nature but with a law of our thinking. We do not understand the real natural laws, but have to take them for granted. Thereby there is nothing which privileges us to demand from the laws that they shall be conceivable. What we can demand is only that they shall not interfere with the laws of logic, which simply means that they shall not be contradictory in themselves.<sup>16</sup> (my emphasis).

In this article, I have used the analogy of a dreamer being more 'real' than his dream world to suggest a way of looking at life. Analogies neither prove nor explain anything, but they may serve to render something just a little more conceivable. Psychical research concerns itself perhaps more than any other discipline with matters of life and death: Survival, reincarnation, deathbed visions, how the living appear to communicate with each other by inexplicable means. Some of these are rejected out of hand as being inconceivable. Is this reasonable? Is even life itself conceivable? Yet here we are enjoying it! ❧

**Notes:**

1. L. Carroll, *Alice's Adventures in Wonderland & Through the Looking-Glass* (London: Wordsworth Editions, 1876/1995): 280-281.
2. H. A. Cahn, 'Methodological Postulates for Science and the Paranormal', In A. Angoff & B. Shapin (Eds.) *Parapsychology and the Sciences: Proceedings of an International Conference, Amsterdam* (NY: Parapsychology Foundation, 1972): 31-51.
3. *Ibid.*, 49.
4. *Ibid.*, 50.
5. *Ibid.*, 50.
6. *Ibid.*, 50.
7. Carroll, *Looking Glass*, Ch. 4.
8. R. H. Thouless & B. P. Wiesner, 'The Psi Process in Normal and "Paranormal" Psychology', *Proceedings of the Society for Psychical Research* 48 (1947): 177-196.
9. P. T. de Chardin, *Phenomenon of Man* (NY: Harper, 1959).
10. G. N. M. Tyrrell, *Apparitions* (London: Duckworth/Society for Psychical Research, 1953).
11. Tyrrell, *Apparitions*: 118.
12. *Ibid.*, 121.
13. *Ibid.*, 156.
14. *Ibid.*, 156.
15. A. March, Die physikalische Erkenntnis und ihre Grenzen, *Die Wissenschaft* 108 (1955): 55-56.
16. H. Forwald, *Mind, Matter and Gravitation: A Theoretical and Experimental Study. Parapsychological Monographs No.11* (NY: Parapsychology Foundation, 1969): 13. This passage is quoted in its original German from the above reference by Haakan Forwald, who notes that it is difficult to translate literally into English, but says that the sense of it should be as given.

## Quid Nunc by Hannah Jenkins

### Two Sheets in the Wind

It was a warm and balmy night. The stars were bright and sparkly. Somewhere in the distance, a ghost moaned: "Ohhhhhhhhh Noooooooooooo, not more punters . . ." At least that was the unbidden narrative that went through my mind as I joined the inaugural Port Arthur Paranormal Investigation Experience.

As we gathered around our guide for the night, we eyed each other nervously—might we really find unquestionable evidence for posthumous existence tonight? This, after all, was the ultimate aim of the tour. My biggest worry? Staying awake and *compos mentis* until 2AM.

I'd scored a gratis ticket and counted myself lucky to be in the first group to experience the event. Port Arthur, like many historic places around the world, was already adept at catering for the public's insatiable appetite for ghost tours. But this one was different. It promised a hands-on experience using the latest technology. And though I remain unconvinced that the spirits of the dead really walk among us unknowingly, I am always up to being proved otherwise.

Port Arthur is located 90 km south-east from Hobart on a wild peninsular joined to the rest of Tasmania by a narrow neck of land. Then referred to as the end of the known world, it became world-renowned for all the wrong reasons when, in 1996, Martin Bryant shot and killed 35 people at the historic site.

A place of great beauty and great tragedy, it is now world heritage listed and, due to a redevelopment of the site sensitive to the tragedy, it still manages to draw crowds of tourists year round.

Our tour started in front of the old church at the top of the site. The evening was unusually warm and the sky clear. As a brief history of the site was relayed, we looked out over to the old sandstone buildings.

Gracious trees lined the pathways leading down to the bay where grand old eucalypts provided shapely silhouettes back lit by the lights of The World ("the largest privately owned yacht on the planet").

The presence of this huge cruise ship provided a surreal note to the evening's activities. As some of the wealthiest people in the world slept in their Five-Star floating apartments, we would be delving into the dusty corners of old buildings looking for ghosts of people who had been brought here on very different vessels. It was a juxtaposition as awkward as the unexpected peacefulness of the place at night and the horrifying harshness of its recent and distant history.

At the old asylum in the centre of the site, we are told about the places we will go, and the electronic gear we will use as we attempt to get proof positive of posthumous existence.

We are also provided with information about the difficulties of procuring such evidence, the controversial nature of the evidence, and the range of theories that have been posed to ex-

plain what has been gathered so far. The guides are both experienced ghost tour guides and trained in scientific investigation, so there is a reassuringly robust, clearheaded approach to the proceedings.

The most interesting theory outlined (and a new one to me) was the idea that at locations like Port Arthur, where there is a long history of ghost sightings coupled with current activity focussing on that history, what might explain the anomalous events is that the people from yore were reporting visions of us investigating them now. It is known as the 'two sheets in the wind theory', and used as a metaphor to explain ghost sightings. Imagine two sheets drying on a line, now imagine the wind blowing through them. Where there is additional force, they touch momentarily and then move apart. Now imagine us now as one of the sheets and the people who lived here at an earlier time as another sheet. Where there is focussed attention there is interaction between them. Got it?

There wasn't much time to worry about the causal time loop paradox such a theory would entail. Suddenly, arbitrarily divided into two groups, we are off. The schedule is intense. In the three hours we have left to us we are to cover four different locations sprinkled around the site—the separate prison, the commandant's house, the old mortuary, and the parsonage. Thankfully a hearty supper is provided in between (charmingly, it includes gingerbread ghosts made locally).

Sensitive to the more recent tragedy in 1996, the focus was on corroborating convict-era events, indicat-

ing that society now treats much more carefully the idea that those who died violent deaths might want to make contact. Not so long ago, in the Victorian era, it would have been acceptable—perhaps even expected—to try to make contact with the more recently deceased.

All of a sudden it is 2AM. We are all exhausted but exhilarated. The two groups combine back into one and share their findings. We only had one potentially anomalous event occur, and the other group reported the same. We won't know for sure until the digital information is downloaded and trawled through. Part of the tour price includes a copy of the DVD with the evidence that has been gathered in the course of the evening. This will at least ensure it is not just our imaginations at work. The debates about what to make of any anomalies will no doubt be ongoing.


Whatever you think about the possibility of ghosts, I challenge anyone to go on the tour, sit in the solitary confinement cell by themselves and ask the question into a highly sensitive voice recorder, Is there anyone there? Who would not be curious to see what the answer might be?

It is fantastic that Port Arthur Paranormal Investigation Experience is offering people the chance to experience for themselves what just might be out there. And if there are ghosts hanging around, troubled at the increasing attention, perhaps they'll let us know.

Tour group sizes are limited to 20 people at a time, 18+ years old. The cost is \$125 and it is run on the last Saturday of every month. More details can be found at <http://www.portarthur.org.au/index.aspx?> ❧

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