

ASPR NEWSLETTER

ASPR

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OUT-OF-BODY RESEARCH AT THE ASPR

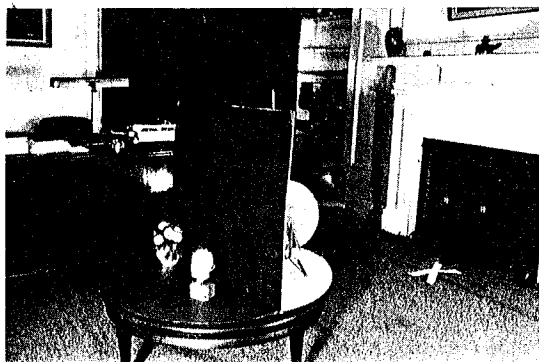
Karlis Osis, Ph.D.
Director of Research

For the past two years, the ASPR Research Department has been fully engaged in exploring the question: Does the human personality survive after bodily death? Working within the scope of the Kidd Legacy, we have been following up our central hypothesis: that a human being has an "ecsomatic" aspect, capable of operating independently of and away from his physical body — an aspect which might leave the body at death and continue to exist. Can one, we asked, really leave one's body temporarily (as in out-of-body experiences or OBE) or permanently (as at death)?

Over-all, our two major research thrusts have been the OBE work; and the Deathbed Survey, of which a detailed technical write-up is planned for this summer (for an interim report of this see NEWSLETTER #19).

"FLY-IN" PHASE OF THE OBE RESEARCH

After the pilot study with Ingo Swann (see NEWSLETTER #14 and later issues), we made a nationwide appeal for subjects, searching for people who felt they could induce an OB state at will, go to a definite place and bring back information that could be verified. Of the many gifted people who responded to this "fly-in" appeal, we tested more than 100. Before each testing session, one of several arrays of target objects was randomly selected and placed on a table in my office. The gifted persons were asked to induce an out-of-body experience at the appointed hour, fly in from their homes to my office, stand in front of the fireplace, and look at the targets. They then reported their experiences to us, on an elaborate questionnaire. Promising subjects in this test were later invited for laboratory testing. Success in the "fly-in" was evaluated by blind judging.



"Fly-in" target set-up in Dr. Osis' office

The over-all results were not significant; that is, only some of the OBEs seemed to "see" things clearly enough for definite identification. However, we learned a lot from the data. For example, success was the same whether the OBE was sitting up or lying down and whether he experienced having an "astral" body or felt he had none.

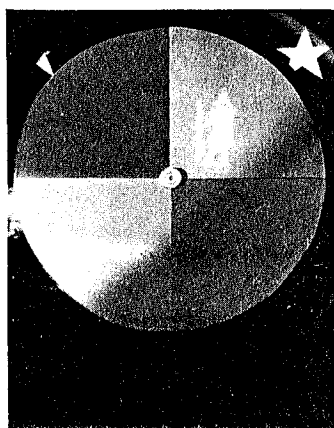
Good sessions, when "seeing" was clear, had, on the whole, the following characteristics: The person was not conscious throughout the time when he was making his exit from his body; he arrived at the destination suddenly, landed on the right spot in the office, and reported that his OB vision was as clear as it normally was for his OB trips. Conversely, the session was usually unsuccessful when the subject said that he left his body slowly and with difficulty, was conscious throughout his exit, experienced prolonged "flying through space" or seemed to be using a vehicle; when he did not land on the prescribed spot nor could find it. Very few persons succeeded who felt that their consciousness was located simultaneously in both the physical body and my office. Success seemed to depend on characteristics typical of OB experience, rather than on general conditions known to be favorable to ESP performance, such as relaxation.

RECENT WORK WITH INSTRUMENTATION

Our methodology and instrumentation have now been developed much further, with the advice and consultation of several physicists and psychologists. Two instruments have been designed to help us try to distinguish between OB perception on one hand and telepathy or clairvoyance on the other. These devices work on optical principles: Each has a small viewing window through which, and *only* through which, the target can be seen in full. The idea is that a subject who does not "get out" and who relies on using clairvoyance is presumably making a perceptual sweep of the whole apparatus, and will therefore see the target as it actually is — whereas the OBE, who claims to perceive from a particular point in space, should be able to see the target as it appears *through the viewing window*, at which point it has been transformed by optical devices. The subject himself sits or lies in a room separated from the apparatus — either in the adjoining laboratory or in the soundproof room at the far end of the building — and attempts to project precisely to the viewing window and look in.



Optical image device



Rotatable disc inside optical image device

1) **OPTICAL IMAGE DEVICE:** This is a structure about 2' x 2' x 3', inside which is a rotatable disc divided into four quadrants, each of a different color. On one of these quadrants a small picture (e.g., an image of a chalice) appears. Each time the switch is thrown, one out of five possible target images is randomly selected and becomes visible on one quadrant of the disc; the quadrant and its color are also randomly selected. The equipment is designed so that no one, including the experimenter, knows what the final combination of quadrant, color and image is during the experiment. And the only way to see the target as a whole is by looking specifically through the small window at the front of the Optical Image Device. After the session the experimenter decodes information from an automatic recording machine to find out what the targets were.

2) **COLOR WHEEL.** This device is based upon a different optical principle to distinguish between various modes of perception. It is a sort of enclosed roulette wheel about 14" in diameter. In this case the target is a colored image on a black background. Again the only way to see the target correctly is to look precisely through a small window, on the top of the box. The OB subject thus has to project to an exact spot in front of a window to score well with either of the apparatuses.

Our research with these optical devices is unfinished, but we have analyzed the first crop of data and can gain some preliminary insights:

Are the scores consistent with the OBE hypothesis (subject sees picture through the window), or with the hypothesis of general ESP (a clairvoyant sweep of the box, or a kind of "mental x-ray")? Well, it seems that we have both. Some subjects score according to the general-ESP hypothesis, and appear to be totally unable to score on the OB aspects. Nevertheless, they *experience* going out of body, coming to the window of the apparatus and looking through it -- but the score says that they have not in fact been there.

But we also have subjects whose scoring patterns do support the OBE hypothesis. However, even among these individuals none has been able to "see" the targets the OBE way every time. It appears that even the most gifted persons achieve true OB vision at will only on some tries, not all, and are using general ESP on others -- although

subjectively they experience "being out" on all trials.

LEARNING

One subject, Alex Tanous, tried doggedly to learn to separate the wheat (OB vision) from the chaff. After each session was over, and before he was told his score, he would indicate which trials he thought had been the best. For weeks and weeks he stumbled and failed miserably in this effort, but he did not give up. Finally one day he hit upon certain criteria which do seem to work. Now he is able to state with some reliability which trials were in fact better than others. He told us his criteria for sifting out the chaff: He experiences himself to be without a body, something like a spot of consciousness, he says; it feels like light. This light first appears to him as rather large, and amorphous. Then it becomes more and more concentrated. When it seems to be about the size of a dime he feels that he will start scoring. When the light appears concentrated to a point, he feels that he can do really well. The other criterion he uses is a feeling of oneness, or unity with existence, which he expresses in Biblical terms, as an "I am" (that I am) feeling. His scoring patterns are consistent with the OBE hypothesis.

Other subjects did not develop such workable criteria for the "good" trials, but they, too, seem to have their exceptional days when their perception goes the OBE way. For example, a subject who scored very well in our preliminary fly-in experiment failed to show any results with our optical devices. She tried very hard -- to no avail. Then at the final session she emerged radiant from the soundproof room and told us: "This time I got the results you wanted. The colors were luminous, brilliant; and I was more fully out than I ever was before." And indeed her scores agreed: the OBE scoring pattern was there, and the session was significant by itself; the probability of the results' being due to chance was 1 in 200.

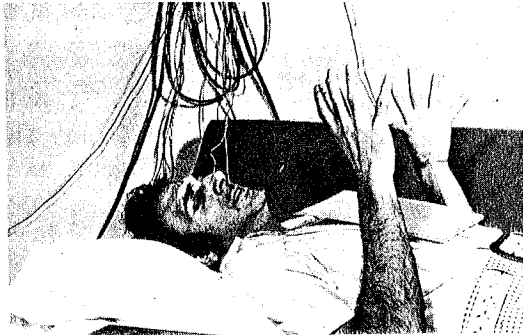
As far as we can tell from still-incomplete results, it looks as though our best subjects have in some sense really been *at* the viewing window at times when their physical bodies were somewhere else.

Is OBE vision really ESP, but ESP localized at a point in space in which the subject feels his consciousness to be? Or is it a kind of perception totally different from ESP? As far as our observations go, it seems to be a localized mode of ESP rather than something distinct from it. It seems, for instance, to possess ESP's established characteristics such as psi-missing under unfavorable or non-preferred conditions.

DIVING POOL. Another aspect of the OBE work involves a possible physical influence on the spot to which the OBE traveler has projected. We have built a device we call a "diving pool," an enclosed, electrically isolated space inside which an object is delicately suspended on a string; a very sensitive electronic instrument registers its slightest movement. Careful pre-experimental monitoring ensures the stability of this suspended object. Then the OB projectionist, sitting 40 feet away in a soundproof, metal-shielded room, is given the task of causing his ecsomatic self to "dive" into the diving pool and move the object, e.g., swing it.

We have tested many subjects with this device and

observed very little—maybe an occasional “bump” in the strip chart record, which can usually be explained by known physical causes. Our staff physicist, Jim Merewether, was beginning to lose hope until Pat Price, another psychic, came from California. In Price’s very first session the recording pen of the polygraph went wild—and Jim was all smiles. Careful measurements showed eight times as much variation in that session as in the ensuing control period. The differences are extremely significant. There is also much more to the results which cannot be discussed here. Not all the sessions were so dramatic, but it looks as though we may have found a



Dr. Tanous during OBE test

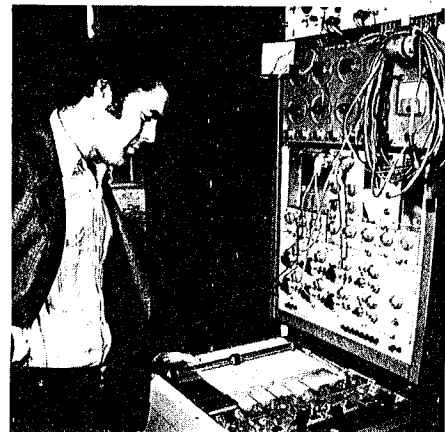
promising means of obtaining evidence of the ecsomatic existence of OB projections. Of course these are just the first results, on which no final conclusions can be based, but it looks to us though this might develop into a real breakthrough.

PHOTOGRAPHY

James Kidd, whose legacy in part supported this research, thought that one might be able to photograph the soul. We tried various types of photography and television recording aimed at the OB projection areas (at both subject and target) but got nothing of interest. Did we ourselves ever see the OB projections as apparitions are seen? I personally did not see a thing, but during a fly-in experiment one of my assistants, Boneita Perskari, saw a ball of light and a blue mist; and a psychic who was there as an observer saw the same thing independently and from a different angle. At another OBE session we were preparing to videotape and photograph an OB visitor who was due a little later, when I saw my assistant get up and snap some shots with a camera. Shortly thereafter the phone rang and it was the current “visitor” complaining about our bad manners: flashing the camera right under her nose, she said! Was the “visitor” in the snapshot? It looks as though the gods guard their secrets well — the camera with the film in it was stolen!

Fortunately the story does not end here. Dr. Erlöndur Haraldsson and I visited in India with yogis, swamis and what the Indians call “god-men” (avatars). We made a long search, visiting ashram after ashram, and heard many striking stories which were not verifiable or did not withstand our probing. Finally we met two very exceptional persons who are said to be visible when they are on OB tips—not visible to one person only (which could be easily explained away as a hallucination) but to several observers and for a prolonged time. Apparitions as

a rule are of short duration, a matter of seconds. They never last as long as in *Hamlet* or in television shows! In India, however, we were able to interview witnesses who had actually been with the swami in body at the same time that his apparition was seen by other witnesses (whom we also interviewed) on the other side of the Indian subcontinent. These apparitions interacted with the environment, talked, taught songs, handled objects. In the New Testament the apparition of Jesus is said to have appeared to his disciples and asked for fish, which he then ate. The apparitions of Indian god-men appear to have done the same—they drink tea, eat, even smoke and give away presents! Dr. Haraldsson and I had read with a critical eye a lot of writers’ reports of these Indian miracles, feeling that “it’s just a professional magician’s tricks—too good to be true.” Well, after our first-hand encounters with the god-men and their witnesses we were shaken up and changed our minds considerably. I have been in psychical research more than 20 years but have never run into anything comparable. Of course we do not claim that these cases have already decided the issue. Much further, very careful, interviewing must be done as in the work of Ian Stevenson on reincarnation cases. But we did bring back from India the conviction that if extensively verified, these cases would lend testimony to the strong observation of the soul acting apart from the body. For now, this might constitute the best available approximation of the “proof” James Kidd asked for in his will: proof that the soul leaves the body at death. However, we were in for one more shock when we came home to the U.S.: our reports were met by colleagues with the same scepticism as we ourselves had had before the first-hand encounters in India. We must be careful not to reject these Indian cases out of hand as being merely “anecdotal and inconsequential.” The extraordinary claims of yogis’ psychic phenomena have as yet had little



Physicist Merewether at polygraph

or no impact on parapsychology—but there are enough published observations to justify a careful study.

IN SUMMARY: The OBE research proved to be a difficult task, mainly because the full phenomenon is rarely reproduced at will. Our results thus far are consistent with the OBE hypothesis. After fully exploiting the research possibilities described above, we may indeed hope to have evidence for the ecsomatic existence of human personality.

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CURRENT ASPR RESEARCH ON OUT-OF-BODY EXPERIENCES

Karlis Osis, Ph.D. and Donna McCormick

Out-of-body experiences (OBE's) differ from our ordinary states of consciousness. While we usually experience our center of perceiving, acting and feeling as located in the head, a person having an OBE feels it is located somewhere else, e.g., at the ceiling, in another room, in another town. Our main research goal here at the ASPR is to gain understanding of the processes involved and, if possible, to find irrefutable evidence for the out-of-body translocation of consciousness.

Over the years, we have developed instruments and methods for detecting the possible effects of out-of-body projections. We asked three basic questions:

1. What happens in the brain when consciousness appears to be projected elsewhere? We found that brain-wave amplitudes seem to become modified, indicating electrical quiescence in the region of the brain at the back of the head (occipital).¹

2. How does the person see when out-of-body? In this state, vision appears to be sharply localized at the spot to which the experient says his consciousness has projected.²

Moreover, the lack of eye movement in the physical body during an OBE suggests it is not merely a waking dream.

3. What happens at the spot to which consciousness has projected? Would registrable effects appear to be exerted on changes in electrical fields? We have recently published a rather technical report about the experiment devoted to this question — the physical detection of OB projections.³ In this NEWSLETTER article we present an overview of how we did the experiment and what the findings were.

How Might The OB Projection Be Detected?

There were three of us in the experiment: KO and DM, who were in the lab conducting the experiment and monitoring the equipment, and Alex Tanous, a Maine psychic who teaches at a college in Portland. He was in a soundproof room (which he calls his "Cape Kennedy") at the other end of the building, five doors away from the lab. Tanous says, "I shoot out from Cape Kennedy and land in the room with the equipment." To prepare the launch of his OB self (nicknamed "Alex 2"), Tanous uses a short relaxation technique accompanied by a brief meditation. This done, he sends Alex 2 into the room which contains the detection equipment and is adjacent to the

experimenters' room. He does this by giving himself the command: "Mind, go to the box!" Immediately thereafter he reports (over the intercom) the safe landing of Alex 2. While in the OB state, Tanous experiences a kind of dual consciousness; that is, he is not only aware of what is transpiring at the location where his OB self seems to be but also conscious of what is happening in the area of his physical body. While he is usually silent during the experimental tasks, he is able to speak to us via intercom shortly after the task is completed, without interrupting his OBE.

The Detectors

In order to discover whether an OB projection has any effect on the physical environment at the location where Alex claims his consciousness to be, we have developed a piece of equipment known as a "shielded chamber." Essentially, this is an 18-inch cube, constructed of shielding walls of sheet metal to guard the instruments from electrical noise, such as that which might come from a vacuum cleaner in the next building. Inside the cube are two "sensor plates," sheets of metal (9" x 8"), suspended from thin metal strips which hang from insulators running across the top of the box. Attached to these thin strips are strain-gauges which, by generating faint electrical impulses, detect any minute movement of the sensor plates.

In the adjoining room is a polygraph, which picks up the strain-gauges' signals. It amplifies these impulses and prints out a graphic record of the movement of the sensor plates. The key word here is "movement." We wanted to see whether there would be any discernible movement ("kinetic effect") of these plates at the time when Tanous reported being out of body and projected within the shielded chamber.

The Viewing Task

The shielded chamber is hung in front of the viewing window of another piece of equipment: the "Optical Image Device." This displays randomized target pictures which Alex is asked to perceive and describe. The pictures are composed of three aspects: form, position and color. The form is a line drawing which appears on one of four differently colored quadrants of a disc. The trick of the Optical Image Device is that the final composite pictures are not located in their entirety in any part of the apparatus; in order to see them you have to be standing directly in

front of the machine, looking into its viewing window. Therefore, during the experiment, Alex is supposed to send his OB self into the shielded chamber and, from there, observe the pictures displayed by the Optical Image Device. Each time he views a picture, he describes (via intercom) what he has observed.

We had two reasons for asking Alex to view the pictures in the Optical Image Device:

1. A correct description of the pictures would indicate that something of Alex has actually been "out" in the box, while an inaccurate description would reveal his absence. We expected the strain-gauges to be activated when his presence in the box was more intense, that is, when he "hit" rather than "missed" the picture.

2. Alex's attention was directed toward describing the pictures correctly, rather than toward affecting the sensors in the box. By giving him this task, we hoped to be registering the effects of his mere OB presence within the box and not to be recording intentional psychokinesis (PK).

Findings

Our evaluation of the data is complex and available in the JASPR report.

The major result of our analysis showed that the sensor plates were significantly more active at the times when Tanous was scoring a hit on the visual target than at times when he was scoring a miss. This suggests to us not only that there is a physical effect at the location to which he

projects when he is out-of-body, but that the out-of-body experience might be a fluctuating process, e.g., that there are times when a person might be more out-of-body (for example, during hits on visual targets) than he is at other times (during misses). If the OB presence does indeed affect the physical environment, as suggested by our results, then we might hope to detect it in other ways as well, e.g., by using an extremely light-sensitive video camera developed for surveillance of dark rooms. We are tooling up for our next experiments, with the conceivable possibility of registering the presence of apparitions by custom-built electronic equipment.

This research was conducted in an impartial manner, but with obvious openness to the perennial question: Does the human being possess something like a soul which transcends the body in space and time, possibly even after its death? — a question often muted but never eradicated by dominant philosophies throughout history, or even, as in modern times, by government repression in some countries.

References:

1. Osis, K. and Mitchell, J. "Physiological Correlates of Reported Out of the Body Experiences." *Jour. Soc. for Psychical Research*, June 1977, 525-536.
2. Osis, K. "Out-of-Body Research at the ASPR." *ASPR NEWSLETTER* 22, Summer 1974, 1-3.
3. Osis, K. and McCormick, D. "Kinetic Effects at the Ostensible Location of an Out-of-Body Projection During Perceptual Testing." *Jour. ASPR*, July 1980, 319-329.

DR. GERTRUDE SCHMEIDLER REPLIES TO A LETTER OF INQUIRY

You asked me a question of great theoretical interest but, I think, of no practical importance: "How could one know for certain whether or not he or she is being ripped off mentally by the population with which they are living, using ESP or other electromechanical means?"

First, for ESP: even though the best psychics are sometimes able to obtain specific information through ESP about persons, places, etc., this accurate information is embedded in a great deal of misinformation, and is also likely to be vague or distorted in some of its details, or else to be so disjointed and fragmentary that it doesn't give much of a picture. It's impressive from the *research* point of view because more details are right than would be expected by chance. But I think it's almost useless from the practical point of view because at present there's no way of sorting out which details are right and which are wrong. Anyone who depended on ESP in the absence of other information would make so many wild errors that these would more than counteract the good guesses.

As for electromechanical means: there's no doubt that when electrodes are implanted in the appropriate places of the brain, activating them can affect thoughts, feelings and behavior. But there's no chance, in this case, for a rip-off of which the person would be unconscious. Only in science fiction can such activation take place unless the actual, physical, clearly palpable electrode has gone through a hole in the skull. Much more likely to result in rip-offs

are propaganda, suggestions (either waking as in advertising or under hypnosis) and other similar familiar methods like outright lying.

But theoretically, the problem is fascinating. Two big questions: One is, can we refine our techniques so that we can learn to sort the accurate ESP information from the rest? (Even the very best psychics have never completely succeeded, though maybe modern quality control techniques will, given enough money for research.)

The other question: Can we learn to erect mental barriers against ESP and shield ourselves both from letting others have access to our thoughts and from our being influenced by the thoughts of others? Scattered hints indicate that this is possible, but there's been no research on it at all.

—City College of the City University of New York

JAMES S. MC DONNELL Jr., co-founder and chairman of the McDonnell Douglas Corporation and a pioneer in spacecraft, died on 22 August 1980 in Ladue, Missouri, at the age of 81. He was a friend and generous benefactor over the years to many in parapsychology.

Psychic Tests Show Alex Tanous

By SUSAN POSTLEWAITE
Associated Press Writer

In his cluttered office at the University of Maine here, Alex Tanous, a part-time instructor in the continuing education division, tells how the sometimes loses his glasses and forgets names.

But scientists at the American Society of Psychic Research in New York say the absent-minded professor can find hidden objects and can "fly" outside his body.

Beyond the realm of crystal balls and parlor tricks, Maine's leading mystic recalls speaking to an image of Issac Newton in the Bermuda Triangle last year. Now he's teaching staff members of the United Nations how to develop their own powers of extrasensory perception, or E.S.P.

"It turned into a how-to-do-it course," he called the 51-year-old

himself as a practitioner of the psychic arts and sciences.

The students, mostly members of the U.N. parapsychology club and a couple of members of foreign missions, learned about ghosts, the difference between premonitions and bad feelings, and experienced with their own E.S.P.

"It really hit me beautifully," Tanous said, his eyes lighting up with enthusiasm. "Stepping into a place like the United Nations and to realize that an interest in psychic phenomena was there, where you would least expect it."

After completing a series of psychic tests, about 90 per cent of the class learned to use their E.S.P. to observe objects out of their fields of vision, he said.

They used their minds "to come to my apartment in Portland," he said matter-of-

and taught them to crawl under it with their minds and read it."

Many of the staffers who took the course became frustrated in their attempts to use their own E.S.P., said Vincent Sullivan, an official of the U.N. recreation department, which sponsored the intensive weekend seminar. "They learned it takes practice, like anything else," he said.

His voice sinking to a whisper, Tanous explains that he believes his abilities are a divine gift.

"It's an awesome feeling. Sometimes I amaze even myself at some of the things that happen."

It's been nearly 10 years since the native of Van Buren, revealed his abilities to the public at the age of 42. At the time, he was teaching religion and philosophy at St. Mary's College in Manchester, N.H., and

Can 'Fly' Mentally

was waiting to be ordained into the priesthood.

Since then, he says he's been continually undergoing testing at the American Society of Psychic Research in New York and at other laboratories.

Dr. Karlis Osis, a director and scientist conducting research at the center, assessed Tanous' ability.

"It's difficult to measure gifts because E.S.P. ... is very elusive. It depends on the situation, on how he feels, but I can say that Alex is certainly a really outstanding psychic," Osis said in a telephone interview from the center.

According to Osis, what sets Maine's mystic apart from other clairvoyants is his adeptness at the "out-of-body" experience, a phenomenon Tanous links to ghosts, souls and the afterlife.

To test the out-of-body phenomenon, Osis said Tanous was locked in a soundproof room and asked to observe events in another room, located down the hallway, with five locked doors between.

The teacher was asked to "switch gears" into an altered state of consciousness, "fly" down the hall to the special apparatus room and peer into a box containing optical illusions created at random by a machine. No one in the experiment knew what images were being shown in any given test, Osis said.

"It was necessary for a part of Alex to be in the room to observe the optical illusions," Osis explained. "It is a very stringent test and most people fail, but he did well."

Tanous claims anyone can leave his body

Psychics like Dr. Alex Tanous claim people have out-of-body experiences throughout their lifetime, but many refuse to admit it because they equate it with ghosts, life after death and other spooky things science is still unable to explain.

Following these simple steps, Tanous claims anyone can be trained to leave their bodies at will:

—Open a magazine and place it face down in front of you without looking at it.

—Take three or four deep breaths; think of something

happy and relaxing.

—Breathe again and think of yourself as floating. Just outside of the middle of your forehead, create a ball of light, then sharpen it down to a pinpoint.

—Breathe again. When you feel you have the energy, say: "Mind go under the magazine and tell me what is there."

—Bring in the first impression, no matter how crazy it seems. But don't try to be too specific—simply describe the forms, shapes and colors.

Dr. Alex Tanous

Before he was born—even before his parents met—it was foreseen that he would have psychic powers.

"You will have a son," Kahlil Gibran counseled his father, "a man of exceptional gifts, of great abilities—but also a man of great sorrows."

Alexander Tanous, born in Van Buren, Maine, in 1926, began to display unusual psychic powers at the age of 18 months. By the time he was nine, he had accurately predicted the imminent death of an apparently healthy family friend. At 13, he cautioned a neighbor's son against crossing railroad tracks—within a short time, he was killed by a train. Coincidence? Not according to the evidence of his later years.

The offspring of psychic parents, he was born with a veil, the mystic cross and a five-pointed star on his left hand, the traditional markings of a psychic. Mr. Tanous completed a classical education at Boston College and collected an impressive array of degrees—M.A. in philosophy from Boston College; M.A. in Sacred Sciences and Ph.D. work at Fordham University; M.S. Ed. Counseling from the University of Maine; Doctor of Divinity from the College of Metaphysics of Indiana.

By 1960, Dr. Tanous realized that he possessed not only the traditional psychic power of predicting the future, but also a wide variety of other abilities. With an eye towards furthering scientific knowledge in this area, he submitted himself to the American Society for Psychical Research (ASPR) for experimentation.

Dr. Karlis Osis, Director of the ASPR, has said: "In a series of ESP tests given to Dr. Tanous in which he scored very high, the law of probability that it was chance was 1 out of 3000." The odds that his test scores could have been coincidence were 99.9% against. Dr. Osis expressed himself by saying that Tanous was a "Superstar." Dr. Tanous did three series of out-of-body tests for the ASPR. In the third series he reached a scoring which showed the law of probability to be 1 out 1000. The average score of the three tests was calculated that the law of probability of 1 out 100.

Also documented by the ASPR are his powers of astroprojection, bilocation, ESP teacher, psychometry and all his predictions. In addition, he has demonstrated the ability to practice teleportation, faith-healing, communication with ghosts, solidifying light and projecting his thoughts on a screen.

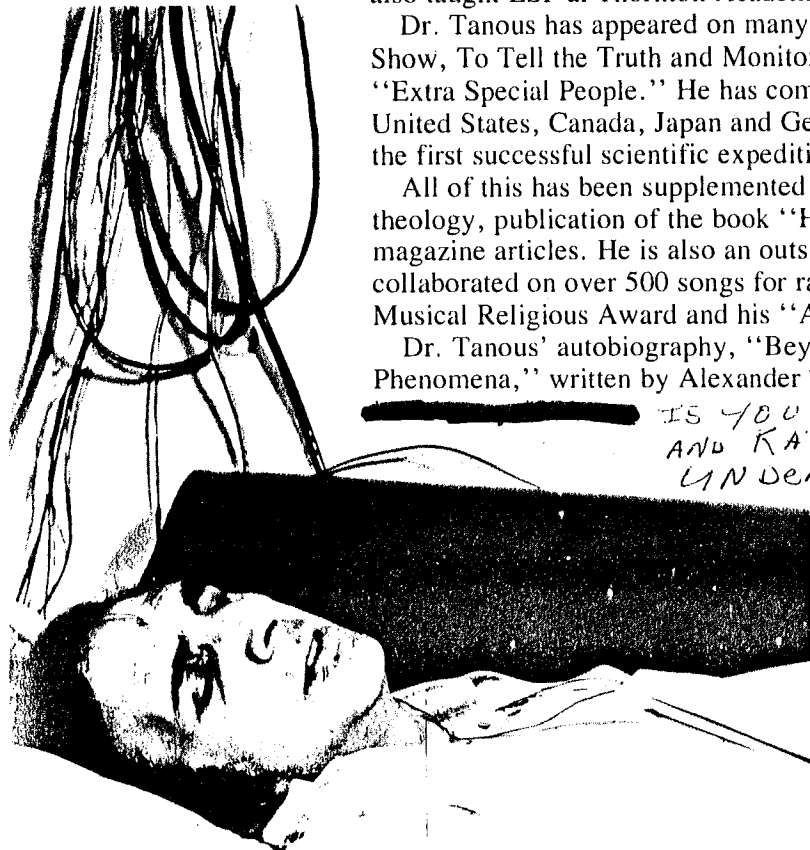
Throughout these years of extensive testing, Dr. Tanous has managed to sustain a full-time career in education, teaching theology at Manhattan College, St. John's University, St. Anselm's College, Rivier College, the University of Maine and Anna Maria College. He has also taught ESP at Thornton Academy, the first high school to give such a course for credit.

Dr. Tanous has appeared on many national TV and radio programs, including the Tomorrow Show, To Tell the Truth and Monitor. In Canada he has appeared on the Allen Spraggett Show, "Extra Special People." He has completed several movies on the subject of out-of-body for the United States, Canada, Japan and Germany. He recently travelled to the Bermuda Triangle on the first successful scientific expedition to that area.

All of this has been supplemented with such diverse activities as lectures on ESP and theology, publication of the book "Humanity of Christ," plus numerous newspaper and magazine articles. He is also an outstanding musician, composer and arranger, having collaborated on over 500 songs for radio, television and films. His "Mass in Jazz" won the Musical Religious Award and his "America in Jazz" the Grand Prix de France.

Dr. Tanous' autobiography, "Beyond Coincidence: One Man's Experience with Psychic Phenomena," written by Alexander Tanous and Harvey Ardman, [REDACTED]

IS YOUR CHILD PSYCHIC, ALEX TANOUS
AND KATHERINE FAIR DONNELLY;
UNDERSTANDING YOUR CHILD
NATURAL PSYCHIC ABILITIES
TANOUS & DONNELLY



Alex Tanous in an out-of-body state at the American Society for Psychical Research (ASPR).

limited to 40 students and the deadline is Monday. Prospective students may call Mrs. Paris at 234-4487 to enroll.

During a telephone interview, Dr. Tanous made some predictions for 1979.

He foresees:

Leona Mitchell, Enid opera singer, gaining in popularity and being featured in a special opera presentation this year.

—State Sen. Norman Lamb making no big headline news this year, but being an asset to Oklahoma.

—Oklahoma Gov. George Nigh will not "make any big explosion newswise."

—Egypt and Israel will settle a peace treaty sometime this year in spite of delays.

—No depression of the United States economy.

—No major new industries moving to Enid this year.

Thursday's lecture will be from 8:30 to 10 p.m. The Friday session, from 7:30 to 9:30 p.m., will be open to the public for a fee of \$10 per person. On Saturday, sessions will last all day, starting at 9:30 a.m. and concluding about 10 p.m. There will be refreshments and luncheon and dinner breaks.

Lecture topics will include "The Holistic Person," "The Evolution of Consciousness," "Search For the Center of our Being," "The Dynamics of Creative Consciousness," "The Psychic Life Force," "Imagination — Fantasy," "The Meaning and Evolution of Dreams in Personal Life," "Death-Rebirth Experiences" and "The Psychic Concept of Love."

"Each person will learn to develop different meditations and how to apply them to the

side functions of the paranormal," Tanous said. "Each person will share in the sense of the sacred. It is not exclusive of any single religion. Each person will be reawakened to the power of the sacred and through it learn to understand the power of the ritual and tradition which will lead a person into a sense of love and oneness."

The psychic said his lecture students will examine firsthand discoveries of the psychic mysteries of Atlantis and Peru and analyse the findings in a relationship to the consciousness evolution of the universe towards a higher understanding of the dignity of the person.

If it all sounds rather "heavy" — relax. Tanous has a way of clarifying his subject matter so the average person who is interested in psychic topics will be able to understand his lectures.

Tanous, 52, has a long list of credits ranging from an array of graduate degrees to appearances on various nationally-known television shows.

variety of psychic abilities. Dr. Tanous is also a musician, composer and arranger, psychologist, philosopher and teacher.

His psychic abilities have been tested in laboratories of the United States where parapsychologists are studying all facets of extrasensory perception. Among the most recent scientific experiments involving Tanous have been with Dr. Karlis Osis at the American Society for Psychical Research in New York. Tanous, as well as nationally known Enid psychic Ann Jensen, have been involved in individual and dual experiments of out-of-body research. Tanous says he has been leaving his body since he was 5 years old, when he says he jumped down a flight of steps, looked up and saw his ghostlike "other self" still standing at the top of the stairs.

Tanous says he has corroborated evidence to back up his claim that his psychic predictions have been 85 percent accurate and his clairvoyant ability is greater than 99 percent accurate.

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Proof of Clairvoyance In Precognitive Request?

BEYOND COINCIDENCE: One man's Experiences with Psychic Phenomena. By Alex Tanous with Harvey Ardman; Doubleday; \$7.95.

Alex Tanous is indeed clairvoyant. Recently in Columbus for a speaking engagement, he asked for a clipping of *The Dispatch* review of his book, since he had heard the review was a flattering one. The request was passed on to Book Page Editor Ernest Cady, who searched his files for the review — no review and no record of it. However, he knew I was the book's reviewer, so he telephoned me. I said, "Sure, I have the book and have reviewed it in flattering terms." It developed that I had been reviewing the book at just about the time Alex Tanous was asking that a copy of the review be sent him.

AS IT TURNS OUT, I decided not to send that review. Certainly it is no less flattering to offer proof that a man in Columbus knows what I am writing in my home east of Granville. I hope there aren't many men like Alex Tanous around. After all, aren't there laws, or at least rules, to govern invasion of privacy?

Well, what can we not expect from

a man who has helped the police solve crimes, who has the ability to communicate telepathically, who can blackout light bulbs and even plunge an entire town into darkness? I'm not about to be fooling with him. No, sir, and no, ma'am.

Alex Tanous has broken cameras of all descriptions — still cameras, movie cameras, TV cameras — without touching them. He has caused objects to move without touching them. He has appeared in front of witnesses in two different places at exactly the same moment.

He has left his body, gone into another room, moved an object, and then returned — under carefully controlled conditions.

BEYOND COINCIDENCE tells Alex Tanous's amazing life story. His education includes Ph.D., and Doctor of Divinity degrees. He has formulated a general theory for paranormal abilities. Using this theory, he has been able to teach others to duplicate his feats.

I hope he didn't teach anyone in Columbus how to read what I am writing in Granville! — Minnie Hite Moody.

The Columbus Dispatch-Sun

Out-of-body Experiences, Life after Death Discussed

By SUSAN M. DAY
Sun Staff Writer

Believers and skeptics alike sat silent in the lecture hall, listening to the man down front. It seemed to be as much the way he spoke the words as the words themselves that kept the crowd transfixed.

Dr. Alex Tanous sat on a table at the front of the room. He was describing the first of his "out-of-body" experiences — the first time he said his consciousness had left his body.

Tanous described the situation: he was 11, and had ruptured his appendix. Living in rural Maine, he had to travel several hours by car to get to the nearest hospital, in Presque Isle. When he arrived, he said, he was diagnosed as clinically dead. It was as he was being taken into the operating room, Tanous said, that he was able to project a consciousness outside his body.

"I saw the (dark) transition line," Tanous described. "I stood in the most beautiful moment. I saw in front of me some of the people I knew who had died ... Light began to shine from a distance. I was not frightened. (The light grew brighter and got nearer) and was beautiful ... I wanted to stay here forever."

The experience, Tanous said, culminated in a single moment. "At that moment, I did not see my life — I relived it." He continued, saying, "It was one of the most beautiful experiences in my life ... The whole universe was within me."

His out-of-body experiences was one facet of a lecture, delivered Wednesday night at the Central Maine Vocational Technical Institute lecture hall in Auburn. The lecture was part of a University of Maine Lewiston-Auburn Center class on psychic awareness, and the public was invited to attend. Anticipating a large response, the class was moved to the larger hall to accommodate the crowd.



Staff Photo by Gray

Psychic Alex Tanous at CMVTI

And the crowd came. There were extra seats placed in aisles and along the front of the hall for those attending. Seats in the hall were filled with people interested in or just curious about the subject of parapsychology.

Life after death was another topic with which Tanous dealt. "There is no death," he said matter-of-factly. "There never was."

Tanous said the new realization by scientists and those in medical fields that parapsychological aspects play a major role in human experience is the trend of the future. Several times during the two-hour presentation he told the audience, "Your children will be living in this age" of enlightenment.

Tanous predicted that this new way of looking at the "right-side brain functions" — the portion of the mind responsible for psychic functions — will help "find the truth of a what it is to be a human being."

Tanous teaches several classes at the University of Southern Maine, all on aspects of parapsychology. He said he began the first accredited class in the subject while teaching at Thornton Academy in Saco.

He has been involved in several laboratory-conducted tests and took part in an expedition to the "Bermuda Triangle," an area in which certain unexplained phenomena — such as the disappearances of ships, planes and the recording of strange energy forces — are said to have occurred.

Color slides of some of the things Tanous said flocked around his ship while in the supposedly hexed area were included in the presentation, as were diagrams of some of the laboratory instruments used in parapsychological tests.

But despite the conviction in Tanous' voice, one man in the audience wanted a first-hand look at Tanous' powers.

"Could you give us a demonstration here and now of your psychic powers?" the man asked.

"It wouldn't prove a damn thing," Tanous answered.

In Scientists' Out-of-Body Tests . . . *Psychic Projects Himself Into a Locked Steel Box*

In an amazing series of out-of-body experiments, researchers have scientifically recorded the presence of famed psychic Alex Tanous inside a steel chamber — while Tanous himself was locked in a room 80 feet away.

The 53-year-old psychic was asked to project himself into an 18-inch square steel box.

Then he was asked to identify a series of pictures flashed on an optical device in the same room.

The images could be seen only from the position of the sealed chamber.

Incredibly, not only did Tanous score 114 times out of 197 over a period of 20 experiments, but highly sensitive measuring devices recorded an energy life force actually inside the chamber.

"It is our opinion that the results can most likely be attributed to the subject's out-of-body presence within the shielded chamber," concluded researcher Dr. Karlis Osis, who conducted the experiments at the New York headquarters of the American Society of Psychical Research.

Results of the experiments — the first of their kind ever conducted under such rigorous scientific conditions — are due to be published in the *Journal of the American Society for Psychical Research*.

"We found that Alex can go out of body at will and yet

communicate with us at any time," said Dr. Osis' assistant, Donna McCormick.

"It proves there is some part of the human consciousness that can be completely independent of the physical body and perceive and act in a detached state."

And Tanous sees far-reaching implications in the exciting results.

"This is what immortality is all about," he told *The ENQUIRER*.

"When we die we release this twin self from the body and it continues to exist. Because of this, we should never fear death. It simply alters the state and nature of our existence."

— DENNIS NEEDL

June 10, 1980

NATIONAL
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