

ASSESSING THE CONTENT OF ADVICE FROM
PRACTITIONERS CLAIMING PARANORMAL ABILITY

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The speech fascinated him. His ear caught the rhythm of it and he noted their idioms and worked some of them into his patter. He had found the reason behind the peculiar, drawling language of the old carny hands – it was a composite of all the sprawling regions of the country. A language which sounded Southern to Southerners, Western to Westerners. It was the talk of the soil and its drawl covered the agility of the brains that poured it out. It was a soothing, illiterate, earthy language.

William Lindsay Gresham *Nightmare Alley* (p.65)

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ABSTRACT

This thesis focuses on both the development of methods for testing practitioners claiming paranormal abilities (i.e. astrologers, psychics and mediums) and the exploration of how they use various linguistic strategies to convince clients that they genuinely possess paranormal abilities. Paranormal claimants have been tested for decades with varying success. The results have provoked acrid debate, mainly focusing on the methodological issues. This thesis reviews the key issues in this debate, describes the formulation of a method of testing that aimed to prevent the many problems that have hindered past research, and how this was then used to test several professional practitioners from the main three paranormal domains. The empirical work examines the accuracy of the claimants then seeks to understand underlying linguistic causes for participants' acceptance of particular readings. Many researchers from the early 1900s involved primarily with mediumship were aware of natural psychological explanations for impressive alleged after-death communication. In addition, more recent research has examined the possible linguistic stratagems employed by pseudo-psychics to convince clients of apparent accuracy where there is none. To date this research has primarily focused on the Barnum Effect and taken a more process-oriented stance, manipulating various aspects of Barnum-type statements themselves (e.g. positive vs. negative wording) or the source (e.g. psychologist vs. psychic) to decipher the optimum conditions for acceptance. Little research, however, has examined the actual readings produced by claimants themselves. Taking its lead from rhetorical psychology, and with a content analytic approach, this thesis examines the rhetoric of paranormal claimants using the actual readings produced in a controlled environment. The results from the accuracy tests did not support the existence of genuine astrological, psychic or mediumistic ability. Competing interpretations of these results are discussed, along with ways in which the methodology presented in the paper could be used to assess conceptually similar, but non-paranormal, contexts.

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INTRODUCTION

Assessing the content of advice from practitioners claiming paranormal ability

INTRODUCTION

During a psychic, mediumistic or astrological reading a client receives information that appears to be derived from a paranormal¹ origin. Where these practitioners differ, however, is in their alleged sources of information, with *psychics* apparently using clairvoyance or telepathy, *mediums* claiming to communicate with the deceased and *astrologers* allegedly depending on the relationship between an individual's personality and the configurations of the constellations and planets.

This thesis focuses on both the development of methods for testing practitioners claiming these sorts of paranormal abilities and the exploration of how they use various linguistic strategies to convince clients that they genuinely possess paranormal abilities.

Chapter 1 outlines attempts by early researchers to assess claims of a paranormal nature in both the real world and laboratory. The various protocols that have been developed are discussed, along with a new procedure, constructed by the author, that can be used to test many types of alleged paranormal readings.

Chapter 2 focuses on the previous research into the linguistic explanations that might account for successful readings (e.g. the *Barnum Effect* and *Cold Reading*).

Chapter 3 examines both horary (i.e. sun-sign) and genethliacal based (i.e. birth chart) astrology. It initially assesses the accuracy of newspaper horoscopes, focusing on the notion of membership group saliency as an explanation for their popularity and apparent success, then scrutinises the linguistic composition and rhetoric that may underpin reader's preference. The structure of this chapter establishes a format for the following two chapters – a test of accuracy followed by an inspection of the rhetorical devices that may be related to clients' acceptance of readings.

Chapter 4 encompasses a mix of psychic abilities – psychometry and postal readings – in which the claimant attempts to discern information about the client from jewellery, hand-written letter etc. The accuracy of these particular divining methods is tested and the resultant readings analysed for the prevalence of rhetorical devices.

¹ The term *paranormal* is taken here, and elsewhere within the thesis, to signify all communication, or phenomena, that originates from a source that does not adhere to current physical laws, (i.e. that cannot be explained by science or reason and that seems to involve mysterious forces).

Chapter 5 outlines the development of a protocol for assessing mediumistic claims. Following accuracy assessment, subsequent qualitative analysis of the linguistic content of readings produced by five professional mediums is conducted.

Chapter 6 summarises, and discusses the implications of, the main findings of the thesis.

CHAPTER 1

Astrologers, Psychics & Mediums

1.1 INTRODUCTION

Practitioners such as astrologers, psychics and mediums produce paranormal readings during which they appear to obtain information from a paranormal source. The scientific testing of such claimants has a long and colourful history. The following chapter summarises this work and outlines the various protocols and analyses that have been developed in this area. It is divided into three sections corresponding to the practitioner types under investigation: *astrologers*, *psychics* and *mediums*.

1.2 ASTROLOGERS

Astrology is embedded in contemporary society. The discipline of *horary* astrology (or popular astrology) has been popularised by mass-circulation newspapers. These ‘horoscopes’ offer day-to-day advice based solely on a person’s astrological sign (otherwise known as the “star” or “zodiac sign,” e.g. Aries, Libra, Capricorn, etc.). *Genethliacal* astrologers, on the other hand, construct and interpret personalised, lifeline horoscopes known as “birth charts” (or “natal charts”). Estimates of an individual’s destiny are computed on the basis of longitude, latitude, and precise time of birth. Most astrologers are contemptuous of the sun-sign approach, maintaining that accurate details of birth date, location and time are necessary for a precise horoscope. However, scientific studies have examined the accuracy of both horary and genethliacal astrology.

1.2.1 Assessment of Astrological Readings

Newspaper Horoscopes (*Horary Astrology*)

Many studies frequently quote statistics on the popularity and belief in astrology as adequate reasoning for assessment of the claimants. Yet the majority of survey statistics are based on the public’s reaction to, and interest in, newspaper horoscopes (*horary* astrology), whilst the majority of astrology studies focus on the creation and manipulation of natal charts (*genethliacal* astrology). Explanation and study of such newspaper horoscopes is limited to work on the Barnum effect (e.g. French, Fowler, McCarthy & Peers, 1998; Gauquelin, 1979; Manning, 1968; see section 2.2.1. for a more detailed review) whilst few researchers have posited other explanations for the ready acceptance of horoscopes.

Silverman (1971) explored how ‘membership group saliency’ may account for the success of newspaper horoscopes. According to this theory “the imposition of a membership

group does have some effect on an individual's attitudes, even when the imposed group is not accepted by the individual as his reference group," (Siegal & Siegal, 1957, p 363). Silverman tested the hypothesis that the presence of a zodiac 'label' (e.g., Aries, Cancer, Capricorn, etc.) resulted in the general public applying more relevance to it than otherwise. He gave two groups horoscopes, one had labels the other did not. He found that in the 'label' condition, participants were more inclined to give it a higher applicability rating. Unfortunately, there is no indication of where the personality descriptions came from, we are merely told they were "copied from astrology books". Indeed, the reference section lists several possible books that could easily differ in language style and structure, with the presence of a particular language style greatly influencing participants' acceptance. One book entitled 'Write Your Own Horoscope' is intended for purely entertainment purposes when compared with the more focused 'Your 1970 Solar Horoscope'.

Personality traits and sun-signs

Various studies have examined the relationship between sun-signs and various personality tests. The earliest such experiments employed the California Personality Inventory (CPI) (e.g. Pelligrini, 1973). Pellegrini (1973) did find a slight correlation between the CPI femininity index and season of birth. Later work, however, found no correlation between sun-sign and personality traits (Carlson, 1985; Illingworth & Syme, 1977). Positive findings were not replicated in two later studies (Illingworth & Syme, 1977; Tyson, 1977). Many studies focused on an extroversion/introversion difference (often associated with 'active' and 'passive' signs, respectively) as determined by the Eysenck Personality Inventory (EPI) (Eysenck, 1979; Jackson, 1979a; Jackson & Fiebert, 1980; Mayo, White & Eysenck, 1978; Saklofske, Kelly & McKerracher, 1982; Veno & Pammunt, 1979). Two studies found a correlation between astrological factors and the Introversion/Extroversion index of the Eysenck Personality Inventory (Jackson, 1979a; Mayo, White & Eysenck, 1979), though later replications (Eysenck, 1979; Jackson & Fiebert, 1980), found no additional support for these findings. It was demonstrated, also, that the positive results could be explained by participants' prior knowledge of the expected results (Pawlik & Buse, 1979). Other studies compiled natal charts and the results of the Minnesota Multiphasic Personality Inventory (MMPI) (Mayes & Klugh, 1978); the Cattell 16 PF Personality Inventory (McGrew, McFall & Richard, 1990); Leary Interpersonal Checklist (Mayes & Klugh, 1978) and found no correlations.

Birth Chart Horoscopes (*Genethliacal Astrology*)

Silverman (1971) attempted to test the validity of astrology by examining the potential relationship between an individual's personality and the configurations of the constellations

and planets within the zodiac (i.e. an area of the sky 16° wide that extends around the earth roughly parallel to the equator, Kelly & Saklofske, 1986). Silverman (1971) took two samples of 1586 and 1392 marriages from Michigan from the years 1967-1968. He found no support for compatible relationships as dictated by astrology (tested using marriage-divorce statistics). Others have focused on personality types prevalent in certain professions: politicians and scientists (McGervey, 1981); athletes, actors, scientists and writers (Gauquelin, 1982); and various other occupations (Culver, 1979; Gauquelin, 1955; Van Deusen, 1976), including even murderers (Gauquelin, 1976). In all studies, no correlation was found with sun signs or zodiac signs containing certain planets that are associated with particular career traits (e.g. *Mars* indicates courage and aggression, an expected correlate with a career in the army). Only one study, examining the link between the 'iron-willed' temperament of elite sportsmen and the presence of Mars in their charts' critical zones, resulted in significant findings (Gauquelin, 1976). The findings of this work on astrology has prompted a long and complex debate (Benski, Caudron, Galifret, Krivine, Pecker, Rouzé & Schatzman, 1996; Dean, 2000; Dean, 2002; Dean 2003; Ertel, 2000; Ertel, 2003; Ertel & Irving, 1996; Eysenck & Nias, 1982; Kelly, 1999; Kurtz, Nienhuys, & Sandhu, 1997). A recent re-analysis of the Gauquelin data found evidence for hitherto unsuspected social artifacts (Dean, 2000, 2002). The majority of work in this area, however, has primarily focused on statistical analyses of sets of birthdates and their corresponding planetary configurations in an attempt to verify at least in principle the validity of horoscope analysis. Without access to exact birth times (i.e. time of day the birth occurred), and therefore omitting valuable information, astrologers would be reluctant to construct and interpret a natal chart. In one day, for example, the ascendant position can be found at "any point along the zodiac, depending on the relative orientation of the horizon and the ecliptic" (Culver & Ianna, 1984, p143).

1.3 PSYCHICS & MEDIUMS

Hundreds of studies conducted by members of early psychical societies (namely the Society for Psychical Research and its American counterpart, the ASPR) focused on testing mediums. For many early researchers questions regarding the assessment of mediumship not only focused on testing a professed ability, but also tackled a much wider issue, the question of human survival of death. Prior to quantitative studies resembling some sort of standard protocol and analytical approach (e.g. Pratt & Birge, 1948) the number of works devoted to mediumship, and therefore *Survival*, research numbered into the thousands.

The following review of assessment approaches reveals the successes and failures from various studies and the origins of the aforementioned problematic issues and the attempts

to restrict them with particular claimants.

1.3.1 Assessment of Psychic Readings

Quantitative approaches

This section outlines attempts to validate psychic ability using various scientific research methods. The earliest quantitative examinations of psychic claimants were informed by the shift within psychical research to methods more amenable to statistical evaluation, i.e. card-guessing studies. In these methods, an ‘agent’ would concentrate on a ‘target’ object whilst a ‘percipient’ (or ‘participant’) would try to get an impression of the target (Edge, Morris, Palmer & Rush, 1987) such as the sequence of randomly shuffled cards¹. Rhine claimed consistent positive results with this method, primarily with ‘normal’ participants rather than special claimants, but critics, nonetheless, have remarked upon poor experimental controls as a sufficient explanation (e.g., Hansel, 1966; Honorton, 1975; Kennedy, 1939; Zusne & Jones, 1982). Principally the criticisms focused on the possibility of sensory leakage between participants and targets.

In the 1930s Rhine used this basic method to test the mental medium Eileen Garrett (Birge & Rhine, 1942; Rhine, 1973). Though one of the comparative conditions within these trials was Garrett’s trance state, and hence her control by her spirit guide ‘Uvani’, the focus of Rhine’s hypotheses was on psychic ability (or more generally ESP)². The first series of telepathy studies revealed an average of 8.7 hits per 25 trials over a three week period, 3.7 above chance expectation. Interestingly, the results for clairvoyance and trance-state conditions were lower. Rhine reports that in the formal ESP studies the results were higher, on average, when the percipient was in a different room, though he also notes that this first series was conducted prior to proper safeguarding of “errors of clerical character” (Birge & Rhine, 1942, p91). A second series completed a year later, showed no deviation from chance (Birge & Rhine, 1942). Further impressive work was conducted at the Rhine laboratory (for example, the Pearce-Pratt series: Rhine & Pratt, 1954) though remarkable participants frequently either showed declining scores or simply left. This ‘decline effect’ was explained, on the one hand, by diminishing novelty and enthusiasm on the part of the participant, reasonable considering the trials in a study often numbered into the 100s and occasionally 1000s (Rush, 1987). On the other hand, sceptics argue that the reduction in positive results was wholly due to the tightening of protocols, some reporting a negative relationship, generally, in parapsychology between better-controlled experimentation and

¹ Frequently geometric shapes on cards known as *Zener cards* (i.e. circle, square, star, wavy lines, cross)

² ESP (Extra-Sensory Perception) is taken here to mean telepathy, clairvoyance, and precognition, as defined presently within the *Journal of Parapsychology*, and was a term originally introduced by J. B. Rhine in 1934.

positive results (e.g. Hines, 1988).

1.3.2 Statistical Evaluation of Psychic Verbal Material

Introduction

Parapsychologists built on early forced - choice procedures, developing methods that could be used to evaluate the type of verbal material frequently produced in psychic and mediumistic readings. These methods involved two types of analyses – holistic and atomistic. Each will be discussed in turn.

Holistic Methods

Holistic methods rely on direct judgements of the overall resemblance between responses and targets. Both Carrington (1940: 1944) and Stuart (1942) recognised that the all-or-nothing judgements required by forced matching lead to conservative estimation of the significance of the results unless the correspondence are very striking. To circumvent this problem, Stuart (1942: 1944) introduced the technique of preferential ranking which in effect allows for partial credit. Here each act of judging consists of a ranking of a set of responses in terms of their degree of correspondence to a given target. Thus, even if the judge fails to choose the correct item as the best match, credit may still be obtained for placing that item high in the set of possible ranks.

Following the session (e.g., readings by a psychic), a participant is shown a judging pool containing the true target (i.e. their own reading) plus a fixed number of randomly selected decoys. The participant's task is then to rank the members of the judging pool according to the degree of correspondence with his free-response impressions (in this case, their own identity/personality). A trial thus consists of one ESP session and the associated ranking of the pool, from which is drawn a single data point – the rank assigned to the target stimulus. An experiment then involves a specified number of such trials, and may be represented for purposes of analysis as a one-row table which contains for each possible rank the number of times that rank was assigned to a target – the contents of such a table known as *distribution of ranks* (e.g. Table 1.0).

Table 1.0.

Distribution of ranks

| | Rank | | | | | | | |
|------------------|------|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Original Scoring | 3 | 1 | 4 | 0 | 2 | 2 | 1 | 3 |

The question then arises of how should data of this sort be analysed? There are two main procedures, 1) consider only exact hits (rank 1) with $p = 1/8$, 2) treat ranks 1-4 as hits and

5-8 as misses with $p = 1/2$, both procedures using binomial methods. Clearly such procedures waste potentially valuable information. They can even lead to conflicting evaluations of the results, as in the table shown where the upper-half versus lower-half test is significant but the others are not. Statistically, an observed distribution of ranks can be regarded as a random sample from a multinomial distribution with equal probabilities of occurrence in every category.

The most appropriate analysis of preferential ranking is via the use of an *Ordinal-weighting Scheme* (Morris, 1972). This involves assigning to each rank position a weight that is equal to the rank, for all possible ranks. So, the rank position of 1 will obtain a score of 1, position 2 a score of 2 and so on. This method is frequently chosen as it reflects how extreme the results are, by either obtaining a very small or a very large sum of ranks.

...the ordinal weighting scheme is a natural and general one, and theoretically well-behaved in that it leads to a closed expression for the exact probability of obtaining by chance a result at least as extreme as an observed total score...

Solfvin, Kelly & Burdick (1978) p. 99

Two key algebraic methods, widely discussed in parapsychology, are available to calculate this probability (Refer to Appendix A).

Atomistic Methods

Analysis of free-response data conventionally begins by analysing each given response (such as a psychic's verbal description of a target person) into a collection of component sub-units (such as individual statements); judges then examine the unit-by-unit correspondence of the responses with possible targets.

This approach (known as an *atomistic* approach) originated in the initial attempts to analyse, in detail, mediumistic material. Early approaches focused on probability judgement, i.e. the creation of *a priori* probabilities of each statement being true, with subsequent reporting of the total probability of the observed number of correct statements (Saltmarsh & Soal, 1930). The development of better techniques for estimating the probabilities signified an improvement in controls, but the problem of requiring independence among the medium's statements remained.

In 1944, Greville developed a technique for examining open or closed decks (i.e. in card-guessing ESP experiments) that dealt with the stacking effect problem (Greville, 1944). The 'stacking effect' problem can be illustrated by way of an initial study by Blackmore (1996) in which she acted as tarot reader for a group of familiar participants. The statistical measure assumed independence of ratings but, since the participants knew one another, ratings were not independent. Respondents may tend, therefore, to possess common

knowledge that happens to coincide with the makeup of the targets so as to produce a spurious apparent excess or deficiency of hits (Burdick & Kelly, 1977; Thouless & Brier, 1970). Greville's original statistical method expanded on the theory of multiple matching (Greville, 1944). It was initially developed to deal with forced-choice card-calling experiments in which a number of participants simultaneously call the same target and in which there is no theoretically defined MCE (mean chance expectation), examples being early radio-based experiments (e.g. Woolley, 1927). The procedure involved taking the actual distribution of calls in the separate trial positions (i.e. the calls actually made on each target symbol) as the given data. Subsequently the score made by the group in the actual test (i.e. the hits obtained when the observed distribution of calls is checked against the particular random order of *all* the ESP symbols for example) could then be measured in terms of its deviation from the mean and the standard deviation of the entire distribution (Pratt, 1969). Essentially the statistical problem is to evaluate the probability of obtaining a number of hits as large as or larger than that observed, given the response array (Burdick & Kelly, 1977).

1.3.3 Assessment of Mediumistic Readings

Qualitative approaches: *Early mediumistic research*

Frequently, single cases are propounded by researchers as indicative of communication with the departed. For example, Professor Hornell Hart presents an "outstanding example" in the case of Mrs. Talbot who, in a sitting with Mrs. Gladys Leonard, received specific information allegedly from Hugh Talbot, her husband (Hart, 1958; Sedgwick, 1921). He communicated details about a notebook of his, which Mrs. Talbot had not, up to that point, opened. Single cases such as this emphasise the evidential character of survival research – details, unknown to the sitters, communicated via a medium – but also highlight the anecdotal nature of such evidence, and, therefore, its inherent weakness. Undoubtedly, the most significant and, arguably, convincing body of evidence focuses on the extensive early assessment of specific mediumship claimants.

George Pelham, for example, for six years following his death in 1892, purportedly communicated through Mrs. Leonora Piper. Richard Hodgson, who followed the case closely, felt that, through the course of the years, the manifestation of this communicator behaved like a continuous, living and persistent personality, and whatever variation was discernible was not of disintegration, but rather of integration and evolution (Hodgson, 1892: 1897). The case is made all the more convincing by the fact that Hodgson had established a reputation as an observant and meticulous researcher with an extensive discrediting of the mediumistic claims of Helena Blavatsky, the founder of Theosophy, in

1885 (e.g. Hodgson, 1885). Much of the investigation focused on the testimony of handwriting experts who had examined letters allegedly written by unseen 'Masters', concluding Madame Blavatsky was undeniably the sole author. He also strongly opposed the claims of other physical mediums (e.g. Eusapia Palladino) and frequently entered into written discourse about the possible fraudulent, and conjuring, techniques used. But his contribution to the survival question consists primarily of his work with Leonora Piper, a medium discovered by the Harvard psychologist William James and the first medium to win general acceptance of paranormal powers within the various psychical research societies (initiated with the Boston branch of the ASPR which Hodgson governed). Indeed, in a review of Hodgson's work with Mrs. Piper, during her 10-week visit to England, Myers reveals Hodgson to be a surreptitious, and careful, observer (SPR, 2002).

Even at this early stage in psychical research, many investigators were fully aware of alternative, natural, explanations for the apparent success of mediumistic readings and took appropriate precautions.

Quantitative approaches: *Early mediumistic research*

Quantitative examination of such readings began with the ASPR in 1919 (Hyslop, 1919). Hyslop (1919) reported comprehensively on his work with the trance medium Leonora Piper. The protocol did not differ, to a large extent, from the early descriptive work of the societies, but Hyslop chose further quantitative analysis following public criticism (Schouten, 1994). The most vocal critic, Podmore, reduced Piper's impressive results to issues of guessing and chance coincidence. Hyslop attempted to counter this theory using a control group to assess the probability value for an entire session. The medium's statements were rephrased, into 105 questions, and sent to 1,500 people. The 420 replies provided a probability of correctness for each statement (e.g. if 42 people out of 420 rated a question as applicable, the probability of a statement being true would be 1 in 10). The final probability value for the entire session (calculated by multiplying all probabilities) was astonishingly low, essentially proving his results. The problem with the method, however, is that it assumes all statements are independent. At this period in history, for example, two statements concerned with 'marriage' and 'children' would not be unconnected and the presence of one would increase the possibility of the other.

In 1929, Saltmarsh reported on a year long study with Mrs. Warren Elliott. Two series of studies were carried out. In the first series (53 sessions) the target person was present but not identified, in the second (89 sessions) the target person was absent. In addition to testing several theories on ESP and the survival hypothesis, Saltmarsh, reminiscent of Hyslop, aimed to test the criticism that results were due to chance. He introduced the

concept of control studies where statements were judged on correctness by participants other than the target person. These control studies relied on the pre-selection of statements from particular sessions and a weighting system calculated by examining comments given by target and control persons. The problem, therefore, lies in the experimenter's active role in the judging process. Saltmarsh was aware that since he was the selector and ultimate judge of statement correctness, a potential bias could result. The lack of any statistical assessment was another weakness.

Saltmarsh and Soal (1930) rectified earlier mathematical problems by seeking advice from a statistician, R. A. Fisher. In attempting to answer the question 'what is the probability of the statement being correct?' the authors devised a formula that would yield a standard-normal score (z -score) with an associated probability of significance. Taking a session from the previous study they applied the formula and produced a highly significant score. Committees of investigators were also employed to evaluate for what proportion of the population the statement holds. They were provided with the medium's statements and the comments on these statements made by the target persons. The disadvantage of this method is that it gave the committee members knowledge of the degree of correctness of the statement (Schouten, 1994). The probability of the statements could also be affected by interdependency, therefore influencing the correctness or falseness of previous statements.

Up to this point, a number of weaknesses in mediumship assessment were still apparent. The most important ones were:

- (a) the people involved who rated the statements (researchers, target persons) knew for whom the statements were intended, which could bias their judgements; and
- (b) the unreliability of estimating probabilities for the individual statements.

To eliminate these two main weaknesses Pratt (1936) introduced a different method during his quantitative evaluation of sessions with the medium Eileen Garrett. In Series II (Series I had the participant present), the participant was in an adjacent room, and Pratt remained blind to the relationship between sessions and target persons. The verbal material was divided into separate statements and then individually assessed by the target persons as to its personal applicability. He then used the responses of 14 control participants, from which a mean standard deviation for each session's scores was derived. The outcome of the study was impressive but despite Pratt's attempts to improve judging, there is still a potential bias since the control participants were aware, as the experimenter was, that they were *control* participants and may have rated statements accordingly. Pratt and Birge (1948; Pratt, 1969) countered this problem by developing a methodology and analysis that has

remained as standard.

1.3.4 Statistical Evaluation of Mediumistic Verbal Material

The early methods were all derived from the first statistical evaluation of verbal material applied by Saltmarsh and Soal (1930). This original material was recorded from sittings with a well-known medium of the time (Mrs. Warren Elliott). When such statements are evaluated, the usual procedure is to select first the “correct” statements, the statements that fulfil the criterion of *significant degree of correspondence* (Boerenkamp & Schouten, 1983). The database then used for evaluation is made up either of only correct statements, or of all statements split up into the correct and the incorrect ones. This implies that the target persons first have to rate all statements on self-applicability. Saltmarsh and Soal’s (1930) method for evaluating the material of such a data base involved two aspects: The correctness of the statement and the probability that a given statement would be true for the population in general. By combining the probabilities of all statements of a session, they were able to obtain the probability of the observed number of correct statements. Thus, their method allows the assessment of significance of individual sessions. Among the chief disadvantages of this procedure is its dependency on the participative and perhaps unreliable estimates of the a priori probabilities of the statements. Various studies, in particular those by Tversky & Kahneman (1977), have demonstrated that participative assessment of probabilities sometimes leads to serious and systematic errors. In addition, the statistical analysis assumes independence between statements, a requirement that in general is difficult to satisfy.

As discussed in the previous section, Greville developed a technique for use in forced-choice card-guessing ESP experiments that expanded on the theory of multiple matching and solved the stacking effect issue (Greville, 1944). Pratt and Birge (1948) were the first to recognise the applicability of Greville’s method and formulae to other conditions, namely the handling of atomistically scored free-response data. The essence of the method is that a medium makes statements about a number of absent target persons, and each target person judges all statements on applicability without knowing for whom each statement was intended and without the experimenter being aware of the target person’s identity.

The main problem with this study is the issue of ‘temporal’ cues. For example, in the Pratt and Birge (1948) study five participants (TPs) are given a reading by the same medium and the outcome assessed on their responses. Participant ‘A’ present in the morning, however, may receive *all* statements from the medium in which a few refer to the morning. These particular statements would be rated highly by participant ‘A’ and lower by those

participants in afternoon sessions. The same also applies for ‘environmental’ cues (i.e. medium’s mention of rain, sounds, etc.). Both of these ‘cues’ are potentially inflated if no controls for sensory leakage are implemented. Several studies have been conducted since the 1950s but none have tackled the latter problems (e.g., Schmeidler, 1958; West, 1949; see Schouten, 1994, for a review).

Greville (1949) appraised such adaptations of his method, however, including the Pratt and Birge technique. He illustrated its merit, as Pratt and Birge did above, using a hypothetical example of a medium conducting a “series of five sittings for five absent sitters whose identity is recorded but is unknown to the medium” (Greville, 1949, p7). Additionally Burdick and Kelly (1977) discussed the same basic procedure where “the medium produces a protocol or series of protocols containing statements intended for each of a set of target persons” (Burdick & Kelly, 1977, p115). The sitters subsequently become the judges, rating *all* the statements³ in terms of self-applicability, but remaining unaware of the statements’ intended targets. The sum of the appropriate ratings produces a total score for each reading that can then be arranged in an $n \times n$ matrix (where n is the number of sitters) as illustrated in table 1.1 below (Palmer, 1987; Pratt, 1969).

Table 1.1
Matrix for Pratt-Birge technique

| | | Sitters | | | | | <i>r</i> |
|----------|---|-----------|-----------|-----------|-----------|-----------|----------|
| | | A | B | C | D | E | |
| Judges | A | 58 | 23 | 46 | 6 | 56 | 189 |
| | B | 25 | 73 | 14 | 45 | 53 | 210 |
| | C | 18 | 41 | 67 | 33 | 39 | 198 |
| | D | 61 | 22 | 40 | 49 | 30 | 202 |
| | E | 11 | 39 | 26 | 28 | 72 | 176 |
| <i>C</i> | | 173 | 198 | 193 | 161 | 250 | X |

This situation has distinctions that are not intrinsic in the usual application of the Greville method. Specifically, the number of trials is generally equal to the number of target persons, and the targets (or ‘sitters’) are, unavoidably, also judges. This does not, however, affect or weaken the technique’s validity. The formula used to calculate the χ -score (or, as parapsychologists prefer, *CR* – *critical ratio*) and subsequently a probability value, relies on

³ Scott (1972) discusses the value, but also the difficulty, of randomising the order of the statements.

the score distributions having a similar spread (i.e. row variances are homogeneous), and is only applicable in situations where n is at least 10 (Palmer, 1987; Pratt & Birge, 1948; see Appendix B).

Roll and Burdick (1969) point out that this limitation on the number of sitters (i.e. $n > 10$) is because the “method utilises an approximation of the p -value that becomes reliably close to the true value only for larger numbers of target persons,” (Roll & Burdick, 1969, p. 290). Additionally, the expected normal distribution of the scores would be distorted by extreme fluctuations of score distribution. This could arise in a situation where one trial has a markedly different distribution, e.g. the number of statements for one target-person is severely reduced. Indeed, Greville (1949) has also commented on the effect on the score distribution, of using a small n . His concern is that the normal frequency distribution would not approximate with sufficient accuracy the multinomial distribution which is properly applicable and that there is a possibility that the p -value would be seriously understated (Greville, 1949). Since the technique relies on the normal distribution for establishing the level of significance, and since, with small amounts of data, this is not an acceptable approximation of the true distribution, an adjustment is required. Burdick and Kelly (1977) suggest the application of Monte-Carlo techniques to obtain estimates of the exact probabilities.

Alternatively, a permutation analysis would create a normal distribution by calculating, and subsequently plotting, the sum of the numbers on the diagonal for *every* possible permutation of the matrix (e.g. in a 5X5 matrix the number of permutations would be 120, i.e. 5!). The probability of the experimental outcome is subsequently calculated by examining where the sum of the numbers on the diagonal actually obtained in the experiment lies within this distribution (O’Keeffe & Wiseman, 2004).

Recent mediumistic research

Schwartz, Russek, Nelson and Barentsen (2001; Schwartz, Russek & Barentsen, 2002) recently reported two studies in which mediums appeared to be able to produce accurate information about the deceased under conditions that the authors believed eliminated natural explanations for impressive results. The studies provoked interest in the parapsychology and psychical research fields primarily because quantitative examination of mediums had all but vanished since the early 1970s. During the experiment, the sitter and medium sat either side of a large opaque screen. The medium conducted readings with questions restricted so answers could only be positive or negative. As such, the sitters were instructed to answer the medium’s questions by saying ‘yes’ or ‘no’ out loud. The first sitter was given a reading by all five mediums whilst the second sitter received readings only

from two of them.

A few months after the experiment, both sitters were asked to assign a number between -3 (definitely an error) and +3 (definitely correct) to each of the statements made by the mediums. The sitters placed 83% and 77% of the statements into the +3 category. Schwartz et al. also attempted to adapt early control work (e.g. Hyslop, 1919; Saltmarsh, 1929) to counter explanations of chance (though the authors neglected to cite the origins of such an analysis). Identical to Hyslop (1919), 70 statements were selected from the readings given to the first sitter and turned into questions. For example, if the medium had said 'Your father loved dancing', the question became 'Who loved to dance?' Sixty-eight undergraduates were shown these questions, along with a photograph of the sitter, and asked to guess the answer. Schwartz et al. reported that the average number of items guessed correctly was just 36%, and argued that the high level of accuracy obtained by the mediums could not be due to chance guessing.

The Schwartz et al. studies suffered from severe methodological problems, namely: (i) the potential for judging bias, (ii) the use of an inappropriate control group and (iii) inadequate safeguards against sensory leakage (for a detailed review of these problems refer to Hyman, 2003; Wiseman & O'Keeffe, 2002). Additionally, solely in terms of article content, the authors showed a complete disregard for any previous work on testing mediums. No weaknesses associated with early similar studies were considered. The study even used a similar, somewhat flawed, method to Hyslop (1919) for assessing probability values without tackling the issue of statement interdependency and without appropriate acknowledgement. Other work, however, attempted to tackle these exact problems (Schwartz & Russek, 2001).

The authors focused on increasing the number of 'blinds' in this later study by including a reading that was given *prior* to the scheduled time of the reading, and ensuring there was a complete absence of visual, auditory, or other potential sensory cues by using a muted telephone. The medium was in Arizona (Laurie Campbell, LC); the sitter (who is also a research medium) was in Los Angeles, California. The experimental design involved three phases:

Phase 1: a pre-reading contemplation period where the medium attempted to receive information about the sitter's deceased loved ones before the reading began;

Phase 2: a silent-read period where the telephone was on mute so that the sitter could not hear the information received by the medium; and

Phase 3: an actual telephone reading involving dialogue between the medium

and the sitter.

The authors report that “specific information regarding names and relationships during Phases 1 and 2 were more than 90% accurate” (Schwartz & Russek, 2001). Information obtained during Phase 3 extended the findings, including four pieces of specific information unknown to the sitter and later confirmed. The design rules out conventional explanations of fraud, cold reading, vague information, statistical coincidence, selective sitter memory, and sitter-rater bias. The possibility of sitter-rater bias was reduced since, although the report focuses on the results with one sitter, the *actual* experiment involved several sitters who were required to ‘blind’ rate a selection of readings without being informed which were their own. We are merely informed “statistically significant evidence for anomalous information retrieval was found for each of the three sitters investigated in the experiment” (Schwartz & Russek, 2001, p. 258). There is little detail given to the presentation of these transcripts and potential problems could arise with the inclusion of Phase 3 (i.e. not blind) readings.

The authors, however, do comment on one weakness within the study concerning possible sensory leakage between experimenters and medium since the experimenters were cognisant of the sitter’s identity and were in constant communication with the medium:

...LC stayed at the home of GES and LGR (*the experimenters*) for the weekend of the experiment. When one of the experimenters was speaking with a potential sitter on the telephone in a given room (to schedule an appointment), the other experimenter was with LC in another room, thus ensuring that LC was not overhearing the phone conversation. From the time that sitters were selected to the completion of the experiment, LC never left the house except when she was in the company of one or both of the experimenters. Since the exceptional nature of the data reported here was not anticipated ahead of time, the experiment did not include additional desirable controls such as independent observers of all the procedures to establish that the experimenters were not engaged in conscious or unconscious deception. However, the experimenters are exceptionally sensitive to the possibility of unconscious ‘leakage’, if not conscious collusion. It was deemed more effective to watch LC in order to rule out any possibility of LC communicating with the sitters - the sitters were contacted only one day before data collection to participate in the experiment - than to have LC staying in a hotel away from the experimenters.

(Schwartz & Russek, 2001, p. 260)

A separate programme of research conducted by Archie Roy and Tricia Robertson has tested the extent to which the statements given by mediums may be applicable to people for whom the information was not intended (Robertson & Roy, 2001: 2004; Roy & Robertson, 2001). The authors used different platform mediums (i.e., individuals who give stage demonstrations of mediumship), and audiences of up to thirty, in order to examine this question.

The mediums had no sight or knowledge of a recipient, and the recipient was also unaware that (s)he was a recipient. All participants acted as assessors of statements made on a basic ‘acceptance or non-acceptance’ marking system. To differentiate the vague, ambiguous statement acceptable to many participants from the highly specific statement acceptable to perhaps only a single person, the authors designed a totally non-participative weighting system. The three studies, including a breakdown of the main protocol, are summarised below:

Robertson & Roy, 2001: Two-year study, 10 mediums, 44 recipients and 407 non-recipients. The medium faced the audience and gave readings to the participant (selected by the medium). Each set of statements were distributed to the audience and asked to tick statements they could accept as personally relevant. Highly significant difference between fractions of statements accepted by non-recipients and recipients.

Roy & Robertson, 2001: Recognising possible normal explanations for impressive results above, this paper outlined a double-blind protocol (known hereafter as the *Robertson-Roy Protocol*. *RRP*) for assessing the relevance of a medium’s statements to a recipient.

Robertson & Roy, 2004: Utilises the *RRP*, therefore reporting on results from Roy & Robertson (2001). The authors, however, take advantage of the available medium and participants and conduct 8 different experimental designs based on the *RRP*. Summary of the *Robertson – Roy Protocol*⁴:

1. Investigator B chooses a number & seals it in an envelope
2. Medium in Room A (supervised by Investigator A)
3. Investigator B watches door to Room A
4. Investigator A to Room C. Participants each given card from pack of numbered cards (shuffled by Investigator B)
5. Investigator A returns to Room A, unaware of the identity of the recipient
6. Participants enter Room B & occupy seats corresponding to number on card
7. Investigator B observes recipient in chair corresponding to number in stage 1
8. Medium delivers set of statements in Room A via loudspeaker in Room B
9. Participants given medium’s statements - tick statements that apply to them
10. Analysis conducted by Investigator A prior to learning seat number of recipient. Analysis incorporates a ‘weighting-system’ developed by authors to take into account how generally applicable a given statement may be.

In their first paper, Robertson and Roy (2001) report a highly significant difference between fractions of statements accepted by 44 ‘recipients’ and 407 ‘non-recipients’ (Robertson & Roy, 2001). Recognising alternative explanations for these results, the authors devised a protocol (*Robertson-Roy Protocol*) that attempted to (a) eliminate possible

⁴ Possible variations, highlighted by the authors, include participants knowing identity of recipient (Design 2), participants deceived as to identity of recipient (Design 3), set of statements read by medium (Design 4), as + but recipient is identified by Investigator B to all participants (Design 5) etc.

cues from the target person, (b) control for rater bias, and (c) take into account the specificity of each statement. Cues from the target person were eliminated by keeping the medium blind to the identity of the target person who was in a separate room. Rater bias was controlled for by keeping the participant blind as to whether or not he or she was the intended recipient of the medium's statements. This was achieved by randomly selecting the target person from a group of participants moments before this group were seated together in one of the testing rooms. All participants indicated whether or not they could 'accept' each statement as being potentially relevant to themselves. Finally, statements were weighted in order to differentiate the vague, ambiguous statements acceptable to many participants from the highly specific statements acceptable to perhaps only a single person. The authors tested 10 mediums that had performed well in their earlier research using this more stringent protocol. They report that, even under these conditions, the mediums were still able to provide information that was more likely to be accepted by the intended recipient than the 'control' participants (Roy & Robertson, 2001).

Thus, recent attempts to revive quantitative assessment of mediumistic communications under controlled conditions have yielded evidence that seems to support the mediums' claims. That is, some mediums are, ostensibly, able to provide accurate and specific information for unseen target persons about whom they have no knowledge. One interpretation of these findings is that the mediums are indeed receiving this information directly from deceased individuals known to the target person.

However, before this interpretation of the findings is accepted, there is a need for this research to be independently replicated. Moreover, the methodologies employed by both Schwartz et al. and Robertson and Roy may be improved to further reduce the likelihood of rater bias (i.e., target persons giving inflated ratings for their own readings as a consequence of them knowing the reading was intended for them). Rater bias is a potential problem with the Schwartz et al. research, especially with the earlier studies as the sitter could hear the reading and so he or she would know which statements were intended to apply to them when they were giving their ratings. Their later research, with the medium Laurie Campbell, went some way to removing this weakness by having the sitter rate statements given by the medium during a sitter-silent period which was not heard by the sitter (Schwartz & Russek, 2001). The authors contend that rater bias could not account for the large number of specific pieces of verifiable information, especially names, rated as accurate by the sitter. Even so, as observed previously, the location of these

‘dazzle shots,’ and ‘white-crow’ readings (a term coined by Schwartz⁵) within the recitation – phases 1, 2 and 3 – could result in a gross over-estimation of impressive results.

The work of Robertson and Roy goes much further in reducing the possible influence of rater bias, by selecting a target person at random from a group of participants and keeping all participants blind to the identity of the target person (the intended recipient of the medium’s statements). However, even this procedure may introduce potential bias at the rating stage due to the fact that participants have knowledge of the other participants (i.e. a *stacking* effect). Whilst this may not seem to be problematic, it means that participants’ ratings of statements are not independent of each other. For example, hypothetically, if all participants present, except one, are long-haired, any information provided by the medium relating to the recipient’s short hair would result in a potential stacking effect (i.e. that particular statement would not be chosen by the majority). This would be the case whether the short-haired participant was the recipient or not. This could, therefore, skew results in the wrong direction even for accurate information.

1.4 SUMMARY

Three distinct spheres of paranormal claimants have been presented with regards to characterisation and assessment. Within this historical review, particular attention has been paid to the development of statistical evaluation techniques as practised by parapsychologists. Additionally, it is possible to observe a natural evolution, spanning over a century, from more qualitative, real-world, examination of claims to a quantitative, and inherently more controlled, one.

Although astrology differs with the first genuine scrutiny in the 1950s by French researchers (e.g. Gauquelin, 1955), and a subsequent surplus of work over the last 30 years, and certainly no dedicated statistical method, there does appear to be substantial overlap between the three practitioner domains. Testing of psychics and mediums appears to be the exclusive domain of parapsychologists, whilst astrology has been tackled, extensively and solely, by psychologists and astrologers. Several researchers have, however, commented on some dynamic similarities in the abilities (e.g. Dean & Kelly, 2003⁶). It is true that *all* claimants provide a comparative product (i.e. a reading for a client), but also many methodological and conceptual problems are common to both. For example compare the psi review articles and commentaries in *Behavioural and Brain Sciences* (e.g. Rao

⁵ “In order to disprove the law that all crows are black, it is enough to find one white crow” (William James, M.D., psychologist and philosopher, 1842-1910).

⁶ Dean and Kelly (2003), in their examination of astrology’s relevance to consciousness and psi, include numerous affirmations from astrologers on their use of psychic ability, and others’ employment of spirit guides, in compiling readings for clients.

& Palmer, 1987) with their astrological equivalent in *Correlation* from 1994-1998 (e.g. Dean, Loptson, & Kelly, 1996). Within these immense dialogues, debate rages over various issues, such as whether the research to date reveals evidence in support of the ability. Though the focus within the former exchange is on experimental parapsychology, where well-controlled studies are run on members of the public (i.e. not claimants per se), the underlying theme of concern about ensuring that the outcome is due to ability, and not extraneous variables (e.g. sensory leakage), is shared with astrology. This chapter, therefore, has dealt with researchers' attempts, over the years, to confront this concern in an experimental setting, and the consequent attempts to ensure rigidly controlled environments for the testing of paranormal claims.

CHAPTER 2

The rhetoric of paranormal readings

2.1 INTRODUCTION

Evaluation of over thirty years of *astrological* research indicates that there is little observable support for conventional astrology (Dean & Mather, 1977; Hines, 1988; Kelly, 1979; Eysenck & Nias, 1982). Despite this the majority of people who read, or attend astrologers, perceive their horoscope to be an accurate description of their personality (Tyson, 1982). Research, therefore, on the actual language of astrology has focused solely on the success of the *Barnum effect* – the psychological phenomenon whereby people accept general personality interpretations as accurate descriptions of their own unique personality (e.g. Dickson & Kelly, 1985; Eysenck & Nias, 1982; Rosen, 1975).

Similarly, since *psychic* advice is compiled via a multitude of methods, researchers have postulated on a technique that incorporates such Barnum-type statements and relies on dyadic interaction, namely ‘Cold Reading’ (Hyman, 1977). Though this technique does not explain everything, psychic readings that are provided independent of any face-to-face interaction (e.g. postal readings, internet readings, psychic phone-lines) appear to consist of those similar traits found in astrological readings (e.g. Barnum-type statements, vagueness, ambiguity). The majority, however, rely on information provided by the client. This information is frequently minimal, e.g. birth details, a photograph, handwritten letter, or a question of interest. But even this information may reveal a wealth of data available to the astute psychic (Aphek & Tobin, 1989; Hines, 1988; Pratt, 1969).

In addition, mediumistic work begins on the proven assumption that clients desire information about lost relatives or loved ones. Population stereotypes for such readings are well established (Aphek & Tobin, 1981; Hines, 1988; Hyman, 1989) and are elaborated upon through similar cold reading processes (Hyman, 1989; Rowland, 1998). Some observations can be found in the sociology realm, focusing on the entertainment value of demonstrations (Gillen, 1987), and commentary on the advice and support within Spiritualism services (Walliss, 2001). Despite these proposed techniques and theories, practised extensively by pseudo-psychics and prevalent in the magic and skeptical literature on the topic, little has been done to formally test them. Aside from a wealth of work solely on the Barnum Effect (primarily based on personality assessments and objective psychological tests), the paucity of investigations into the linguistics of paranormal readings is restricted to mere discussion, and often of only case studies.

The following chapter presents the work done on the three major advice types in terms of linguistic explanations, then seeks to root all theories in the pervasive activity of rhetoric, thereby providing a testable framework in which to prove, or disprove, the fundamental underlying argument leveled at *all* paranormal advice – i.e. the form of language used and its convincing role in an interactional setting.

2.2 LINGUISTIC EXPLANATIONS FOR PARANORMAL ADVICE

2.2.1 The Barnum Effect (a.k.a. The Forer Effect)

Psychologist B. R. Forer found that people tend to accept vague and ambiguous personality descriptions as uniquely applicable to themselves without realising that the same description could be applied to just about anyone (Forer, 1949).

This effect has been given the name ‘Forer’ or ‘Barnum,’ in deference to circus man P. T. Barnum’s reputation as a master psychological manipulator (Snyder & Shenkel, 1976). It is also known as the *subjective validation effect* or the *personal validation effect*. The Forer Effect essentially provides the listener with what they want to hear. Forer (1949) administered the Diagnostic Interest Blank to 39 students in his introductory psychology class. One week later he gave each subject an identical personality description consisting of vague, ambiguous, and general statements, which came largely from a news-stand astrology book. Students were asked to rate the accuracy of their profiles on a scale of 0 (poor) to 5 (perfect). The mean accuracy rating was 4.3. Subsequent studies of the Barnum effect have expanded upon Forer’s ideas and questions and have utilized a similar methodological approach. Subjects (a) are administered a personality test, (b) wait while the test is scored, (c) receive a personality profile purportedly derived from the personality test they wrote, and (d) rate the personal accuracy of the profile. In most cases the subjects receive identical personality sketches. This is evident in an early study designed to empirically replicate the findings of Forer.

Sundberg (1955) gave the Minnesota Multiphasic Personality Inventory (MMPI) to 44 students. Two psychologists, highly experienced in interpreting the outcome of the MMPI, wrote a personality sketch for each student on the basis of his or her test results. Each student then received two personality sketches – the one actually written for him or her and one prepared by Sundberg prior to the study (a ‘stock spiel’). When asked to pick which described him or her better, 26 of the 44 students picked the fake sketch (Hyman, 1989).

The research indicates agreement that subjects perceive Barnum statements to be accurate descriptions of their personalities (Gauquelin, 1979; Manning, 1968; Baillargeon & Danis,

1984). It has been repeatedly demonstrated that general personality profiles supposedly derived from 'psychological assessment' are judged by subjects to be accurate descriptions of themselves (Bachrach & Pattishall, 1960; Baillargeon et al., 1984; Carrier, 1963; Dies, 1972; Hampson, Gilmour & Harris, 1978; Jackson, 1979b; Lattal & Lattal, 1967; Manning, 1968; Snyder, 1974; Snyder & Larson, 1972; Sundberg, 1955; Ulrich, Stachnik & Stainton, 1963). However, some disagreement exists on the reasons for, and factors that affect the high ratings of acceptance of Barnum profiles.

Variables Affecting Interpretation

Generality of interpretation

Several researchers (Forer, 1949; Gauquelin, 1979; O'Dell, 1972) suggest that the reason for the overwhelming acceptance is because Barnum statements have a high base rate of occurrence in the general population (i.e. are universally valid). Others suggest that the situation is more complicated (Layne, 1978; Dean & Mather, 1977; Marks & Kammann, 1980).

Blackmore (1983) found that giving tarot readings "face to face" resulted in highly accurate ratings from subjects, but when asked to pick their own reading out of a sample they were unable to do so and "tended to choose readings which were most general." It may be that different items in a Barnum profile are accepted because the wording allows the subjects to project their own interpretations onto them (Dickson & Kelly, 1985). Hyman suggests that "once the client is actively engaged in trying to make sense of the series of sometimes contradictory statements issuing from the reader, he becomes a creative problem solver trying to find coherence and meaning in the total set of statements" (Hyman, 1989). Beyerstein and Beyerstein (1991) also say that we are constantly trying "to make sense out of the barrage of disconnected information we face daily" and "we become so good at filling in to make a reasonable scenario out of disjointed input that we sometimes make sense out of nonsense." They believe that "hope and uncertainty evoke powerful psychological processes that keep all occult and pseudoscientific character readers in business". There are additional fundamental factors at work here. Conversational analysts refer to 'indirectness' (i.e. conveying unstated meaning) as an involvement strategy. It contributes, by requiring the listener to fill in unstated meaning, to a sense of involvement through mutual participation in sensemaking (Tannen, 1989).

Perceived specificity

It has been shown that when an individual believes that a personality description was derived specifically for him from psychological tests, rather than it being a description of

people in general, he perceives it as being more accurate (Snyder & Larson, 1972; Snyder, 1974a, 1974b; Snyder & Shenkel, 1976). Snyder and Larson (1972) were the first researchers to test the hypothesis that labelling a general personality interpretation (i.e. specificity) can increase acceptance of that interpretation. Subjects were told that the interpretation was derived specifically “for you” or that the interpretation “was generally true of people” (Snyder & Larson, 1972). Results from this study, and later replications, indicate that subjects who believed the interpretation was specifically “for you” rated it significantly higher than subjects given the same reading but told it was generally true of people (Snyder, 1974a; Snyder, 1974b; Snyder, Larsen & Bloom, 1975; Snyder & Larson, 1972). The results have been subsequently replicated and have been found to occur irrespective of whether the specific descriptions are supposedly based on projective tests, objective tests or interviews (Jackson, 1979b; Snyder, 1974a), are purportedly computer- or human-scored (Snyder & Larson, 1972; Orpen & Jamotte, 1975; Prince & Guastello, 2001), or are presented by sources of varying status (Snyder & Larson, 1972; Dimitruk, Collins & Clinger, 1973). Additionally, there appears to be no difference in the degree of acceptance of supposedly specific descriptions, obtained by either psychological or astrological assessment procedures (Rosen, 1975; Snyder & Shenkel, 1976). Indeed French, Fowler, McCarthy and Peers (1998) state the Barnum effect “is found if the profile is said to be based upon any form of personality assessment, including palmistry, objective psychological tests, projective tests, personal interview, graphology, or Tarot cards” (French et al, 1998, p. 213).

Using a within-subject design, and slightly different measurement technique, Hampson (1978) was the first to test Forer’s earlier speculation that individuals accept general personality descriptions for themselves while failing to recognise their applicability to the general population. All subjects were asked to rate the accuracy of their own descriptions for themselves and for people in general (as in the studies discussed earlier). Individuals rated “their” interpretation as being more true of themselves than the general population. Even though the results were replicated (Snyder & Shenkel, 1976; Baillargeon & Danis, 1984) a few researchers have criticised the actual questions asked. Harris and Greene (1984) found that distinguishing between a rating for accuracy and one for uniqueness (or personal relevance, i.e. “Does this interpretation describe you as a unique person?”) meant subjects realised that the “generalized interpretation did not accurately describe them as unique individuals and that the same interpretation could as accurately be applied to any of their classmates” (Dickson & Kelly, 1985). As well as seemingly contradicting Hampson’s findings, Greene conflicts with results obtained by Snyder, et al. (1976; Baillargeon & Danis, 1984). Dickson and Kelly suggest that “perhaps it is only when the researchers

suggest through direct questioning, that the personality profile can be accurate without being unique, that a subject is able to make such a distinction for themselves” (Dickson & Kelly, 1985).

Favourability of interpretation

Research has shown that favourable personality descriptions are generally more acceptable than unfavourable descriptions (Hamilton, 2001; Mosher, 1965; Weisberg, 1970; Halperin, Snyder, Shenkel & Houston, 1976). Only two studies counter this idea (Snyder & Shenkel, 1976; Dmitruk, Collins & Clinger, 1973). Dmitruk et al.’s findings can be explained by the exclusion of subjects’ ratings on favourability, but the inclusion of judges’ ratings of the subjects’ subjective comments. No details are given about this measurement technique, but other researchers’ have criticised its lack of sensitivity, especially relevant considering a subsequent replication, by two of the same researchers, in which subjects were asked to rate directly the acceptance of their profile (Collins, Dmitruk, & Ranney, 1977). The favourable interpretation was accepted more than the unfavourable one.

Snyder and Shenkel (1976), in looking primarily at ‘favourability’ and ‘modality’ (i.e. written or oral interpretation), hypothesised that previous work in this area neglected to control for the presence of a greater base-rate truthfulness in the favourable interpretations. Their study supported this, finding no significant difference between the interpretations once acceptance scores were adjusted on the basis of an independent population’s ratings of truthfulness. Additionally, despite the authors’ expectations based on communication research, there was no significant difference between the written and oral presentation of readings. They fail to discuss the possibility of one aspect of attribution in relation to these results (i.e. the bias to think well of others). Some key studies report a related “self-serving” bias in attribution (Riess, Rosenfield, Melburg & Tedeschi, 1981; Bradley, 1978; Schlenker & Miller, 1977). Note also Johnson, Cain, Falke, Hayman and Perillo’s (1985) examination of various cognitive and motivational factors in the acceptance of Barnum statements in which subjects rated both themselves and others as engaging in positive behaviours approximately 61% of the time.

Weisberg (1970) and Marks and Kammann (1980) found that the extent to which subjects assented to the validity of both positively and negatively worded statements was related to the overall context of the interpretation. Both studies found that, although favourably worded interpretations are preferred, whether the *overall* feedback was negative or positive influenced the extent to which negatively worded individual statements were accepted.

Since Forer’s original paper (Forer, 1949) over fifty studies have examined the effect. An indication of the extent of the research output is the publication of three major reviews

(Snyder, Shenkel & Lowery, 1977; Dickson & Kelly, 1985; and Furnham & Schofield, 1986). Dickson and Kelly suggest that there are still questions to be answered. The majority of studies have been conducted with university students, yet the motivating factors for research on the Barnum effect in astrology are the surveys that point to a majority belief in paranormal phenomena (Blackmore, 1997; Culver & Ianna, 1984; Roberts & Groome, 2001). For example, Gallup and Newport (1991) report a survey of 1236 adult Americans in which one in four expressed a firm belief in astrology. Dickson and Kelly (1985) suggested that future research might examine responses to Barnum profiles with the general public.

Additionally, aside from the work focusing on client/subject or clinician/experimenter variables, all the remaining studies have examined how the actual nature of the feedback statements affect acceptance and validation. Only factors such as the universal validity, favourability, base-rate accuracy and the uniqueness of interpretation have been contemplated (Delaney & Woodyard, 1974; Dies, 1972; Greene, Baucom & Macon, 1980; Halperin & Snyder, 1979; Marks & Seeman, 1962 etc). No work has scrutinised the composition of successful Barnum-type statements. Sundberg (1955) did not test, but only pointed out, that Barnum profiles consisted of an assortment of statements (echoed in the *Cold Reading* literature – see section 2.2.2):

Vague, e.g., “You enjoy a certain amount of change and variety in life”, double-headed, e.g., “You are generally cheerful and optimistic but get depressed at times”, modal characteristics of the subject’s group, e.g., “You find that study is not always easy”, favorable, e.g., “You are forceful and well-liked by others.”

(Sundberg, 1955)

Despite researchers quoting the Barnum work as a reason for astrology’s continued use (e.g. Dutton, 1988; French et al., 1998; Tyson, 1982), and for an aspect of the apparent success of psychic readings (e.g. Hines, 1988), little work has examined actual readings for the presence of the general and favourable statements discussed above. In fact, of the studies to date, thirty-three have all used the same stimulus material – the 13 Barnum statements from Forer’s original paper (Forer, 1949) – which have been, themselves, open to criticism (Greene, 1977, 1978). Any remaining studies have merely elaborated upon the one set of stimuli. Even this set of stimuli was devised “relatively casually, nearly 40 years ago” (Furnham, 1989).

2.2.2 Cold Reading¹

¹ The *Cold Reading* technique is discussed extensively, and seemingly exclusively, in magic and mentalism literature, a representative proportion of which is referenced in this section. Only limited

Cold reading is a procedure by which the client or audience is persuaded of a ‘performer’s’ apparent psychic ability, through the revealing of their personality and problems. Dutton (1988) has referred to its use, in the magician’s trade, as a “term of art,” almost as though it is an artistic, creative style rather than a learned technique. At one extreme the effectiveness of *cold reading* can be accomplished by delivering a stock spiel, making creative use of the latest polls and surveys. A wealth of information is available to a psychic regarding what various subclasses of society do, worry about, want, etc. This is base-rate information, high probability statements disguised to appear as though they are obtained through some extraordinary means. Additionally, *cold reading* provides an interpretive framework for the client. The recommendation, by its proponents, of the use of vagueness and ambiguity within a reading, ensures the willing involvement of the client in its interpretation.

...once the client is actively engaged in trying to make sense of the series of sometimes contradictory statements issuing from the reader, he becomes a creative problem solver trying to find coherence and meaning in the total set of statements.

(Hyman, 1989, p. 92).

It is essentially the convincing use of the Barnum effect in an interactional setting. Traditionally, the cold reading process is shown to depend initially on the Barnum effect (Dutton, 1988; Rowland, 1998), the general Barnum-type statements essentially providing readily acceptable “padding” (French et al., 1998). There is a wealth of literature available in the ‘magic’ and ‘pseudo-psychic’ domain and a detailed review of a few key texts from this domain reveals variations between the accepted techniques (Hyman, 1999; Nelson, 1989: 1990; Rowland, 1998: 2002).

The key element to cold reading, however, is providing information through cues given by the client. Robert Hicks, a criminal justice analyst and police specialist with the Virginia Department of Criminal Justice who has an interest in psychic sleuths, noted of many of them that “the psychic becomes attuned to the officer’s behaviour and is using the officer’s cues - the detective leaning forward or raising an eyebrow - to figure out things that haven’t been released to the public” (Warchol, 1989, p. 14). Psychics may use standard psychological techniques: their intelligence, reason inductively and deductively, examine the client and make careful observations. This is a technique favoured by pseudo-psychics, much in the manner of Sherlock Holmes. Indeed, Hyman’s original article, considered by many to be the trendsetter, acts almost as a manual for potential pseudo-psychic performers (Hyman, 1977). Hyman (1977) recommends the cold reader using acute

references exist in academic psychology (Dutton, 1988; Hyman, 1977, 1989; Marks & Kammann, 1980; Tyson, 1982).

observation of various cues provided by the client: the clothing, physical features, manner of speech, gestures, eye contact, bodily reaction.

The information provided by the cues is fed back to the client. The *way* the information is delivered convinces the listener of its apparent accuracy, makes it more engaging, and is an essential starting point in understanding the techniques paranormal advisors may use. Key devices suggested by Hyman (1977) are essentially rhetorical in nature and include the following:-

Staging

Frequently psychics profess modesty about their talents (Hyman, 1989). Even the most reputable psychics use this technique. The Israeli psychic, Uri Geller, in a recorded experiment in New Zealand, stated, "...today, I'm not in the exact mood to do it, so it'll take longer..." and then proceeded to complete four apparent ESP feats in less than 20 minutes (Marks & Kammann, 1980). Wooffitt (1992) in his examination of paranormal accounts, identified a further discursive device that underpins this entire process of staging: the attempt to empathise with a sceptical population prior to introducing the paranormal aspects of the account. This point becomes more apparent when one remembers that the exchange between the communicator (i.e. psychic, pseudo or genuine) and the audience is a social interaction. Higgins (1981, 1992) notes that such an interactional endeavour often involves altering the content of the message to be more consistent with the listener's (known or presumed) attitudes or beliefs than it would otherwise be. It becomes an attempt to achieve a shared understanding with their audience.

The act of tailoring messages to anticipated (or actual) audiences, then, becomes appropriately incorporated into the staging. To illustrate, the psychic testimonies of Noreen Reiner often commenced with the portrayal of a logical individual casting doubt on paranormal occurrences; "I used to be a skeptic and then one day a psychic did some stuff on me, then I started practising, trying to disprove this stuff existed" (Posner, 1997, p. 3).

Co-operation

Hyman recommends to potential 'psychics' emphasising to the client that the success of the reading depends "as much upon his sincere co-operation as upon your efforts" (Hyman, 1989). A psychic will often say that they "won't necessarily always know *exactly* what the cards are trying to say" (Rowland, 1998). In addition to encouraging the client to match specific life occurrences to the generalities, this is an appeal to the client's imagination or emotion, *involving* them in an otherwise one-sided process. It induces the listener into formulating comprehension and coherence out of a vast array of indiscriminate statements. This technique additionally benefits from time-lapsed

recollection of the reading and its 'post-hoc' analysis by the client, a process often referred to as 'retro-fitting'.

Fishing

This is an element of elucidating information from a client that, on a very simplistic level, entails pure inquiry. A major component in a good cold reading, however, consists of feeding back information to the client, usually in a different form, so there are more subtle ruses to accomplish this than merely direct questioning. The client usually will not recall the original source of the information and attribute it to the psychic. For example, a psychic may say, "I see the letter R." The client may indicate some reaction, a body or verbal cue, in which case the psychic will say, "Robert...or Roger," at which point the client may say, "It must be Rodney Smith!" A concrete, and more elaborate, example of this occurred in a series of sittings with Mrs. Leonard in 1917 (Salter, 1930):

Mar, he's trying to say four letters. He wants to get a name starts Mar. And another name beginning with M, someone on the other side. The other name is on the earth plane, another name in the spirit-world. Its the same name Marston. It starts Merry, but there's more to the name...About four letters after Merry. Three or four letters above the line. There's a repetition of letters in the name. Two letters are doubled. Its not Meredith. Merivale, more like that. Its not a name you know. (p. 312)

Hines (1988) discusses the use of vague statements in the form of leading questions, a sentence-ending inflection that requires a response. The rise in intonation at the end of a statement is a speaker cue, a conversational method of seeking agreement and encouraging an exchange of information (Coulthard, 1977). The linguistic methods of engaging the listener can be likened to the inclusion of "Does that make sense?" and "Right?" at the end of ambiguous statements (Randi, 1991).

Dramatise

Elaboration and building word pictures around the simplest of base-rate statements gives the impression that the information is more than it seems. Some special word pictures have an extraordinary ability to evoke a particular structuring of emotions or beliefs. 'Loaded words', for example, can be used to evoke a train of thought and emotions toward a certain desired direction (Ng & Bradac, 1993). Examples of loaded words used in a description of a road accident are 'smash', 'bump' or 'collide'. They immediately arouse a picture in the listener's mind of the type of collision that occurred and encourage participation in the sitting (similar to 'Co-operation' above). Additionally, an important factor in the expression of mutual participation lies in the psychic's ability to create images that the listener will be able to identify with. Constructing images serves to set scenes, to provide a sense of authenticity and to contribute to the purpose of the story and to the

presentation of self. Tyler (1978) and Friedrich (1986) both emphasise the importance of imagery and detail in conveying meaning and in arousing emotional qualities in the listener.

Confidence

This is essentially the psychic's belief in him or herself and his/her abilities. Exuding confidence inspires confidence in the listener. The listener accepts the reading as accurate because it is being presented by someone with prestige and knowledge. This may appear to counter the majority of findings on the effects of source prestige on the acceptance of the Barnum effect (Dickson & Kelly, 1985; Rosen, 1975; Snyder & Larson, 1972; Ulrich, et al., 1963). These studies, however, have only compared different administrators (i.e. clinician, computer, student, psychologist, astrologer) and not the level of knowledge or prestige within groups (e.g. a trainee clinician compared with a clinician with 20 years experience). To some extent, source prestige is assessed by the listener and it may vary from one to another. In recent work examining the *Barnum Effect* in psychological profiling, for example, the source prestige is assigned by the participants to an allegedly 'experienced' FBI profiler (e.g. Alison, Smith & Morgan, 2003). In studies examining paranormal claimants, the source prestige would be assigned to psychics. Elsewhere, Meehl (1956) has commented on clinical procedures in which personality descriptions from tests are akin to the *Barnum Effect*, but that their 'pseudo-success' relies on "nontrivial, but perhaps erroneous, inferences hidden in a context of assertions or denials which carry high confidence simply because of the population base rates, regardless of the test's validity," (Meehl, 1956, p. 266).

Knowledge

A psychic giving the impression that they know more than they are saying evokes the same reaction as 'Confidence', but it also encourages the listener to open up, become more inquiring and subsequently reveal more information to the psychic through the nature of the questions they may ask. It encourages the listener, again, to use imagination, to 'fill in the gaps'. Lakoff (1973, 1979) has explored similar devices extensively and stated that this process of relying on the listener to fill in the gaps may be preferred for two reasons: Firstly to save face if a conversational contribution is not well received and secondly to achieve the sense of rapport that comes from being understood without having to state explicitly the sense of the discourse. The former relates to what magicians refer to as 'multiple outs' where, if the reading heads in one direction unsuccessfully, the reader can adjust the direction easily. The second relates to the necessary requirement of building rapport between the reader and the client (Randi, 1991).

Gimmick

Hyman proposes that the use of a gimmick (such as a crystal ball or tarot cards) distracts the client while the psychic formulates the next statement. Dutton (1988) suggests that many cold reading gimmicks will be reliant on the modes of fashion. Dutton proposes that currently “tea leaves and crystal balls are out of favor...while ‘aura’ reading has become very popular” (Dutton, 1988, p331). It could also be an element of dramatising. For instance, a psychic that uses the gimmick of falling into a trance-like state or breathing heavily, engages the client and also evokes an emotional response from the listener (O’Keeffe & Alison, 2000).

Hyman (1977) suggests that cold reading is such a reliable technique because:

...it taps a fundamental and necessary human process. We have to bring our knowledge and expectations to bear in order to comprehend anything in our world. In most ordinary situations this use of context and memory enables us to correctly interpret statements and supply the necessary inferences to do this. But this powerful mechanism can go astray in situations where there is no actual message being conveyed. Instead of picking up random noise we still manage to find meaning in the situation. So the same system that enables us to creatively find meanings and make new discoveries also makes us extremely vulnerable to exploitation by all sorts of manipulators.

(Hyman, 1981, p. 96.)

Cold reading, as stated before, relies heavily on cues given by the listener. In a private sitting, however, a clairvoyant may provide information about the future, and even past, that the client may not be aware of. The client simply may not provide cues. It is this situation, where a psychic is free to speculate, or use their ‘genuine’ psychic ability, that is of interest. No empirical studies have concentrated on, or given evidence for, the unique qualitative value of psychics’ narratives. A situation where a psychic’s account is not influenced by the listener would provide a rich source for analysis. In addition, Dutton has stated:

It is regrettable that academic psychology has not paid more attention to the cold reading technique, inasmuch as the widespread practice of successful cold reading forms the basis for much of the belief in paranormal powers to be found in society today.

(Dutton, 1988, p. 329)

A few studies, outside of the realm of psychology, without directly identifying the term cold-reading or focusing on rhetorical strategies, have nevertheless attempted to tackle the issue of successful advice forms.

2.3 OTHER LINGUISTIC EXAMINATIONS OF PARANORMAL ADVICE

2.3.1 Sociology

A sociologist's examination of the pleasures of Spiritualism that incorporates both the gnostic quest for awareness and the purely phatic pleasure of social contact may, on first reading, appear to hold little relevance for a linguistic understanding of paranormal advice (specifically spiritualist medium's platform readings). Gillen (1987), however, briefly focuses on the factor of entertainment that permeates Spiritualism services. He states: "The medium is above all a creator of didactic and teasing entertainments."

Walliss (2001) interestingly mentions the concept of *negotiation* in his creation of a three-way relationship model between *spirit*, *medium*, and *audience*. This is echoed in Wooffitt's (2000) identification of the 'verbally negotiated' message, but neither researcher discusses it as a reason for acceptance, they merely observe its presence in readings.

2.3.2 Conversation Analysis

Wooffitt (1992, 2000, 2001, 2003) presents several sociological investigations of instances of a class of claimed paranormal phenomena: the apparent demonstration of paranormal means of cognition by psychic practitioners, such as mediums, psychics, clairvoyants and tarot-card readers. Given what Wooffitt feels is a characterisation of the sitter "as an incorrigible information processor" (Wooffitt, 2003, p. 4), devising comprehension from 'random noise', he astutely comments on past inattentiveness afforded solely to a practitioner's language use. He argues that any such work has been erroneously portraying the medium's utterances "as essentially void of information, a series of empty vessels despatched by the psychic...reconstituted by the sitter...into statements containing pertinent and relevant information" (Wooffitt, 2003, p. 4). Conversation analysis, as a technique, however, suggests that this 'sense-making' is less to do with transmission and decoding of ideas, but more a product of speakers' use of tacit, socially organised methods for conducting social actions through their talk. Using a conversation analytic perspective, he examines recordings and transcripts of paranormal accounts (Wooffitt, 1992), sittings between psychics and members of the public (Wooffitt, 2000), and interactions with mediums (Wooffitt, 2001). He consistently describes a linguistic sequence through which (unattributed) information is offered by the psychic or medium, accepted by the sitter and then established as coming from a paranormal source.

In this, psychics are engaging in what Potter (1996) has called the 'management of stake': their utterances are designed to establish that they have no commitment to, or investment in, the information being proposed, nor that they have any interest in the sitter's acceptance of it. This is plainly relevant to mediums, who are, by definition, merely a conduit through which the spirits and the living can communicate: they should have no investment in the information they propose or 'pass on' to their sitters. However, issues of

stake are also relevant to other kinds of psychic practitioners: for example, if a claim about a sitter is explicitly characterised as arising from the power of the tarot, and then rejected, the fallibility of the cards - and the authenticity of the psychic – may come into sharp focus. Since Wooffitt focuses on a conversation analytic perspective, the approach merely observes the interaction and little can be drawn from the impact to the client in terms of accuracy. He does, however, comment on its challenge to the ‘cold reading approach’:

...the cold reading approach leads us to think in terms of the psychological or cognitive bases for the practitioner’s apparent success. However, CA focuses on the social organisation of interaction: it emphasises that sequential patterns in verbal interaction are part of the culturally available stock of communicative practices native speakers can use. And while advocates of ‘cold reading’ methods have indicated the importance of the sitter’s (albeit tacit) compliance in their dealings with psychic practitioners (Kurtz, 1985), a CA approach permits identification of the dynamics of such compliance, and thereby further exposes the collaborative basis for the production of ‘proof’ of the psychics’s power.

(Wooffitt, 2003, p. 5)

2.3.3 Semiotics

Aphek and Tobin (1989) present a semiotic analysis of the linguistic and extralinguistic elements of fortune-telling as part of a larger pragmatic-oriented theory of human communication. They tackle many issues: the integral connection between language, thought and culture and the structure of language and persuasive communication in general; intra/interpersonal relationships between client and reader; interface of linguistic, visual and textual semiotic systems employed and also a summary of basic elements related to persuasive communication (e.g. motivation, intention, imagination). The semiotic approach sees communication as a mutual negotiation of meaning rather than a linear transfer of messages from transmitter to receiver and though it often involves textual analysis it also involves philosophical theorising on the role of basic elements in the construction of reality (Dwyer, 2002). The main thing that semiotics provides is the idea of reducing all communication to being a process made up of the combination of small units, which they call the *sign* (Turner, 2002). The *sign* can refer to any aspect of communication: words, images, sounds, odours, flavours, acts or objects. With fortune-telling, aside from the textual elements, the signs involve visual aspects such as the palm in palmistry, cards in cartomancy, or the planets in astrology.

In general, Aphek and Tobin (1989) find that fortune-telling can best be described as an interface of selected elements of persuasive and dyadic communication within the framework of visual, discourse and social semiotic systems. Within their analysis they frequently discuss this persuasive communication, even briefly mentioning the term *rhetoric*,

yet only very broad terms are used and although the framework provides a rich basis for exploration it does not provide a framework for analysis or discuss a theoretical underpinning to their findings. *Rhetoric* provides both.

2.4 RHETORIC

Classical rhetoric was associated primarily with persuasive discourse. The purpose of rhetoric was to convince or persuade audiences. Aristotle defined rhetoric as “the faculty of discovering all the available means of persuasion in any given situation”. The *New Oxford Dictionary* defines it as, quite simply, “the art of using language effectively to persuade”. *Rhetoric* was an established intellectual tradition, which offered practical skills of articulate expression and theoretical insights into the nature of communication (Billig, 1996). This heritage may now be strangely neglected, as rhetoric’s classics of theory and instruction have long since passed from being compulsory schoolroom texts to items of antiquarian interest.

Although it has its roots in ancient Greek and Roman culture, rhetoric is a pervasive activity even in contemporary society. Unfortunately, rhetoric is frequently thought of as meaningless words, or as decorative language used to distort the truth or tell lies. But in ancient Athens and Rome, rhetoricians defined their art as the power of finding the available arguments suited to a given situation (Crowley & Hawhee, 1999). What a person says and *how* he or she says it leave an impression on hearers. Hart (1997), a writer on rhetorical criticism, proposes that a rhetorical speaker, or *rhetor*, has to use particular actions, or ‘moves’, in order to have a speech defined as rhetorical. He states that the five basic moves of a rhetorical speech are:

1. Speaker tries to exert change by using **language** rather than non-symbolic forces
2. Speaker must come to be regarded as a **helper** rather than an exploiter
3. Speaker must convince the listener that new **choices** need to be made
4. Speaker must **narrow** the listener’s options for making these options, even though
5. Speaker may become subtle by not **specifying** the details of the policies advocated.

(Hart, 1997, p. 7)

Though these ‘moves’ are important, more so in the context of political speeches, they are purely linguistically based, especially since actual language used is the principle component of rhetoric. Additionally they can be applied to the psychic-client setting where advice is given regarding future choices, and, as aforementioned, the content is often devoid of detail.

Aristotle said that we persuade others by three means: (i) by the appeal to the audience's reason; (ii) by the appeal of the rhetorician's personality or character; (iii) by the appeal to the audience's emotions (Lawson-Tancred, 1991). We may use one of these means exclusively or predominantly, or we may use all three. Everyone develops some instincts for adapting these means to fit the subject, occasion, and audience, but by experience and education some people so refine these instincts that their success in dealing with others can be attributed to pure skill, a skill possibly attained by accomplished psychics. Ng and Bradac (1993, p. 23) have stated that they "would expect that as ratings of competence, status and, to a lesser extent, dynamism increase, the tendency to be persuaded and to comply will increase as well". A wealth of indicative linguistic devices are available to the researcher and rhetorician alike. Linguistic devices that are known, specifically, to appeal to *reason, personality* and *emotion*.

Appeal to Reason

The appeals to reason that an orator might use are merely adaptations of logic. Whenever formal deductive or inductive logic is an available means of persuasion it is a very powerful device to utilise. For example, in literary and scientific journals, we often find the authors of articles presenting masses of evidence or employing deductive reasoning to convince the reader of the soundness of their experiments or theses.

Inductive reasoning, on the other hand, progresses from known, observed facts, over an area of unknown, unobserved instances, to a generalisation (Corbett, 1990). The more facts or instances that are observed, the narrower will be the gap of the unknown and accordingly the more reliable will be the generalisation. A proclamation by example does not really prove anything. The example leads, most of the time, to a mere probability. A psychic using this device and citing previous cases would be exposed to challenge and refutation by the more sceptical client. In such occurrences the issue would be decided by other factors: the relative impressiveness and pertinence of the examples; the persuasiveness of other supporting examples; the force of the emotional appeals; and the emotional appeal of the person offering examples (Corbett, 1990).

Aristotle and other classic scholars recognised a long time ago that facts and logic alone are often insufficient for persuasion. Facts and logic must be adapted to the situation, and it is language and language style that supports the weight of this issue (Ng & Bradac, 1993).

Appeal of Personality

This appeal can be the most effective kind of appeal, even the cleverest and soundest appeal to *reason* or *logic* could fall on deaf ears if the listener reacted unfavourably to the speaker's character. Appeal of personality is exerted, according to Aristotle, when the

speech itself impresses the audience that the speaker is a person of sound sense, high moral character, and kindness (Lawson-Tancred, 1991). Thus a person wholly unknown to an audience could by his or her words alone inspire this kind of confidence.

The person with little self-confidence can expect to win little confidence. The person consumed by self-admiration can expect little admiration. Modesty and humility concerning one's qualifications is more effective. Although this appeal must be maintained by the discourse as a whole, there may be places in the discourse where the author will make a special overt attempt to ingratiate himself or herself with the audience. Additionally, sometimes beliefs about communicator abilities will guide decisions, whereas at other times affective reactions will be especially influential (Bradac, Sandell & Wenner, 1979). This implies that a listener's belief about a psychic's ability prior to consultation will potentially bias the interpretation of the reading.

Appeal to Emotions

The third mode of persuasion, specified by Aristotle, is the appeal to the emotions of the audience. Emotional appeal plays a vital part in the persuasive process, intellectual conviction is often not enough to move people's will to act. The nature of the subject matter, the occasion, or the audience may also elicit the appropriate kind and right amount of emotional appeal. Also, the kind of description calculated to stir emotion in the audience must appeal to the imagination, and the imagination can be seized in this kind of portrayal by the use of sensory, specific detail. The speaker can conjure up the scene or situation that will make people experience the emotions and make the account more engaging. A medium consulted in an attempt to communicate with a departed relative is fully aware of the emotional vulnerability of the audience and can appeal to it readily. In a similar way, psychics may utilise emotionally engaging accounts to encourage attention, and involvement, in a conversational setting.

Indeed, rhetoric, as one of the first theories about language and its functioning, offers an extensive list of potentially useful and quantifiable phenomena (Sandell, 1977). Additionally, despite its firm roots in antiquity, and given its increasing interest, especially in the United States, the findings of its early proponents are readily acknowledged in other areas of academia and research. For example, in rhetorical criticism (Hart, 1997); criminology (Putwain & Sammons, 2002); ancient history (Crowley & Hawhee, 1999); discourse analysis (Potter & Wetherell, 1987), but rarely psychology. Rhetoric's *implicit* influence on various aspects of social psychology, however, is evident. Billig's (1996) discussion of a more 'rhetorical' approach to social psychology echoes this in its treatment of social phenomena such as argument, thought, attitudes, and persuasion. Interestingly,

Hart (1997) makes the observation that rhetoric is a co-operative art, a mutual process between speakers and listeners and that “the reactions of other people will be its measure,” (Hart, 1997, p. 7). Rhetorical critics see their focus of study as communication sharing, with both characters (i.e., listener and speaker) opening themselves up to each others’ influence (Billig, 1996; Billig, Condor, Edwards, Gane, Middleton, & Radley, 1989; Crowley & Hawhee, 1999; Hart, 1997). In the world of rhetoric, a speaker succeeds only when they can induce listeners to ‘contribute’ their knowledge, feelings, and experiences about the matter in question. The rhetorical critic studies such invitations to co-operate. Equally, in dealing with paranormal claimants, the researcher is examining dyadic influence and rhetorical co-operation.

O’Keeffe and Alison (2000) have coined the term ‘Psychic rhetoric’ to refer to the “verbal chicanery” of psychics that may be used to make accounts sound more convincing. The ‘psychic rhetoric’ potentially consists of a multitude of rhetorical devices proposed by previous work on rhetoric and persuasion. Several parapsychology researchers in the past, as noted previously, have speculated about various devices used by psychics and astrologers to persuade clients of their paranormal abilities. Although none of these researchers have explicitly mentioned rhetoric, all of the devices discussed come under the branch of ‘Rhetorical Psychology’. Many of the features of rhetoric have close correspondence to, and may help in the systematic examination of the discourse of psychics, mediums and astrologers.

2.5 SUMMARY

Following on from the previous chapter’s review of the assessment literature, this chapter has focused on the various linguistic explanations for apparent accuracy. It has identified the saturation of studies on the Barnum Effect and the various conclusions that can be drawn from them. The main conclusion is that the effect, and certainly Barnum-type statements, is not the complete or comprehensive picture, not the absolute answer for apparent accuracy. Further work is suggested on the rhetorical nature of paranormal readings and, hence, the examination, in greater detail, of the linguistic components of successful Barnum statements.

The following chapter presents the work done on the three major advice types in terms of linguistic explanations, then seeks to root all theories in the pervasive activity of rhetoric, thereby providing a testable framework in which to prove, or disprove, the fundamental underlying argument leveled at *all* paranormal advice – i.e. the form of language used and its convincing role in an interactional setting.

CHAPTER 3

Testing Astrology

'Does astrology provide an individual with apparently meaningful insight into his existence?' the answer may be yes. The key word is 'apparently'.

H. J. Eysenck & D. K. B. Nias *Astrology: Science or Superstition?*

3.1 INTRODUCTION

Popular astrology engulfs contemporary culture, with most national newspapers carrying a horoscope column. Reviews of the research on astrology indicate that there is little empirical support for traditional astrological theory (Hines, 1988; Kelly, 1979; Eysenck & Nias, 1982). Despite this, most people who have their horoscope cast perceive it to be an accurate description of their personality (Tyson, 1982). Although extensive research reveals that the personality descriptions given in horoscopes are usually rather ambiguous and abstract, when told that such a personality profile was constructed expressly for them, most people will say it is very accurate (Meehl, 1956; Snyder & Shenkel, 1975; Glick, Gottesman, & Jolton, 1989; Vyse, 1997). Research, therefore, has tended to focus on the success of the *Barnum effect* – the psychological phenomenon whereby people accept general personality interpretations as accurate descriptions of their own unique personality (e.g. Dickson & Kelly, 1985; Eysenck & Nias, 1982; French et al., 1998; Rosen, 1975).

Most studies have focused on the susceptibility of certain groups (e.g. 'skeptics' and 'believers') to the Barnum effect, used fabricated personality profiles and generic horoscopes whilst adhering to a methodology first used by Forer in 1949. The typical horoscope, however, has been observed as frequently consisting of a mix of general statements (Barnum-type) and rather more specific ones (French, Fowler, McCarthy & Peers, 1991) and thus the Barnum Effect may only partially explain why so many people accept horoscopes as accurate. Dean and Kelly (2003) merely comment on the possibility of other 'hidden persuaders' that can make astrologers see hits where none exist (e.g. cold reading, cognitive dissonance, and nonfalsifiability). Most past research tended to concentrate on the Barnum effect rather than these other possible explanations. Unfortunately, also, little research has focused on the composition and accuracy of newspaper horoscopes and those based on the birth or 'natal' chart.

3.2. EXPERIMENT I – *Test of horary astrology*

3.2.1. Introduction

Horary astrology has been popularised by the mass-circulation of newspapers. These horoscopes offer day-to-day advice based solely on a person's astrological sign at the

moment of birth (otherwise known as the “sun” or “zodiac sign,” e.g. Aries, Libra, Capricorn, etc.). Most astrologers are contemptuous of the sun-sign approach, maintaining that accurate details of birth date, location and time are necessary for a precise horoscope. However, there is still consensus among astrologers that some aspects (e.g. personality attributes) of the sun-signs are an essential foundation to any astrological reading (Groome, 2001). Aside from the huge amount of work focusing specifically on the ‘Barnum’ nature of horoscopes, early work concentrated on astrology’s accuracy. Additionally, attempts to examine possible reasons for ready acceptance have shown that the ‘membership group saliency’ effect plays a significant role (e.g. Silverman, 1971). This is where astrological affiliation is made salient and participants choose the “personality description corresponding to their sign as a relatively accurate self-description more than would be expected by chance” (Silverman, 1971, p148).

Few studies have actually extracted horoscopes from newspapers or journals, in the same way that, half a century ago, Forer was inspired to. Essentially, most work on the linguistic properties of astrology has not used actual horoscopes (see Chapter 2). The ready availability of statements and readings in the public domain forms a directory for use in relevant experimental protocols. Work utilising this ‘directory’ would have high ecological validity. One criticism frequently levelled at researchers, however, who restrict their sceptical conclusions to newspaper horoscopes is that such horoscopes are not indicative of astrology itself (McGervey, 1981). Many professional astrologers, however, are employed on a daily basis to produce twelve sun-sign horoscopes. Also, as mentioned previously, there is general agreement among astrologers that the broad personality traits connected with the 12 sun-signs are an essential component in any astrological reading (Groome, 2001).

Linguistic Reasons for Accuracy

As noted in the previous chapter, several researchers in the past have speculated about various devices, emotional tools in addition to the use of Barnum statements, used by psychics *and* astrologers to persuade clients of their paranormal abilities and in producing apparently accurate personality readings (specifically Hyman’s work on *Cold Reading* techniques¹). Although none of these researchers have explicitly mentioned rhetoric, all of the devices discussed come under the branch of ‘Rhetorical Psychology’ (Billig, 1991), that is, the *persuasive* nature of the language used. These posited devices include the prevalence of vague and ambiguous ‘psychic’ statements and the use of *drama* both in what is said and how its delivered. Its well documented in other areas of conversational and language

¹ "Cold reading" is a procedure mentioned elsewhere by which a "reader" is able to persuade a client whom they have never met before that they know all about the client's personality and problems (Hyman, 1989).

observation, that an imaginative use of language can increase a listener's involvement thereby evoking particularly strong emotional responses (Ng & Bradac, 1993). Indeed, suggestive descriptions and ambiguity are deemed effective linguistic tools as the need to impose meaning increases reader, or listener, understanding and involvement (Myers, 1993). Additionally, competence and lexical diversity can be highly influential emotional tools for individuals trying to make an account appear convincing (Tannen, 1992). Many of these features of rhetoric have close correspondence to, and may help in the systematic examination of the discourse of astrologers. The variety of horoscopes available in the public domain represents a convenient, and readily accessible database for examination of accuracy and common linguistic style.

3.2.2. Method

Design

This study initially assesses the accuracy of a popular astrologer, and investigates whether people's acceptance of newspaper horoscopes is, in part, due to their perception that this is *their* horoscope ($H_1 =$ it is predicted there will be a difference in accuracy ratings between labelled horoscopes and unlabelled horoscopes). The study uses a between-participants design. In presenting participants with actual newspaper descriptions, the independent variable is whether or not horoscopes were labelled (i.e. Aries, Cancer, Virgo, etc.). One condition, therefore, is the presentation of the twelve astrology signs with labels, the second condition had no labelling.

Additionally, it is hypothesised that an inspection of normal daily horoscopes would reveal the use of various rhetorical devices propounded by previous researchers. A further, detailed analysis of the content would convey a more engaging, emotional and dramatic language usage (i.e. a greater loading of certain rhetorical devices) in the horoscopes chosen by the majority when the basis for the composition of the personality sketches is removed (i.e. whether the horoscope is for Aries or Leo, etc.).

Participants

The number of participants totalled 139 (66 in the label condition, 73 no-label condition). In total, 40 males and 99 females. The study was carried out over two days, with the same astrologer, but with different horoscopes and participants (summary shown in Table 3.1.). Participants were recruited from psychology department open days. Consequently participants consisted of young people interested in studying psychology at university level and their accompanying relatives.

Table 3.1.
Demographic details of participants

| | First Day | Second Day |
|-----------------------|---|--|
| Number | 46 | 93 |
| Age ranges (#) | 15-20 (23), 21-30 (5), 31-40 (3), 40+ (15) | 15-20 (53), 21-30 (10), 31-40 (3), 40+ (27) |
| Sex | 35 F, 11 M | 64 F, 29 M |

Materials

The horoscopes used in this study were taken from a daily newspaper with a daily circulation of approximately 2.3 million. Word-processed versions of *all* of the horoscopes for a particular day were administered (refer to Appendix C). All sign indications within each horoscope were removed. This included references to previous signs, which were changed to terms such as “the previous sign,” or “the first sign”. Additionally, no indication of the newspaper or astrologer was given. The order of the horoscopes was counterbalanced across participants, i.e. four different versions of the order were produced and distributed to each group. Approximately half of each group received horoscopes with the ‘sign’ labels, the other half had no labels.

Procedure

Word-processed versions of horoscopes taken from a daily newspaper were administered to two groups on two different days. Approximately half of each group received the horoscopes with the ‘sign’ labels (e.g. Aries, Virgo, etc.), the other half had no labels. Having registered their star sign and supplied various background data (e.g. sex, age), participants were instructed to read all the horoscopes and indicate which most accurately described them or their situation.

3.2.3 Results - Quantitative: *Accuracy of horoscopes*

Initially, to assess the accuracy of participants’ selection of their star-sign, all data across both days were analysed. The main hypothesis dealt with the issue of readers choosing a horoscope if they feel it is uniquely applicable to themselves (i.e. is based on *their* ‘star sign’). To test this, the frequency of ‘hits’ (i.e. if a participant chose their star sign) for the label condition and for the no-label condition was calculated. Table 3.2., below, shows the number of hits and misses for each condition. There were 67 participants in the label condition and 72 in the no-label condition. The total number of hits for both days was 16 and the total number of misses was 123.

Table 3.2.
Frequency of 'hits' for label and no-label condition

| | Label | No-Label | <i>Total</i> |
|---------------|--------------|-----------------|--------------|
| Hits | 9 | 7 | 16 |
| Misses | 58 | 65 | 123 |
| <i>Total</i> | 67 | 72 | 139 |

A Chi-square reveals that there is no significant difference between the two conditions, $\chi^2 (1, N = 139) = 0.494, p=0.48$. The number of hits expected by chance in the label condition is 5.58 ($67 \div 12$), and 6 ($72 \div 12$) for the no-label condition. In fact, the number of hits in the label condition was 9 out of 67, and 7 out of 72 for the no-label condition. This is not significantly different, however, from the mean chance expectation (MCE). The findings contradict thoughts on horoscope readings in terms of their personal applicability, i.e. the proposed issue of membership group saliency, and so the experimental hypothesis is rejected and the null hypothesis (that there will be no difference between the two conditions) is accepted.

3.2.4 Qualitative Analysis Procedure

Content analysis

The structuring and exploration of qualitative data, such as horoscopes, can be achieved via content analysis – a technique which seeks to provide a structured form of observation, thus allowing inferences, themes and patterns to be drawn from verbal, symbolic or communicative data (Krippendorff, 1980).

Content analysis involves the coding of data at various stages and in various ways such that the variables selected allow themes and hypotheses derived from previous studies and close analysis of the literature to be examined. Although content analysis is a reliable technique, to establish the validity of the approach it is necessary to establish a systematic construction of categories into which the material (in this case, horoscopes) can be reduced, in relation to the overall context of the domain of interest. These categories should be influenced by the relevant literature and the data accessible from the source material. The chosen categories, ideally, must also: reflect the purpose of the research; be exhaustive; be mutually exclusive and be linked to the research hypothesis.

Content Category Dictionary

In this particular case the thematic categories have been established by an analysis of the relevant literature and represent the research domain. The content category dictionary was developed from the *cold reading* literature and its relationship to early work on rhetoric,

previous work on psychic detection (O’Keeffe & Alison, 2000) and a content analysis of the horoscopes. The majority of *cold reading* methods, which are discussed in greater detail in Chapter 2, rely principally on the interpersonal interaction of a face-to-face reading. Techniques such as ‘fishing’ or the use of a ‘gimmick’ depend on feedback from the client. When no direct communication is involved, there is, in all probability, a reliance on linguistic-based techniques. The study of rhetoric reveals the use of several means by which an orator can persuade an audience. In text-based persuasion these means are limited, primarily, to emotional appeals, i.e. figures used to provoke an emotional response from the reader. Consequently the term ‘drama’, frequently posited by cold-reading advocates as anything from environmental influences and vocal dynamics to a more florid wordage, is reduced to the countless, purely linguistic, devices of a dramatic and emotional nature.

Several categories highlighted by the cold-reading literature, considered more attributable for interpersonal interaction, were disregarded and a more detailed ‘Rhetorical Devices’ Dictionary², based on the other categories (e.g. ‘drama’, ‘fishing’ and ‘knowledge’) was created. In addition, newspaper horoscopes are conventionally brief, barely four or five sentences in length, and so other linguistic techniques such as *Ingratiate*, *Staging*, and *Confidence*, which require an extended introductory stage, were deemed wholly superfluous. The remaining categories, were reduced, therefore, to more ‘textual’ items, for example *metaphor*, *personification*, *epiplotis*, etc., which are more easily coded. This was supported by an initial content analysis of six horoscopes in order to reveal the established categories and to discover other dramatic rhetorical devices traditionally listed under the heading *pathos* (or ‘appeal to emotions’, see section 2.4). A subsequent content analysis of the horoscopes examined the occurrence of the categories within the material. For this reason, the structured observation of the horoscopes has ensured clear definitions and examples of the sixteen category variables (see content category dictionary in Appendix D).

Facilitation of an empirical analysis of transcripts is only possible with the development of such a coding framework. The use of a dichotomous coding system has been shown to raise inter-rater reliability from approximately 60 to 90%. Although such a coding framework loses much of the complexity of information available, for the purposes of this initial exploratory aspect to the study and due to time constraints, it was deemed appropriate. The issue of reliability is of paramount importance in the content analytical procedure. Reliability is largely a function of the ambiguity of the data and the clarity of the coding categories. To increase reliability the star sign labels were removed in order to

² Definitions for various rhetorical devices adapted from Lawson-Tancred, H. C. (1991). *Aristotle’s The art of rhetoric*. London: Penguin Group, and Harris (1997) *Handbook of Rhetorical Devices*.

prevent biased judging. The experimenter and an independent judge examined the horoscopes and recorded the items from the content dictionary based on whether they were present or not.

3.2.5 Results - Qualitative: *Linguistic reasons for accuracy*

The horoscopes for Day 1 were different to those for Day 2. For this reason, the distribution of the signs selected by the participants is presented separately for each day (see Table 3.3 below).

Table 3.3.

Distribution of star-signs selected by participants on Day1 & Day2

| | Aries | Taurus | Gemini | Cancer | Leo | Virgo | Libra | Scorpio | Sagittarius | Capricorn | Aquarius | Pisces |
|-------------|-------|--------|--------|--------|-----|-------|--------------|---------|-------------|-----------|----------|---------------|
| <i>Day1</i> | 7 | 3 | 1 | 3 | 6 | 1 | 10 | 4 | 6 | 2 | 0 | 3 |
| <i>Day2</i> | 2 | 4 | 16 | 3 | 0 | 5 | 4 | 6 | 14 | 5 | 7 | 27 |

The above table shows that on Day 1 Libra was the most popular sign selected and on Day 2, Pisces was the most popular sign (indicated in bold). There is certainly a trend towards particular signs. On each day the three most popular signs are chosen substantially more than the remaining ones. On Day 1, approx. 67% of participants chose the top four star-signs. Approximately 61% of all participants on Day 2 chose Pisces, Gemini or Sagittarius.

First, it was necessary to examine the possibility that particular signs may have been chosen as a consequence of confounding linguistic factors related specifically to the text. Below are two tables showing data about the structure of each of the star-signs on particular days. Table 3.4. shows the number of words for each star-sign. Libra on *Day1* and Pisces on *Day2* are highlighted in bold as these were the signs picked by the majority on each day. The highest number of words are 105 for Capricorn on Day 1 and the lowest are 86 for Scorpio on Day 2. There is no significant correlation³ between number of words and sign popularity ($r_s=0.06$, $p = 0.43$). The mean number of words on each day does not differ significantly (*Mann-Whitney* $U=48$, $z=-1.393$, $p = 0.92$).

Table 3.4.

Number of words in each star-sign on Day1 & Day2

| | Aries | Taurus | Gemini | Cancer | Leo | Virgo | Libra | Scorpio | Sagittarius | Capricorn | Aquarius | Pisces |
|-------------|-------|--------|--------|--------|-----|-------|--------------|---------|-------------|-----------|----------|---------------|
| <i>Day1</i> | 96 | 94 | 91 | 101 | 91 | 102 | 96 | 100 | 93 | 105 | 99 | 100 |
| <i>Day2</i> | 92 | 103 | 104 | 95 | 90 | 95 | 96 | 86 | 94 | 96 | 103 | 97 |

Mean: *day1* 97.33, *day2* 95.92 S.D: *day1* 4.519, *day2* 5.401

³ Histograms and boxplots for both days' sign popularity were inspected and, as data were skewed and outliers were found, the most appropriate non-parametric tests were performed. NB. The kurtosis value for individual days shows *Day1* to be normally distributed, but *Day2* is not. This has implications for any tests conducted for individual days.

Table 3.5. shows the number of sentences in each star-sign. Each type of sentence was recorded (this included simple, compound *and* complex). Many of the horoscopes contained clauses that, grammatically, would not normally be considered full sentences, but were recorded as such for ease of analyses (e.g. ‘Much sooner’, ‘Take it easy’). The criteria for a phrase being a sentence was that it ended with a full-stop, exclamation sign, or question mark. There is no significant correlation between number of sentences and sign popularity over the two days ($r_s = 0.36, p = 0.12$).

Table 3.5.

Number of sentences in each star-sign on Day 1 & Day 2

| | Aries | Taurus | Gemini | Cancer | Leo | Virgo | Libra | Scorpio | Sagittarius | Capricorn | Aquarius | Pisces |
|---|--|--------|--------|--------|-----|-------|--------------|---------|-------------|-----------|----------|---------------|
| <i>Day1</i> | 8 | 5 | 8 | 6 | 8 | 6 | 8 | 8 | 8 | 8 | 5 | 7 |
| <i>Day2</i> | 10 | 7 | 7 | 9 | 7 | 7 | 9 | 8 | 8 | 7 | 8 | 12 |
| Mean: <i>day1</i> 7.08, <i>day2</i> 8.25 | S.D: <i>day1</i> 1.24, <i>day2</i> 1.54 | | | | | | | | | | | |

Content Analysis Results

The judges examined the transcripts and recorded the items from the content dictionary based on whether they were present or not in each horoscope. For example, if *Aries* contained the variable ‘metaphor’, the judge would record it as present. A reliability analysis (Cronbach’s alpha score) for the coding of each variable revealed an average alpha score of 0.83⁴. With values nearer to 1 indicating higher reliability, and a recommended value of over 0.8, this correlation coefficient is, therefore, an indication of good inter-coder reliability.

A data matrix was produced for the twenty-four horoscopes (rows) with the content dictionary items represented by the columns. The coding of the variables (devices) reveals distinct findings. Recording whether the variables were present or not showed immediate differences between the signs on a particular day. Some signs (e.g. Virgo) were vague, contradictory and confusing. Aside from being inherently difficult to code, such signs contained few dramatic devices.

e.g., You know what you know, but you do not necessarily know what you don’t know. How can you? If there is something you do not know about, there is no way of telling how much or how little you need to find out. The trouble is, you think you know what you do not know.

Other signs had a high frequency of rhetorical devices of a more dramatic nature. The star-sign Pisces, on *Day 2* for example, had the highest frequency of ‘dramatic’ devices. These

⁴ *SD* = 0.21, *Range* is 0.54 to 0.89.

included several linguistic devices that are known, in *Rhetoric*, to appeal to the emotions (e.g. ‘adhortatio’).

Don’t strive. Don’t struggle. And don’t worry. Just believe in yourself and what you are capable of. Then stride calmly, sanely forward. Jupiter’s sharp link to Neptune is putting you in a quandary...Its hardly as if you are surrounded by saints. Take it easy...

Once the frequency of the devices for each star-sign is recorded, it supports the brief qualitative examples reported above (see Table 3.6.).

Table 3.6.

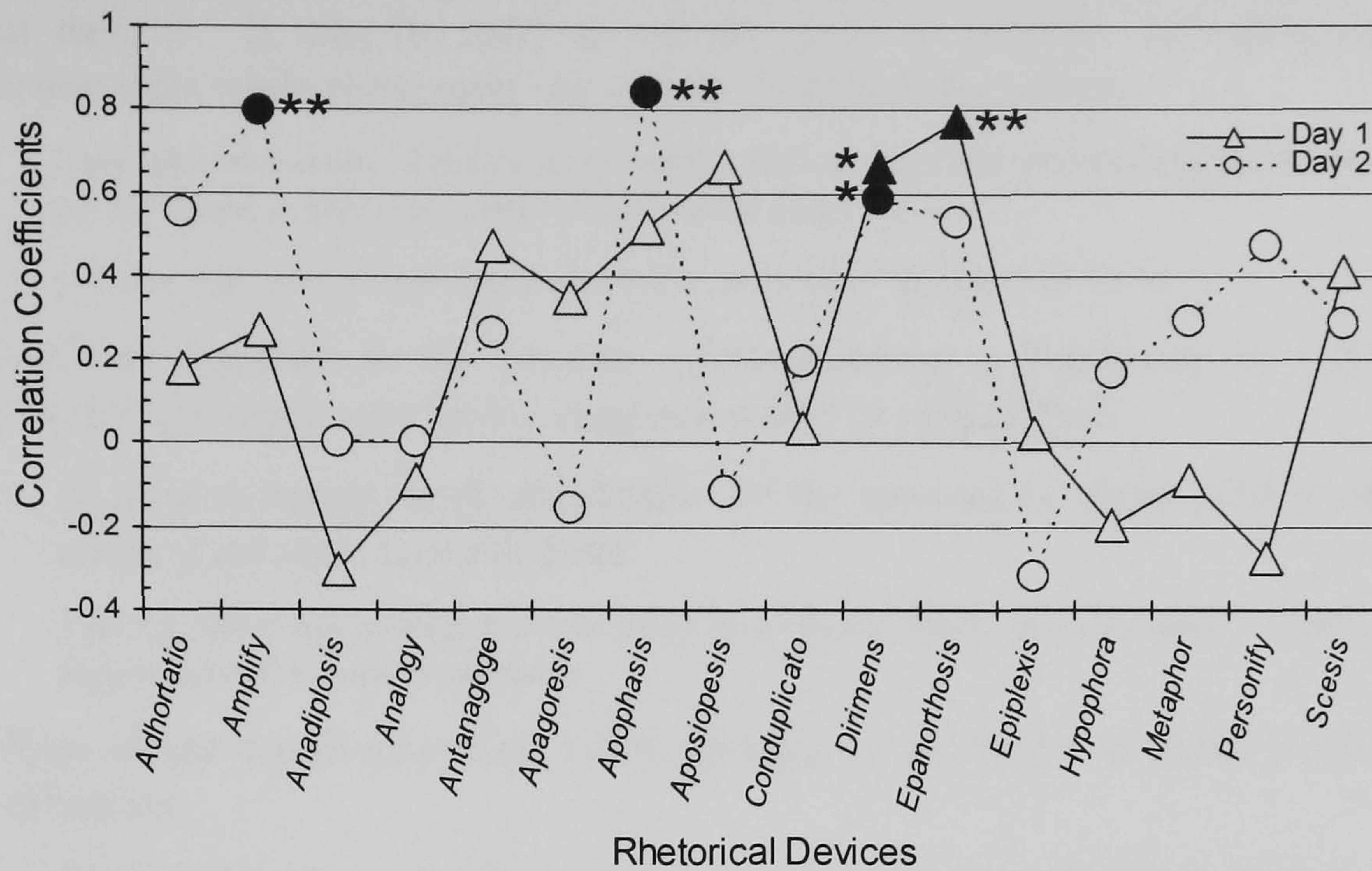
Frequency of rhetorical devices in each star-sign

| | Aries | Taurus | Gemini | Cancer | Leo | Virgo | Libra | Scorpio | Sagittarius | Capricorn | Aquarius | Pisces |
|-------------|-------|--------|--------|--------|-----|-------|--------------|---------|-------------|-----------|----------|---------------|
| <i>Day1</i> | 4 | 3 | 4 | 4 | 3 | 4 | 10 | 1 | 4 | 2 | 2 | 2 |
| <i>Day2</i> | 4 | 3 | 6 | 4 | 2 | 3 | 3 | 3 | 7 | 3 | 1 | 10 |

Mean: day1 3.58, day2 4.08 S.D: day1 2.27, day2 2.47

The most popular signs on each day (i.e. Libra and subsequently Pisces) are loaded with devices. The mean number of devices for Day 1 is 3.6, and for Day 2, 4.1. The frequency ranges from 1 to 10 on both days. On Day 1, Aquarius was selected the least by participants, whilst on Day 2 it was Leo. Though these two signs do not have the *lowest* frequency on each day, they both contained only 2 rhetorical devices. The frequency count reveals an interesting trend. Of interest, however, is the loading of particular devices onto the horoscopes Pisces and Libra.

The content analysis data matrix records whether each device is present or absent in each horoscope for each day. A correlation matrix was calculated to show the correlation with the sign-weighting (i.e. the number of times a sign was chosen). So, for example, on day 1, Libra was the most popular sign and so a correlation matrix would show which rhetorical devices are highly correlated with this sign. This forms a predictive model where we can highlight the high positive correlations as those devices that are indicative of a frequently picked sign. Since the study was conducted over two days, one would expect the distribution of the correlations to be approximately the same. The higher positive correlations would, ideally, be the same for Libra on day1 and Pisces on day 2. The graph below (Figure 3.0) provides tentative support for this hypothesis.



Shaded data points indicate correlation is significant
 **. Correlation is significant at the 0.01 level (2-tailed)
 *. Correlation is significant at the 0.05 level (2-tailed)

Figure 3.0. Correlation coefficient (r) of each rhetorical device versus frequency of individual signs picked.

The shading of four data points on the graph indicates the correlations were significant at the 0.01 level (2-tailed) and the 0.05 level, respectively. These are the correlations for *Amplify*, *Apophasis*, *Dirimens*, and *Epanorthosis*. Seven of the eight rhetorical devices that both popular signs share in common are listed below (i.e. the devices that are positively correlated on both days), together with brief respective definitions (duplicated below). *Conduplicato* is the only other device positively correlated on both days, though the correlations are small (the respective values for each day are 0.03 and 0.2).

Adhortatio is a commandment, promise or exhortation (exhortation meaning to urge or advise strongly) intended to move a listener's/reader's consent or desires.

There's an aspect of the situation which you have not yet brought to mind, and you need to.

Do yourself a favour today. Indeed do yourself several favours.

Amplification is a restatement with additional detail of words or expressions likely to be ignored or overlooked because of their bluntness or brevity. It allows the speaker to call attention to, emphasise, and expand a word or idea to make sure the listener realises its importance or centrality in the discussion.

After days of hard dieting, you'll see visions of ice cream, mountains of creamy, juicy ice cream.

Think only along clear, straight, simple lines.

Antanagoge is when a good point or benefit is placed next to a fault criticism, or problem in order to reduce the impact or significance of the negative point.

True, he always forgets your birthday, but he buys you presents all year round

You may not come up with an invention or discover a new scientific principle, but there will be a moment of clarity...

Apophasis asserts or emphasises something by pointedly seeming to pass over, ignore, or deny it. It may be used to call attention to sensitive or inflammatory facts or statements while remaining apparently detached from them.

I will not even mention Houdini's many writings, both on magic and other participants, nor the tricks he invented, nor his numerous impressive escapes, since I want to concentrate on . . .

It is time to go back to some issue or factor that once made a big impression on you. . .

Dirimens Copulatio is the process of mentioning a balancing or opposing fact to prevent the argument from being one-sided or unqualified.

A car is extremely sturdy and durable. Its low maintenance; things never go wrong with it. Of course, if you abuse it, it will break.

You can choose now, whether to act on behalf or all that is hopeful and worthwhile. Or whether to be one more negative voice in a chorus of complaint.

Epanorthosis entails amending a first thought by altering it to make it stronger or more vehement.

Everything is changing now, your life will soon be noticeably different in a really constructive way.

You need to remain open-minded. In exploring a wider range of possibilities today, you will come across one that soon starts to make sense in the world for you.

Scesis Onomaton emphasises an idea by expressing it in a string of generally synonymous phrases or statements.

You succeeded, you were victorious, you accomplished the feat!

You want to ask so many questions, explore so many options, investigate so many alternatives.

These correlations indicate that the signs that were picked most frequently are associated with particular rhetorical devices.

3.2.6 EXPERIMENT I (b) – *Post Hoc Study*

The expected membership group saliency effect in the previous experiment did not occur. One possible explanation for this is the nature of the instructions given to participants. In other words, participants were asked to read through *all* the horoscopes before deciding on one that they felt was most applicable. In regular readings, it is likely the general public rarely reads *all* the horoscopes, concentrating on their own, or ones of close family members. Certainly there would be little interest value to readers in closely examining all twelve horoscopes on a daily basis.

A 'post-hoc' study, conducted with a small sample group (N=27) tested this notion. Participants were given a newspaper cutting for a couple of minutes and merely instructed to read it. The cutting was of a horoscope page from the same newspaper astrologer used previously. They were then asked to assess the accuracy of the astrologer (using a 10-point scale from 1 – not at all accurate, to 10 – very accurate) and indicate *how* they reached that decision. When presented with the cutting showing all twelve horoscopes, time only permitted a reading of, at most, four horoscopes. Participants reported having read only their own or their own and their partner's, family members' horoscopes, and/or friend's.

The subsequent assessment of the astrologer's level of accuracy was, therefore, only recorded based on those horoscopes examined. A Spearman's rho correlation (r_s) shows a significant, negative, relationship between the astrologer's accuracy rating and the number of star-signs read (see Figure 3.1. below).

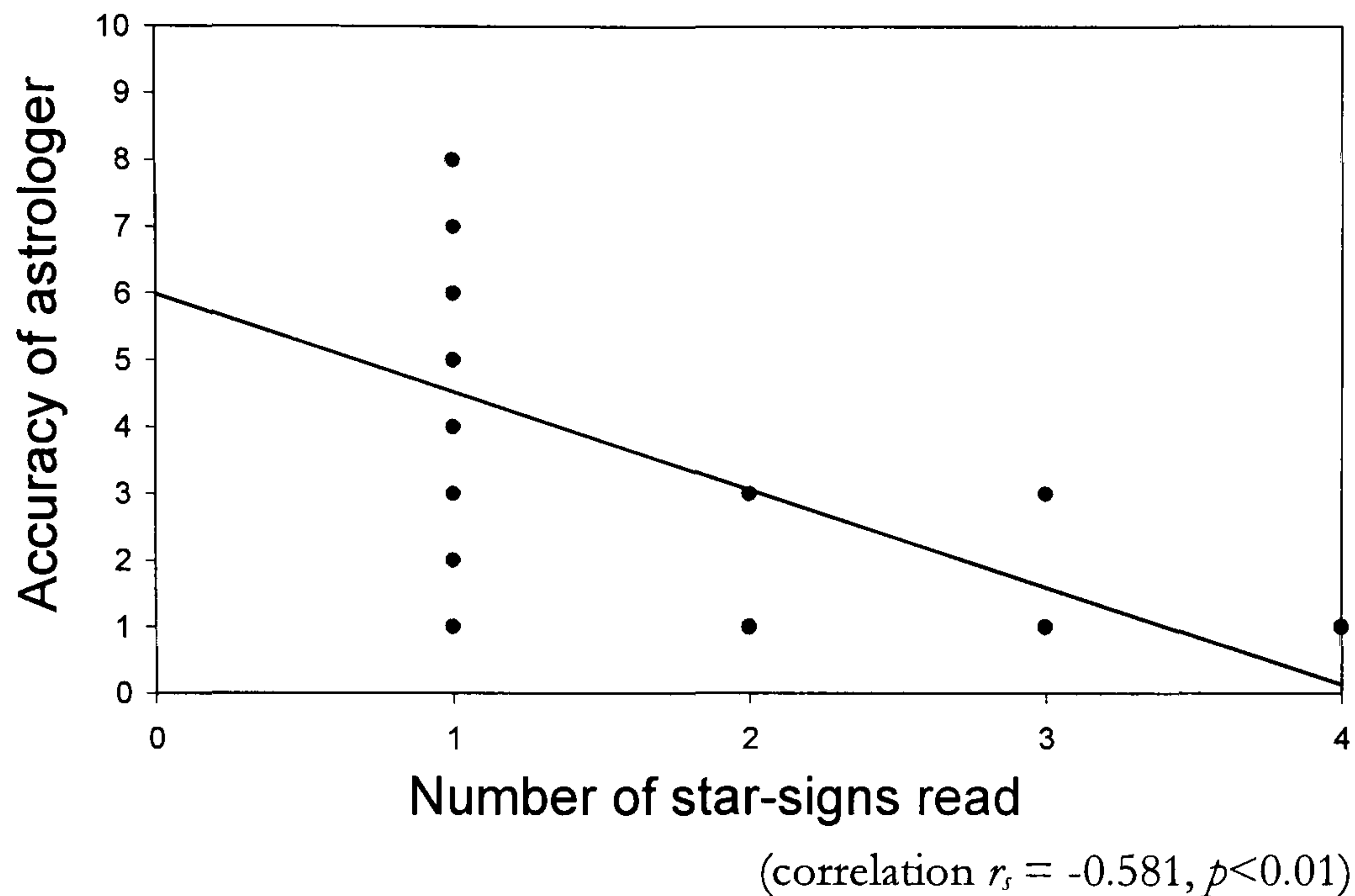


Figure 3.1. Scatterplot to show relationship between participant's assessment of the accuracy of the astrologer and the number of star-signs read

The relationship indicates that the fewer horoscopes read by a participant, the higher the accuracy rating awarded to the astrologer. Conversely, a lower rating was given when more than one horoscope was read. Indeed, participants were given an open-response section in the questionnaire to explain *why* they had come to a particular decision about the accuracy. The participants who read more than one horoscope commented on the horoscopes in a highly negative way but with the accuracy judgement concentrated on a comparative insight. Examples of what was said include:

- “Vague and general information repeated in other horoscopes”
- “All horoscopes easy to adapt to situations”
- “First one okay, but then after next it didn't apply at all”

Participants who gave higher ratings, as a result of reading a single horoscope, found more to comment positively about and concentrated the experiential component, i.e. how the reading related to their own experience. Below are a few representative examples:

- “Similar situations had happened to me in the past”
- “How I feel at the moment a little bit”
- “First line accurate”
- “General, but relevant to one particular thing”

3.2.7 Discussion

This study found no support for a popular astrologer's professed ability, and consequently the accuracy of sun-sign horoscopes from two randomly chosen days. The proposed rationale for readers' ready acceptance of such horoscopes (i.e. membership group saliency), and hence their popularity, was investigated though not supported. This was presumed to be largely due to the nature of the experimenter's instructions to the participants. A post-hoc study testing this issue, focused on the reading habits of horoscope readers discovering a pattern in the evaluation of an astrologer's accuracy. Greater knowledge, in the form of additional horoscopes for comparison, meant a reduction in perceived accuracy. It is conceivable, therefore, that the membership group saliency effect, and hence an artificially elevated accuracy judgement, operates, not solely due to the presence of identifying labels which encourage the 'group' effect but also due to the lack of comparative data for the reader. A fascinating point is that this occurs primarily by choice, and that contrasts provided in an artificial setting (i.e. experiment) resulted in insight, for the participants, into the 'surface' nature of the language used. A preference for particular horoscopes, however, was still expressed. Further work needs to be done on this relationship as a confounding variable not considered may be belief in astrology. This means that participants who reported high accuracy having read only one horoscope may have been strong believers in astrology whereas those who gave low ratings, having read many horoscopes, may have been ardent sceptics. In addition, the recruitment process may have influenced the first experiment's responses. The majority of participants were present because of their interest in psychology may have been extra vigilant about their role in the experiment (i.e. they may have been suspicious about deception and presented biased answers). Similarly they may have grasped the nature of the experiment and its hypothesis and completed the study accordingly.

Content analysis has exposed the presence of a particular group of *dramatic* devices that may play a role in participants' preference. They are all dramatic in nature and, although care must be taken in interpreting a content analysis of such small readings (and additionally with such small correlations where only four are significant), the establishment of a dictionary has highlighted the rhetorical nature of such readings and a proposed predictive model for testing future readings.

Additional caution in interpretation is advisable given that several of the devices share a common theme (though no two significant ones), and therefore the same sentence in a given horoscope may be coded twice using two differently labelled categories. For example, *Dirimens Copulatio* and *Antanagoge* refer to a linguistic device that has, as its concept, duality (i.e. for one device this is a good point next to a bad point, for the other

the inclusion of an opposing fact in an argument). A similar problem could possibly occur with *Scesis Copulatio* and *Amplification*. Both devices are concerned with restatement, though a simple discriminatory feature is the use of words versus statements. Additionally, *Conduplicato* is concerned with repetition and, considering this was a device that was also correlated positively on both days, it may, together with the aforementioned 'restatement' devices, have caused confusion or hesitation for the independent coders. The specific difference between *Conduplicato* and the others, though, is the repetition of an actual word, or words, in adjacent phrases as opposed to paraphrasing. This coding approach to examining astrological advice is exploratory, however, and possible issues concerned with ensuring mutually exclusive categories, are easily solved in future work through familiarity with the coding scheme and dictionary and also elaboration of the category definitions.

These findings offer tentative support for theories of persuasive communication that suggest that messages are more readily accepted by readers when they are arousing, engaging, and vivid (Bettinghaus & Cody, 1987). Receivers of information, including horoscope material, attend to dramatic, personal and emotive images that stimulate the sensory channels. It is possible that astrological language can be deliberately or involuntarily exploited as a means of enhancing the credibility of largely inaccurate or general information. Thus something relatively devoid of any substantive merit and accuracy may be able to generate positive appraisals as a function of the means by which it is delivered.

Caution must be exercised, however, in the interpretation of these findings. The results cannot necessarily be generalised to all horary astrology since the output from only one astrologer, over two days, was used. Additionally, the horoscopes, even though extracted from two separate days, provided only modest text from which to content analyse (the horoscopes from the first day averaged only 97.3 words each). Despite every attempt to ensure the variables were mutually exclusive, considering the length of each category-definition one would expect there to be many overlaps in categorisation, and in discussions with the coders disputes did arise over the recording of particular categories. Additionally, confusion may have arisen due to the complex linguistic nature of each category label. The coder was required to learn definitions and also unfamiliar 'Greek' linguistic terms. For this reason the dictionary has subsequently been revised to include an equivalent English term for each Greek term. This will promote greater clarity for future studies.

3.3 EXPERIMENT II - *Test of genethliacal astrology (Study 1)*

3.3.1 Introduction

Genethliacal astrologers construct and interpret personalised, lifeline horoscopes known as “natal charts.” Estimates of an individual’s destiny are then computed on the basis of longitude, latitude, and precise time of birth.

Whereas the previous study focused on horary astrology, otherwise known as ‘popular’ astrology, this study centres on the discipline of genethliacal astrology. This study initially examines the accuracy of natal chart horoscopes, presenting participants with actual descriptions produced from their natal or birth charts. It is hypothesised that an inspection of these horoscopes would expose the application of the various rhetorical devices proposed by previous researchers, also revealed in the previous study. Due to the longer and exclusive, more personal nature of these horoscopes, including the convergence on key ‘life’ areas (e.g. family, relationships, etc.), compared with the shorter, more general newspaper horoscopes, a difference is expected in terms of overall structure.

3.3.2 Method

Design

This study relied on five anonymous participants each providing information that was then analysed by a computer programme. In this investigation, five stimuli were utilised in the form of five contrasting natal charts with the one dependent measure being a preferential ranking measure. For the duration of the study the five participants operated completely independently, unaware of each other’s identity, with special care being taken to remove any potential cues that may have aided in the participants recognising their profile (i.e. dates and references to names). The research hypothesis (H_1) is that the natal chart (as produced by the software) will individually provide accurate horoscopes for each of the participants. This will be tested by analysis of the preferential ranking. Additionally it is conjectured the horoscopes will contain rhetorical linguistic devices known to occur in horary astrology. If a unified preference for specific horoscopes is revealed, a weighting of particular devices on those horoscopes is expected. Also, the participants’ perception of how positive, general and contradictory the horoscopes are, is anticipated to be a factor in the rankings.

Analysis Design

In section 1.3.2, a review of the statistical models for the assessment of verbal responses covered, in more detail, the development of analytical procedures. A summary of the analyses appropriate to the current study are presented only in brief here. Two very separate types of analytical procedure can be adopted to assess such free–response tests. *Atomistic* methods rely on the analysis of each given response into a collection of component sub–units which are then compared with possible targets and evaluated

separately, whereas *Holistic* methods use the direct judgements of overall resemblances between responses and targets, in order to evaluate participants' impressions as a whole. This latter procedure, which is less complicated, utilises either the technique of forced matching or of preferential ranking. Unlike forced matching, preferential ranking allows for partial credit, whereby the ranking of a set of targets is carried out in terms of their degree of correspondence to a target. In this case then, even if participants are unable to match exactly the reading intended for them with the target of first rank, they will receive some credit for placing it high in the set of possible ranks.

Participants

The required birth details were taken from five female participants (age range 28-32), blind to each other's identity, who worked and resided in various locations in the United Kingdom. Participants were recruited from a participant pool of friends, acquaintances and colleagues who had expressed an interest in the topic area and had declared either a belief in, or genuine open-mindedness about astrology.

Materials

The horoscopes in this study were cast using a modified version of a computer-generated horoscope⁵. Personal communication with popular astrologers, who produce charts and readings on a daily basis, revealed that the use of computers in compiling charts and subsequent readings is becoming increasingly popular and more efficient given daily time constraints. Indeed, several astrologers have endorsed particular programmes or even been involved in their creation. The particular programme used calculates a horoscope on the basis of the date of birth, time of birth, and specific birth location (i.e. latitude and longitude). Four separate areas are produced: *Self*, *Relationship*, *Family* and *Career*. The information supplied in each area relates to the present (i.e. no information that would be regarded as fortune telling was included in the printouts). All distinguishing labels were removed from the printouts.

Procedure

At *all* times the experimenter was blind to the ownership of the specific horoscopes. The horoscope printouts were given individually to the five participants who were then asked to rank order the five horoscopes, in each area (i.e. *Self*, *Relationship*, *Family*, *Career*), in order of their applicability. For example, if a participant felt that *family* horoscope #4 was most applicable to them (i.e. the reading intended for them) then they would rank it '1', alternatively if *family* horoscope #2 was regarded at least applicable it would be ranked as

⁵ ASTROLOGER, Softkey, The Learning Company, Heritage House, 21 Inner Park Road, Wimbledon Common, London SW19 6ED

'5'. A brief questionnaire then concentrated on the properties of each particular horoscope; positivity, generality and contradictory nature.

3.3.3 Results - Quantitative: *Accuracy of horoscopes*

The participants' assessment of their own horoscopes illustrates a general mix of rankings for each area (see Table 3.7. below). A higher mean rank indicates that a particular participant regarded their *own* horoscopes as less applicable.

Table 3.7.
Summary of rankings for participants' own horoscope

| | | Self | Relationship | Family | Career | Mean |
|--------------|----------|------|--------------|--------|--------|------|
| Participants | A | 2 | 3 | 4 | 5 | 3.50 |
| | B | 3 | 5 | 1 | 1 | 2.50 |
| | C | 2 | 4 | 2 | 5 | 3.25 |
| | D | 3 | 3 | 4 | 1 | 2.75 |
| | E | 3 | 1 | 1 | 2 | 1.75 |
| Mean | | 2.6 | 3.2 | 2.4 | 2.8 | 3.43 |

In the *relationship* horoscopes, there is a mix of rankings from 1 - 5, though the mean (3.2) does show lower rankings. With the exception of two participants (participant A and D), the mean rank for *Family* horoscopes is generally lower than the other horoscope categories. In *Self* none of the participants regarded any of their own horoscopes as being most applicable to them (i.e. placed it as rank '1').

It is important to note that the method of preferential ranking used does not allow for any of the readings to be rejected altogether. Each reading was ranked in terms of its degree of correspondence to the target set and so partial credit was assigned to all five readings, including those four that should not have been at all applicable. An experiment which consists of some specified number of trials (in this case 20, i.e. 4 independent trials for each participant), may be represented for purposes of analysis as a one-row table which contains for each possible rank the number of times that rank was assigned to a target (the contents of which are referred to as a distribution of ranks, refer to Table 3.8.).

Table 3.8.
Distribution of ranks

| | Rank | | | | |
|------------------|------|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 |
| Original Scoring | 5 | 4 | 5 | 3 | 3 |

The table shows that there were five instances in which participants rated horoscopes as 1 (i.e. in first place). In addition it also indicates a relatively even spread of scores. The main procedures for analysing these data involved the consideration of only exact hits (rank 1)

with $p = 1/5$, or treating ranks 1 & 2 as hits and 3-5 as misses, with $p = 2/5$ and $p = 3/5$ respectively. Potential information of value could be overlooked using either of these procedures and so the *ordinal weighting scheme*, which assigns a score or weight equal to the rank for all possible ranks is often employed. The combinatorial algebra to assess the probability value using ordinal weighting is outlined in Uspensky (1937) and has been assembled by Morris (1972) into a formula (see Appendix A). With these data, $M =$ obtained sum of ranks = 55, $N =$ number of trials = 20, $R =$ number of possible ranks = 5, we find an exact probability of $p = 0.711$ under the ordinal weighting scheme. This is the total one-tailed probability of a sum of ranks less than or equal to the observed sum. This would only indicate accuracy, and effective astrological ability, if the distribution was skewed towards the higher ranking (i.e. the sum of ranks was low, between 20 and 40). In other words, a probability of less than 5% with the distribution of ranks totalling 20 (i.e. twenty rankings of 1), would indicate completely accurate readings. For this reason the research hypothesis (H_1) is rejected and the null hypothesis (H_0), essentially that the claims of genethliacal astrology have not been proven, is accepted.

Though an ordinal weighting approach to preferential ranking is traditionally deemed the most appropriate method for analysing such data, the exact probability reveals little of statistical value with regards to the astrologer's accuracy. The only reliable feature would be actual scrutiny of the table's distribution.

The creation of a matrix as established by the Pratt-Birge technique would reveal more about the astrologer's ability. The analysis would be conducted following the creation of a confined Monte-Carlo distribution. This technique creates 120 permutations, and calculates their totals, to produce a distribution using the appropriate method described in section 1.4.2, before presenting the corresponding p -value. Essentially the creation of such a distribution facilitates the examination of the number of each permutation totals that is greater than, or equal to, the diagonal total (see Appendix F for example). The p -value is calculated by dividing this number by 120. So, for instance, a case where no totals are greater than the diagonal would have a p -value of 0.008 (or significant $p < 0.01$, calculated by $1/120$), or, conversely, a case where *all* totals are greater than the diagonal would reveal a p -value of 1.

Since the Pratt-Birge technique originates from the assessment of mediumistic statement ratings (e.g. from 1 = not at all applicable to 7 = highly applicable), and that credit is given for higher ratings, the numbers in this particular study have to be reversed. A diagonal score significantly higher than the created distribution of the other ratings would lead one to surmise that the astrologer is accurate. For this reason, a rank of '1' has been assigned a

score of '5', a rank of '2' a score of '4' and so on. Tables 3.9 - 3.12 below show the matrices for each area.

The diagonal totals range from 14 to 18. A cursory examination of the row totals reveals that none are markedly lower than the reported diagonal total. For *Self* horoscopes $p = 0.32$, for *Relationship* $p = 0.72$, for *Family* $p = 0.21$ and for *Career* horoscopes $p = 0.46$. This examination gives an early indication of whether the intended horoscopes have been rated *more* accurate by the judges than the other horoscopes. Correspondingly, none of the tables have significant p -values. For this reason H_1 is rejected and the null hypothesis (H_0) that the claims of genethliacal astrology of not being proven, is accepted.

Table 3.9
Ratings for Horoscope Self

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 4 | 5 | 1 | 5 | 4 | 19 |
| Two | 1 | 3 | 5 | 4 | 5 | 18 |
| Three | 3 | 1 | 4 | 2 | 2 | 12 |
| Four | 5 | 2 | 3 | 3 | 1 | 14 |
| Five | 2 | 4 | 2 | 1 | 3 | 12 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.32$, diagonal total = 17

Table 3.11
Ratings for Horoscope Family

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 2 | 1 | 5 | 3 | 1 | 12 |
| Two | 1 | 5 | 3 | 5 | 3 | 17 |
| Three | 3 | 3 | 4 | 4 | 2 | 16 |
| Four | 5 | 2 | 1 | 2 | 4 | 14 |
| Five | 4 | 4 | 2 | 1 | 5 | 16 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.21$, diagonal total = 18

Table 3.10
Ratings for Horoscope Relationship

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 3 | 3 | 5 | 2 | 3 | 16 |
| Two | 1 | 1 | 4 | 1 | 1 | 8 |
| Three | 2 | 2 | 2 | 5 | 4 | 15 |
| Four | 4 | 4 | 1 | 3 | 2 | 14 |
| Five | 5 | 5 | 3 | 4 | 5 | 22 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.72$, diagonal total = 14

Table 3.12
Ratings for Horoscope Career

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 1 | 3 | 3 | 4 | 1 | 12 |
| Two | 4 | 5 | 2 | 2 | 3 | 16 |
| Three | 5 | 4 | 1 | 1 | 2 | 13 |
| Four | 3 | 2 | 4 | 5 | 5 | 19 |
| Five | 2 | 1 | 5 | 3 | 4 | 15 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.46$, diagonal total = 16

The following section, including the subsequent qualitative work, deals with possible explanations for participants' preferences. Participants recorded how positive, general and contradictory each individual horoscope was. The rank scores were adjusted so a high rank was given a high score (e.g. a rank of '1' was assigned a score of 5). The correlation

between a participant's rank of a particular horoscope and their aforementioned ratings (e.g. *positivity*) was calculated.

Table 3.13.
Correlation (r) between ratings and horoscope preference

| | | Self | Relationship | Family | Career |
|---------|----------------------|---------|--------------|----------|--------|
| Ratings | Positive | 0.433** | 0.208 | 0.633** | 0.000 |
| | General | -0.151 | -0.284 | -0.118 | 0.265 |
| | Contradiction | -0.277 | -0.284 | -0.617** | -0.043 |

***. Correlation is significant at the 0.01 level (2-tailed)*

Table 3.13 above shows this correlation for each horoscope area (e.g. Family) where each cell has $N = 25$. Although the 25 'data points' are not independent it still does not affect the correlations since participants are still unaware of which reading is intended for them. If several participants rated a particular horoscope highly (i.e. self-applicable) and also rated the same horoscope as highly positive then there would be a positive correlation. Of particular interest are the significant relationships. There is a significant positive correlation between the rankings in the *Self* horoscopes and the positivity rating. Additionally there are strong relationships for the *Family* horoscopes (i.e. a horoscope perceived as being more positive resulted in higher rankings). There is a negative correlation with contradiction. This indicates that participants giving a high rank for a particular *Family* horoscope, perceived it as being free of contradictions and very positive.

3.3.4 Results - Qualitative: *Linguistic reasons for accuracy*

Qualitative examination of the horoscopes was conducted using content analysis. It involved the coding, and recording of textual data such that the linguistic variables selected allowed hypotheses derived from previous studies to be examined. First it was necessary to establish a systematic construction of categories into which the horoscopes could be reduced, in relation to the overall context of the domain of interest. These categories should be influenced by the relevant literature and the data accessible from the source material. The chosen categories must also, as has been previously stated: reflect the purpose of the research; be exhaustive; and be linked to the research hypothesis.

Content Category Dictionary

In this particular case the thematic categories have been established by a prior analysis of horary astrology and represent the research domain. The content category dictionary was initially produced from the *cold reading* literature and a content analysis of the horoscopes, collected under the branch of 'Rhetoric'. Following 'coder' confusion in the previous study, the labelling of each category was restricted to purely 'English' names, rather than

the original ‘Greek’ ones. The judges recorded whether each device was present or absent in each horoscopes. The inter-rater reliability for this set of readings was 0.84. The Cronbach’s Alpha, therefore, is not significantly different from the score for the horary astrology study. The range however emphasises the improvement in coding (*range* 0.79 to 0.87). A content analysis of the horoscopes under investigation in this study revealed the absence of particular devices found in newspaper horoscopes (for examples of genethliacal horoscopes see Appendix E). The most striking of these are the ‘question’ type devices. These are reproduced from the content category dictionary below:

Question-Chide (Epiplexis): Asking questions in order to chide, to express grief, or to inveigh (i.e. to speak or write with strong hostility). A kind of rhetorical question.

Can you tell me if you are coming or going? Do you know whether you are winning or losing?

You know what you know, but you do not necessarily know what you don't know. How can you?

Question-Answer (Hypophora): consists of raising one or more questions and then proceeding to answer them, usually at some length. A common usage is to ask the question at the beginning of a paragraph and then use that paragraph to answer it. Hypophora is used to raise questions which the speaker thinks the listener obviously has on his mind and would like to see formulated and answered:

What behaviour, then, is uniquely human? My theory is this...

There's a really good reason why you should not strive to hard to chase after too much. And that is? That fact that what you...

Aside from these two linguistic devices, *Analogy*, *Pass Over*, *Stopping*, and *Personification* were also absent from the horoscopes, though it is conceivable the textual basis of the readings versus verbal ones delivered by an actual astrologer may account, in some part, to this absence. All the other 10 categories remained and a matrix was created which recorded the presence of absence of individual devices in each horoscope.

Table 3.14.

Frequency of rhetorical devices in each horoscope area

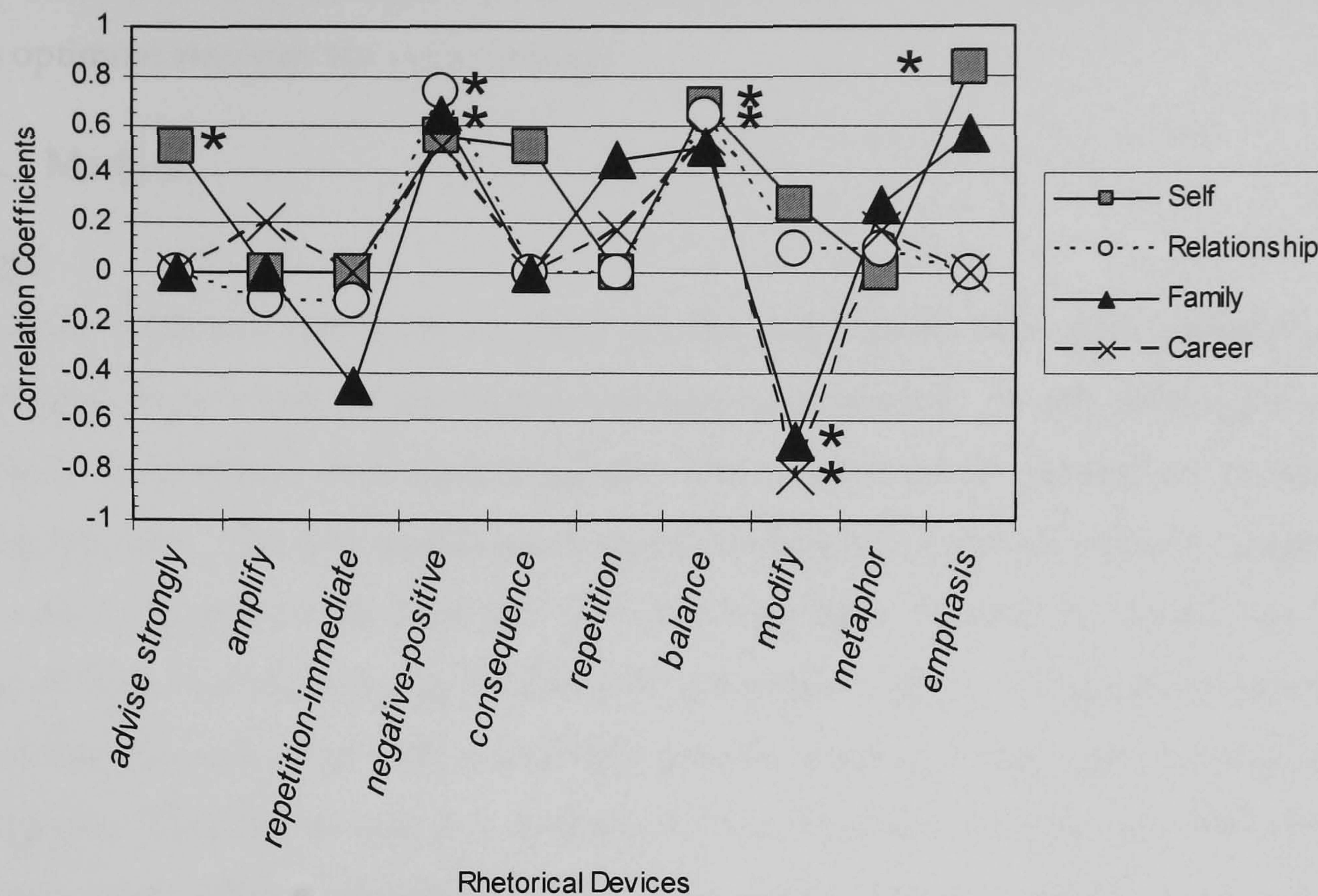
| | | Self | Relationship | Family | Career |
|---------------------------|-----------------------------|------|--------------|--------|--------|
| Rhetorical Devices | Advise Strongly | 1 | 0 | 0 | 5 |
| | Amplification | 5 | 2 | 0 | 1 |
| | Repetition-Immediate | 0 | 1 | 2 | 0 |
| | Negative-Positive | 2 | 3 | 2 | 2 |
| | Consequence | 1 | 0 | 0 | 0 |
| | Repetition | 0 | 5 | 3 | 2 |
| | Balance | 1 | 3 | 2 | 1 |
| | Modify | 2 | 3 | 3 | 4 |
| | Metaphor | 0 | 3 | 1 | 1 |
| | Emphasis | 3 | 2 | 1 | 0 |

Since these horoscopes provide a greater length of text for examination a frequency of devices in each horoscope area is examined to reveal if there is any fundamental difference

between the various 'Life' areas (e.g. *Family* and *Career*). So, for example, in all the *Self* horoscopes, if *metaphor* is present in each one, the frequency would be five, if it was present in only one *Self* horoscopes, the frequency would be one. In Table 3.14 below, the frequencies are recorded. Only three devices are constantly represented in each horoscope area (i.e. a frequency recorded in each column). These are *Negative-Positive*, *Balance*, and *Modify*. Additionally, three different devices are consistently present in each actual horoscope (i.e. a frequency of '5'). These are *Amplification* in the *Self* horoscopes, *Repetition* in the *Relationship* horoscopes, and *Advise Strongly* in the *Career* horoscopes. It appears that there are some devices that are particularly associated with a horoscope style. For example, in the *Career* horoscopes, aside from the consistency with a device like *Advise Strongly*, there is a notable absence of this device from the other horoscopes. In a similar vein there is a presence of several devices in all areas. One device (*Consequence*) is only present in one horoscope out of all twenty. Initial scrutiny of the frequencies reveals an emphatic distribution dependent on horoscope area and linguistic device.

In order to observe whether particular rhetoric was responsible for participant preferences it was deemed necessary to examine the relationship between the rankings and presence or absence of rhetorical devices. A replication, therefore, of the correlational analysis conducted in the horary astrology study used the mean ranks for each horoscope area (e.g. *Family*). So, for example, looking at the *Family* horoscopes, if the rhetorical device *Advise Strongly* was consistently present in horoscopes where the mean rank is high, and absent where the mean rank is low, this would indicate a high positive correlation. For each of the ten rhetorical devices the Pearson (r) correlation value was plotted (refer to Figure 3.2. below).

The significant correlation values are those indicated (e.g. rhetorical device *Advise Strongly* in the *Self* area, or *Modify* in the *Family* and *Career* area). It is worth noting that the indications of significance for *Negative-Positive* and *Balance* are for two horoscope areas. That is, there is a significant correlation between the mean rankings for *Self* and *Relationship* and the *Balance* device, in addition to a significance for the relationship between *Relationship* and *Family* and the *Negative-Positive* device. It has been noted elsewhere that perhaps certain devices are not mutually exclusive and this appears to be the case with *Balance* and *Negative-Positive*. Even in horoscope areas (e.g. *Self* and *Career*), where there is a non-significant correlation with, for example, *Negative-Positive*, the values still indicate strong positive relationships (i.e. $r = 0.55$ and 0.506 respectively). The distinct differences and possible indicators of a predictive model occur with other devices where they are peculiar to particular horoscope areas (e.g. *Advise Strongly* for *Self*, or *Emphasis* for *Self*).



* Correlation is significant at the 0.05 level (2-tailed)

N = 5 for each point (e.g. correlation of 5 Self horoscopes with Amplify)

Figure 3.2. Pearson correlation values (r) of each rhetorical device versus mean rank of horoscope areas.

Since the particular devices indicative of preference, or avoidance, are of particular interest these are listed below.

Advise Strongly
Negative-Positive
Balance
Modify
Emphasis

Modify is the only device that was correlated negatively with mean rank, signifying that if a horoscope contained *Modification* devices, participants did not show a preference for it. The other devices all correlated positively, and strongly, with mean rank.

3.4 EXPERIMENT III - *Replication of genethliacal astrology study*

3.4.1 Introduction

Genethliacal astrologers deduce personal information about a client based on natal charts. The foundation of these charts are the birth details i.e. longitude, latitude, and exact time of birth. The constructed natal charts are used as a basis for the creation of horoscopes. Since a more qualitative examination of the horoscopes is required, and the greater the number of readings, the more robust the conclusions are, it was deemed important to replicate the previous study. This provided, overall, 40 horoscopes from which to draw inferences

about a standard content in genethliacal horoscopes and to examine closely the possibility of an optimum structure for such readings.

3.4.2. Method

Design

This study replicates the previous study on five participants who each provided birth information from which an astrological reading was generated. In this investigation, five stimuli (i.e. natal charts) were again employed. The one dependent measure is a preferential ranking measure. The five participants remained independent and anonymous, unaware of each other's identity, with potential cues that may have assisted in recognition being removed from the readings (e.g. reference to participant's name). The primary hypothesis (H_1) is that the natal chart will individually provide accurate horoscopes for each of the participants. This will be tested by analysis of the preferential ranking. It is hypothesised the horoscopes will be expressed using linguistic devices found in horary astrology and in the study that this replication is based on. A predilection for specific horoscopes may reveal a weighting of particular devices on those horoscopes. Also, the participants' perception of how positive, general and contradictory the horoscopes are is anticipated to be a continuing factor in the rankings.

Participants

Five females (age range 21-27) from the University of Hertfordshire were recruited. Participants included students, lecturing staff and administration staff. Particular care was taken, in this instance, to ensure that all participants were taken from different geographical locations and disciplines within the university and that their identities were secured from each other for the entire duration of the study.

Materials

The horoscopes in this study were cast using a modified version of a computer-generated horoscope⁶. The programme calculates a horoscope on the basis of the date of birth, time of birth, and specific birth location (i.e. latitude and longitude). Four separate areas are produced: *Self*, *Relationship*, *Family* and *Career*. The information supplied in each area relates to the present (i.e. no information that would be regarded as fortune telling was included in the printouts). All distinguishing labels were removed from the printouts.

⁶ ASTROLOGER, Softkey, The Learning Company, Heritage House, 21 Inner Park Road, Wimbledon Common, London SW19 6ED

Procedure

Horoscopes were presented individually to the five participants who were then asked to rank order the five horoscopes, in each area (i.e. *Self, Relationship, Family, Career*), in order of their applicability. A brief questionnaire then focused on the properties of each particular horoscope; positivity, generality and contradictory nature. Participants would have to rate the property of each reading on a 7-point likert scale. For the purposes of the qualitative analysis procedure focusing on content and structure, the twenty horoscopes from this study *and* the previous one were used.

3.4.3. Results - Quantitative: Accuracy of horoscopes

The participants' assessment of their own horoscopes illustrates a general trend towards low rankings for each area (see Table 3.15 below). The mean rankings for the *self* and *relationship* horoscopes are 4.0, and for the *family* horoscopes is 3.6 and *career* horoscopes is 2.6. No participant placed their own horoscope first (i.e. highly applicable). In the each area there is a mix of ranks, though, with the exception of *career*, the means do indicate lower rankings. The rankings for *career* horoscope are generally high since four participants placed their own horoscope second.

Table 3.15.

Summary of rankings for participants' own horoscope

| | | Self | Relationship | Family | Career | Mean |
|--------------|-------------|------|--------------|--------|--------|-------------|
| Participants | B | 4 | 5 | 3 | 2 | 3.50 |
| | J | 5 | 5 | 4 | 2 | 4.00 |
| | N | 3 | 3 | 2 | 2 | 2.50 |
| | G | 5 | 5 | 5 | 2 | 4.25 |
| | D | 3 | 2 | 4 | 5 | 3.50 |
| | Mean | 4.0 | 4.0 | 3.6 | 2.6 | 3.55 |

It is important to note that the method of preferential ranking used does not allow for any of the readings to be rejected altogether. Each reading was ranked in terms of its degree of correspondence to the target set and so partial credit was assigned to all five readings, including those four that should not have been at all applicable.

The Pratt-Birge method, as detailed in section 3.3.3, was again utilised and the corresponding *p*-values computed via the construction of a Monte-Carlo distribution. Tables 3.16 – 3.19 show the ratings for each horoscope type, the diagonal total, and the resultant *p*-values.

Table 3.16
Ratings for Horoscope Self

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 2 | 4 | 4 | 2 | 4 | 16 |
| Two | 5 | 1 | 1 | 5 | 5 | 17 |
| Three | 3 | 2 | 3 | 3 | 1 | 12 |
| Four | 4 | 5 | 2 | 1 | 2 | 14 |
| Five | 1 | 3 | 5 | 4 | 3 | 16 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.93$, diagonal total = 10

Table 3.18
Ratings for Horoscope Family

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 3 | 5 | 5 | 3 | 5 | 21 |
| Two | 4 | 2 | 2 | 2 | 3 | 13 |
| Three | 5 | 3 | 4 | 4 | 4 | 20 |
| Four | 2 | 4 | 3 | 1 | 1 | 11 |
| Five | 1 | 1 | 1 | 5 | 2 | 10 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.91$, diagonal total = 12

Table 3.17
Ratings for Horoscope Relationship

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 1 | 3 | 1 | 5 | 1 | 11 |
| Two | 5 | 1 | 4 | 2 | 2 | 14 |
| Three | 4 | 5 | 3 | 4 | 5 | 21 |
| Four | 2 | 4 | 2 | 1 | 3 | 12 |
| Five | 3 | 2 | 5 | 3 | 4 | 17 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.975$, diagonal total = 10

Table 3.19
Ratings for Horoscope Career

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 4 | 3 | 5 | 1 | 5 | 18 |
| Two | 2 | 4 | 2 | 2 | 2 | 12 |
| Three | 3 | 2 | 4 | 5 | 3 | 17 |
| Four | 5 | 5 | 3 | 4 | 4 | 21 |
| Five | 1 | 1 | 1 | 3 | 1 | 7 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.31$, diagonal total = 17

The diagonal totals range from 10 to 17. The diagonal ratings indicate those given for the judges *own* reading and so, for the astrologer to be accurate the diagonal totals should be significantly higher than the other totals. This is not the case for any of the horoscope types. For this reason H_1 is rejected and the null hypothesis (H_0) is accepted.

The correlation (r) between the participants' ranks and their scores for each of the properties (i.e. how positive, general and contradictory each horoscope is) was calculated (where each cell has an N of 25). Of particular interest are the significant relationships. Table 3.20 below shows a significant relationship with the *Family* horoscopes and the scores for 'positive' and 'contradiction'. This indicates that participants giving a high rank for a particular *Family* horoscope, perceived it as being free of contradictions and very positive. This is an identical finding to the first genethliacal study. Generally the correlation values are low and no other significant relationships are found, though the analysis is conducted on a very low N .

Table 3.20*Correlation (r) between ratings and horoscope preference*

| | | Self | Relationship | Family | Career |
|---------|----------------------|--------|--------------|---------|--------|
| | Positive | 0.179 | 0.234 | 0.656** | 0.049 |
| Ratings | General | -0.081 | 0.244 | -0.118 | 0.157 |
| | Contradiction | 0.194 | -0.180 | -0.472* | 0.212 |

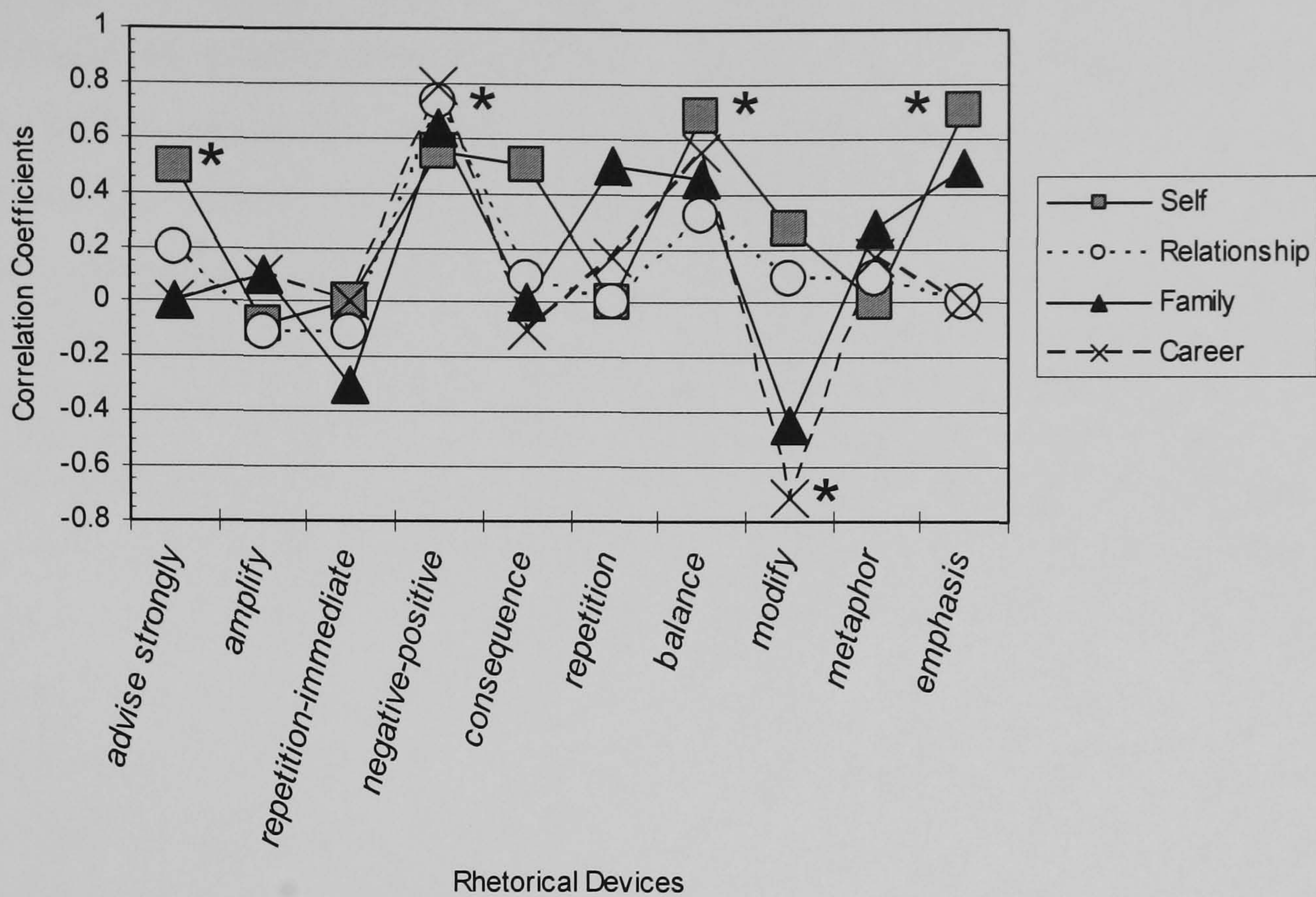
Correlation is significant at the 0.01 level (2-tailed)Correlation is significant at the 0.05 level (2-tailed)***3.4.4. Results - Qualitative: Linguistic reasons for accuracy**

A content analysis of this second set of genethliacal horoscopes reveals similar findings to before. Firstly, using the same content category dictionary, two judges recorded whether the devices were present or absent in each horoscope. A preliminary content analysis was done by the experimenter using the original 'horary dictionary' to ensure the absence of particular devices noted from the earlier study.

Table 3.21*Frequency of rhetorical devices in each horoscope area*

| | | Self | Relationship | Family | Career |
|--------------------|-----------------------------|------|--------------|--------|--------|
| | Advise Strongly | 1 | 0 | 0 | 5 |
| | Amplification | 1 | 5 | 0 | 1 |
| Rhetorical Devices | Repetition-Immediate | 0 | 2 | 0 | 0 |
| | Negative-Positive | 2 | 1 | 2 | 2 |
| | Consequence | 2 | 0 | 0 | 0 |
| | Repetition | 2 | 5 | 5 | 1 |
| | Balance | 5 | 5 | 2 | 2 |
| | Modify | 3 | 4 | 2 | 1 |
| | Metaphor | 2 | 3 | 1 | 0 |
| | Emphasis | 1 | 3 | 1 | 0 |

The presence or absence of linguistic devices provides an interesting starting point from which to discuss commonalities of horoscopes. The average inter-rater reliability score was 0.83 (*range* 0.77 to 0.88). Recording the frequency of devices in an identical procedure to the previous study shows similar trends in the horoscope areas (see Table 3.21). For example, the presence of *Advise Strongly* is, again, consistently featured in the *Career* horoscopes. It should also be noted that no horoscopes, other than *Self*, contained the *Consequence* device. Figure 3.3. below shows the relationship between the rankings and presence or absence of rhetorical devices. The correlations are comparable to those found in the previous experiment.



* Correlation is significant at the 0.05 level (2-tailed)

N = 5 for each point (e.g. correlation of 5 Self horoscopes with Amplify)

Figure 3.3. Pearson correlation values (r) of each rhetorical device versus mean rank of horoscope areas.

3.5 Discussion

The principal finding from these assessments of genethliacal astrology is in terms of accuracy. The rankings indicated that no participant was able to decipher which horoscope was intended explicitly for them. This provides no evidence for the validity of this mode of astrological, and ultimately, *paranormal* advice in this case. Additionally, the spread of rankings indicated that there was no uniformly preferred horoscope, or, counter to that, no uniformly rejected horoscope. Though this was expected, the main issue may have been in the method of natal chart production. In both studies the charts were constructed by a computer programme. This was done for convenience and time since a single hand-calculated horoscope could take several hours to complete and then decode and provide personal information. For this reason, the computer programme has a database of readily accessible statements and phrases that it uses once a chart is constructed. But this means that the detail (i.e. actual information), the format and content structure may vary little. Certainly further work is required with natal charts and readings produced from a variety of sources. These studies did present, however, a robust basis for examination and provided an opportunity for tentative examination of the structure.

The qualitative data provided by both studies provided a foundation, almost a tentative model of successful horoscopes, from which to test and re-test using a greater number of

horoscopes. There is a consistent finding from the two genethliacal studies in the significant relationship between preference (for *family* horoscopes) and the overall positivity and perceived number of contradictions. Participants are more likely to prefer a *family* horoscope that is highly positive and is absent of contradictions. It is proposed that further qualitative research in this area focuses on the use of a greater number of horoscopes derived from various sources in order to more closely represent the content domain of astrology. That said, however, the studies did reveal a common *rhetorical* content. Five key linguistic devices, that had a strong influence on participants' selection, were found in both the horary and genethliacal studies (i.e. *Advise Strongly*, *Negative-Positive*, *Balance*, *Modify* and *Emphasis*). These devices could be divided into two distinct groups. One designated by emphatic or strong phrasing (i.e. *Advise Strongly*, *Modify* and *Emphasis*), the other by attempts to balance any statements (i.e. *Negative-Positive* and *Balance*). The only device in the genethliacal studies that was conspicuous by its absence was *Pass-over*. This is also a form of assertion or re-emphasis, but the newspaper astrologer managed to exploit this device due to the brevity of the horoscopes whereas a computer programme does not have that luxury. An astrologer, however, working face-to-face with their client might have ample opportunity to strongly influence and imply 'knowledge' by utilising the same device. Indeed, the presence of further rhetorical devices more akin to conversational interaction would be expected in a one-to-one setting with an astrologer

Additionally, given the reservations about the generation of computer-horoscopes, further studies would provide an opportunity for more 'real-world' advice given by *actual* astrologers (as defended in the initial horary study at the beginning of this chapter). This would reveal individual differences but provide a more robust and reliable model of the optimum astrological reading and imply the sort of linguistic influence similarly expected in psychic and medium interaction.

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CHAPTER 4

Examination of Psychic advice

Intuition comes very close to clairvoyance; it appears to be the extrasensory perception of reality.

Alexis Carrel (1873 – 1944)

4.1 INTRODUCTION

The protocol established for the previous work on birth charts in astrology provided a foundation to examine psychic readings.

4.2 PILOT STUDY – *test of the methodology*

4.2.1. Introduction

In order to test a proposed methodology of testing psychic claimants a pilot study was conducted using an ‘alternative’, yet comparable, claimant. Previous work on psychic detectives (O’Keeffe & Alison, 2000) suggested that future work might focus on the persuasive and involving nature of psychics’ narratives that is echoed in the narrative styles of other criminal investigation interactions. An important aspect of jury trials, for example, is how the prosecution and defence attempt to persuade the jury that they are portraying the accurate version of events (Putwain & Sammons, 2002). Indeed, given that, increasingly, research is establishing that even in criminal behaviour there is often a reliance on establishing rapport with the victim (Canter & Alison, 1999; Tannen, 1996), it is expected this may be achieved through similar involvement strategies. In addition to the dyadic interaction of particular criminal behaviours, a similar source of external advice to that of psychic detection has been proposed as warranting attention.

McCann (1992) states that *psychological profiling* or criminal personality profiling is the process of analyzing various aspects of violent crime to derive a set of hypotheses about the characteristics of an unknown assailant. A psychological profile focuses attention on individuals with personality traits that parallel traits of others who have committed very similar offenses (Douglas, Ressler, Burgess & Hartman, 1986; Geberth, 1983). It is through close examination of the crime scene that a ‘ profiler’ is able to extrapolate certain relevant psychological material that leads to a profile. Like the forensic pathologist, who will allow the corpse to “tell how it was murdered” by bruises, marks, and chemical analysis, the forensic investigator, or profiler, will let the entire crime scene, including the victim, tell “what *kind* of person committed this act” (Pinizzotto & Finkel, 1990). The most common and publicly known use of profiling is in serial sexual homicides. It has also been used in various other settings that are more textual and linguistic based, such as determining

whether two texts have single authorship, whether a suicide note is authentic or fabricated, whether a confession transcript is a verbatim account or has been doctored. Additionally, such ‘forensic linguistic’ methods are used to identify persons who make written or spoken threats of violence and anonymous letter writers (Coulthard, 1999). The application of any method of author attribution in a forensic setting, however, requires the highest standards of reliability and validity. Sparse examination of the claims of experts who deal explicitly with such ‘written’ crimes has revealed largely arbitrary techniques devoid of scientific rigour, akin to graphology claims discussed in the subsequent study, or frequently based on inappropriate strategies also used within academic debates of literary historians (Aked, Canter, Sanford & Smith, 1999). Even such examination, that assesses and critiques forensic linguistics, has focused only on particular methodologies that explicitly deal with determining single authorship of texts, e.g. the *Cusum*, or cumulative-sum, technique (Canter, 1992; Hardcastle, 1997) and not on cases in which written material is central (i.e. the attribution of authorship in extortion or determination of an author’s deliberately hidden identity and personality, e.g. Morton, 1978). In such cases, analyses of vocabulary, word distribution or various stylistic indices, as in *Cusum* or *Statement Validity Analysis* (SVA) techniques, are not appropriate.

The process of handwriting analysis, primarily, is one of inference. Inference is simply a conclusion made on the basis of sample evidence, previously made judgments, and prior conclusions rather than direct observations (Reber, 1985). Indeed, some ‘handwriting analyst profilers’ have commented on their reliance on an almost intuitive approach. Additionally they may frequently benefit from post-hoc analysis since there is no controlled attempt to prevent a suspect’s details being freely available. This could result in incidences of retro-fitting (see section 2.2.2) where the analyst will deliberately mould their personality profile to fit that of the suspect. Since little formal study has focused on the claims of such advisors, and, additionally, since it appears that there may certainly be procedural similarities with psychic advisors, a pilot study using a psychological profiler who specializes in examining anonymous letters, and who claims to be able to produce accurate personality profiles, would lend itself ideally to the currently proposed methodology.

4.2.2. Method

Design

The design of this investigation was primarily to test a methodology deemed suitable for the assessment of psychic claimants. It relied on five anonymous participants each providing handwriting samples that were then analysed by a successful handwriting analyst

profiler¹ (hereafter referred to as 'analyst'). In this preliminary investigation, five stimuli were utilised in the form of five handwritten excerpts with the one dependent measure being a preferential ranking measure. For the duration of the study the five participants operated completely independently, unaware of each other's identity, with special care being taken to remove any potential cues that may aid the analyst in compiling a personality profile. The primary hypothesis (H₁) is that the analyst will individually provide accurate personality profiles for each of the participants. This will be tested by analysis of the preferential ranking. Given the primary focus of this study is on the accuracy testing of a claimant, not declaring a paranormal source, and not on the linguistic component, only a very broad thematic approach is proposed for the qualitative analysis. It is hypothesized that some rhetorical themes previously identified will be revealed and any similarities with previous work on astrologers will be noted.

Participants

The sample consisted of 5 female participants recruited from various locations in the UK. The age-range was from 22 to 26. The participants were unknown to each other. The analyst was recruited through a mailing list specialising in crime research and psychological profiling where self-professed assertions, by the claimant, were posted. Several affidavits were received from various state police forces, multinational corporations and national investigation agencies (including the FBI), regarding the analyst's valuable assistance in numerous criminal cases involving blackmail and written threats. In addition, the claimant regularly ran training courses for various police departments throughout North America

Procedure

Each participant copied the identical designated paragraph from a randomly chosen book from a selection of twenty literary *classics*. The handwritten excerpts were written on duplicate paper, with an identical blue ball-point pen. The excerpts were placed in envelopes, labeled 1-5, then given to an independent experimenter who changed the envelopes for ones labeled *A - E*, thereby mixing up the original order of participants. This added precaution was to prevent the principal experimenter from biasing the analysis in anyway. The excerpts were then examined by the analyst who returned five, word processed (to further prevent identifying features), personality profiles. The profiles were ranked by the participants in order of their self-applicability, with a rank of 5 = least applicable, to 1 = most applicable.

¹ Handwriting Analyst Profiler is the title under which the participant operates. Frequently the terms *Handwriting Analyst* and *Psychological Profiler* are used interchangeably when referring to the extraction of personality profiles from written statements.

4.2.3. Results - **Quantitative:** *Accuracy of handwriting analyst profiler*

Preferential ranking data typically arise from tests in which each participant (or blind judge) is required to rank a series of stimuli according to their degree of correspondence with an experimental protocol (Solfvin et al., 1978). The current study contains five such stimuli, the distribution of ranks shown in table 4.0 below.

Table 4.0.
Distribution of ranks

| | Rank | | | | |
|------------------|------|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 |
| Original Scoring | 1 | 1 | 2 | 0 | 1 |

This table shows the ranks given by the participants to the profiles intended for them. So, for example, one participant ranked their own profile at the bottom (i.e. a rank of 5), whilst one participant ranked their profile at the top (i.e. a rank of 1). The other participants were distributed amongst ranks 2 and 3. If the claimant was wholly accurate, all five participants would have ranked their readings as 1.

In studies presented earlier in this thesis, specifically within the domain of astrology, the Pratt-Birge method of analysis was deemed an appropriate analysis method, especially given the small sample size. The creation of a distribution, and the theoretical insertion of the diagonal total on a point on that distribution, ensures an accurate estimation of obtaining that diagonal total (i.e. the ranks, converted to scores, given by the participants for their own readings) by chance and its distinction from other totals. Refer to Appendix F for a detailed break down of the permutation analysis method. The row totals show a spread from 10 to 19 though there is no preference, or avoidance, of one particular handwriting profile.

Table 4.1
Rankings for Handwriting profiles

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 5 | 1 | 5 | 3 | 3 | 17 |
| Two | 1 | 3 | 2 | 2 | 2 | 10 |
| Three | 3 | 4 | 3 | 5 | 4 | 19 |
| Four | 4 | 2 | 4 | 4 | 5 | 19 |
| Five | 2 | 5 | 1 | 1 | 1 | 10 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.44$, diagonal total = 16

In table 4.1. the rankings for the handwriting profiles have been displayed and the p – value (in this case $p = 0.44$, not significant) calculated. This value shows that the diagonal is not significantly different from *any* combination of five numbers, for this reason H_1 is rejected and the null hypothesis (H_0) that the claims of the analyst of not been proven, is accepted. An examination of the qualitative structure of the readings may reveal clues as to particular preferences, and/or reasons for prior reported success by clients of the claimant.

4.2.4. Results - Qualitative: *Linguistic reasons for accuracy*

The profiles presented to the participants were approximately 500 words in length (see Table 4.2.) and divided into three distinct sections: *Major, Minor* and; *General*. The profiles in their entirety are reproduced in Appendix G for reference. The analyst stipulated the meaning of each section as follows:

The **MAJOR** category represents the strongest characteristics of your personality

The **MINOR** category represents the second strongest characteristics meaning that, based upon certain circumstances these traits may be more apparent than at other times.

The **GENERAL** category is a general summary of the Major and Minor combined into one area. This description is the most obvious to others about you and, even though you may think the analysis is wrong, its not, that is just typical denial coming through so take your time and be honest with yourself because until you are, your potential is beyond reach.

The MAJOR and MINOR categories simply listed adjectives (‘personality characteristics’) with the average (mean) number of words in the Major category being 37, and in the Minor category, 58. Table 4.2. shows the number of words and sentences in the entire profile. The average number of words and sentences was 511 and 30, respectively. The number of words ranged from 387 in profile 1 to 644 in profile 3.

Table 4.2.
Number of words and sentences in each profile

| | Profiles | | | | | <i>Mean</i> |
|------------------|----------|-----|-----|-----|-----|-------------|
| | 1 | 2 | 3 | 4 | 5 | |
| Words | 436 | 533 | 644 | 557 | 387 | 511 |
| Sentences | 28 | 28 | 39 | 31 | 22 | 30 |

The number of sentences is only relevant for the GENERAL category. These sentences, as stipulated by the analyst, are merely a ‘summary’ of the other categories, and were frequently of the form: “You are romantic, thoughtful, and respectful. You are most likely artistic and have great drive to succeed.” Indeed, an initial qualitative examination of the

text reveals a reliance on Barnum-type statements of the form that utilize only a few rhetorical devices. Though there are occasional *Balance* type statements (e.g. “You stay busy and few people can keep up,” “Remember – too many irons in the fire usually means that nothing gets done”), almost every paragraph contains examples of *Amplify* and *Negative-Positive*. The reading is saturated with restatements of the same initial observation. For example, the initial statement for participant 1 (see Appendix G) is:

You are able to focus exclusively on a task and ignore all outside distractions.

The first clause is then reiterated, in a different guise, several paragraphs later:

You are exact in your work, thinking and behaviour.

This further develops from a simple restatement into an opposing comment, so the primary phrase above is followed, towards the end of the entire reading, by the contrary statement:

You are easily influenced and submissive to your environment.

In other words, what the reader constantly experiences is a ‘modification’ of a simple statement either in parts, in greater detail, in disparate form, or with greater strength. So, each entire reading, though appearing initially repetitive (especially with persistent use of the expression “You are...”) is a basic manipulation, and exploitation of four core rhetorical devices: *Amplify*, *Negative-Positive*, *Balance* and *Modify* (listed below with examples taken from the readings), which could, as proffered initially in the previous chapter, be reduced to two groups (i.e. re-emphasis and balance).

Amplify (Amplification) is a restatement with additional detail of words or expressions likely to be ignored or overlooked because of their bluntness or brevity.

You are easily influenced and submissive to your environment. You typically yield to stimuli coming from the outside.

You habitually desire change and are constantly searching for something new. To feel alive you need variation and diversity. It is difficult for you to settle down and you easily get bored with routine.

Negative-Positive (Antanagoge) is when a good point or benefit is placed next to a fault criticism, or problem in order to reduce the impact or significance of the negative point.

You are able to speak bitterly and make cutting remarks but you know you can handle any situation/problem if you have to because you are self assured and confident.

You seem to only care about what you want and when and are capable of doing anything any angry child would to get your way. You are typically a happy, generous, and authentic person but only with the special people in your life.

Balance (Dirimens Copulatio) is the process of mentioning a balancing or opposing fact to prevent the argument from being one-sided or unqualified.

You are mentally patient and can concentrate for long periods of time...You, at times, can be impatient and impulsive.

You are able to focus exclusively on a task and ignore all outside distractions... You typically yield to stimuli coming from the outside.

Modify (Epanorthosis) entails amending a first thought by altering it to make it stronger or more vehement.

You are physically frustrated. Your relationship, sex, exercise or something (physical) in your life is incomplete.

You are mentally restless and irritable. You never quite feel settled and content and may have trouble directing your mind to one thing at a time.

Despite the above analysis demonstrating a prominence of rhetorical emphasis and balance, this deters slightly from the alarming fact that there is an overabundance of verbatim repetition. This repetition occurs *within* each of the ‘major’ and ‘minor’ sections but also *between* the profiles prepared for individual participants. Repetition of words in the primary two sections may be expected given the range, and often ambiguity, of personality traits covered (e.g. friendly, affectionate, selfish, violent, generous, intelligent, gentle, etc.), but to discover entire sentences repeated throughout the five profiles highlights their overall ‘Barnum’ character. For example, the following two sentences are from profile 1 and, yet, are reiterated almost exactly in profile 3 (also shown):

You are able to apply extra mental effort toward your future plans and aspirations. You are proud of your drive and want to succeed by your own will. (Profile 1)

You are able to apply extra mental effort toward future plans and aspirations. You are proud of your drive and want to succeed by the strength of your will. (Profile 3)

Even though each profile is intended for an individual person, it is obvious they are extremely similar and contain prevalent commonalities. To illustrate this point, the following table (table 4.3. over the page) is a record of the frequency count of personality adjectives.

There are particular personality adjectives occurring more frequently than others (e.g. ‘Aggressive’, ‘Easily influenced’) and many that occur in every profile (e.g. ‘diplomatic’, ‘feminine’, ‘generous’). The tally also reveals the sort of contradictions that permeate the readings (e.g. ‘generous’ and ‘selfish’ are each found in same four readings). Additionally, several adjectives, taking a cynical perspective, appear to have been disguised in other readings through the use of synonyms (e.g. ‘aggressive’, ‘sociable’, ‘neurotic’, etc).

Table 4.3.*Number of personality adjectives in each profile*

| | Profiles | | | | |
|--|----------|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 |
| Adaptable | 0 | 1 | 0 | 0 | 1 |
| Affectionate | 1 | 1 | 0 | 1 | 1 |
| <i>(destructive/violent/nasty 2 others/brutal)</i> Aggressive | 1 | 4 | 3 | 2 | 1 |
| Anxiety/Neurosis/Neurotic | 2 | 1 | 2 | 1 | 0 |
| Careless | 1 | 1 | 0 | 1 | 0 |
| Creativity | 1 | 1 | 0 | 0 | 1 |
| Diplomatic/discreet | 2 | 2 | 1 | 2 | 1 |
| Dissimulation | 0 | 1 | 1 | 0 | 1 |
| <i>(Gullible/Vulnerable/Weak)</i> Easily influenced | 4 | 2 | 2 | 0 | 3 |
| False friendliness | 1 | 1 | 0 | 1 | 0 |
| <i>(Sexual fantasies/Sexual ambitions)</i> Fantasies | 1 | 3 | 0 | 3 | 2 |
| Feminine | 1 | 1 | 1 | 1 | 1 |
| Friendly/Sociable | 2 | 1 | 1 | 1 | 2 |
| Generous | 1 | 1 | 1 | 1 | 1 |
| Good business acumen | 0 | 1 | 1 | 0 | 0 |
| Good concentration | 1 | 1 | 1 | 1 | 1 |
| Good education | 0 | 0 | 0 | 1 | 1 |
| Hedonistic | 1 | 1 | 0 | 1 | 1 |
| High goals / expectations | 1 | 1 | 1 | 1 | 0 |
| Impatient | 0 | 1 | 2 | 1 | 1 |
| Indolent/lethargic | 1 | 1 | 0 | 0 | 0 |
| Intelligent | 0 | 1 | 1 | 0 | 0 |
| Intuition | 0 | 0 | 1 | 1 | 1 |
| Lying/deceitful | 1 | 1 | 1 | 0 | 0 |
| Manipulative | 1 | 0 | 0 | 1 | 0 |
| Manual ability | 1 | 1 | 0 | 0 | 0 |
| Materialistic | 1 | 1 | 0 | 1 | 1 |
| Quick mind | 0 | 0 | 1 | 1 | 0 |
| Sarcastic | 1 | 1 | 1 | 1 | 1 |
| Self deceit | 0 | 1 | 1 | 0 | 0 |
| Selfish | 1 | 1 | 1 | 1 | 0 |
| Sensual | 1 | 1 | 0 | 0 | 1 |
| Sexual ambivalence | 1 | 1 | 0 | 0 | 1 |
| Stubborn | 1 | 1 | 1 | 0 | 0 |

4.2.5. Discussion

The rhetorical devices recognised in these handwriting readings are the same devices that have appeared, and were found to be fundamental in the ready acceptance of horoscopes, in the previous work on astrology. Additionally, and, perhaps, more importantly given the nature of the affidavits received regarding this analyst's assistance in high profile criminal investigations, no support for the declared ability has been found. Indeed, an examination of additional qualitative features of the text, not found in the work on astrology, shows almost an inherent laziness on the part of the profiler. This overt repetition prevented examination of correlations, as conducted in earlier studies, as any pattern of rhetorical devices for one reading would be identical for another. A thorough record of repetition within, and between, all the readings reveals them to be devoid of any specifics and merely propagated by Barnum-type statements. Additionally, instructions supplied for the

Table 4.3.*Number of personality adjectives in each profile*

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| Adaptable | 0 | 1 | 0 | 0 | 1 |
| Affectionate | 1 | 1 | 0 | 1 | 1 |
| <i>(destructive/violent/nasty 2 others/brutal)</i> Aggressive | 1 | 4 | 3 | 2 | 1 |
| Anxiety/Neurosis/Neurotic | 2 | 1 | 2 | 1 | 0 |
| Careless | 1 | 1 | 0 | 1 | 0 |
| Creativity | 1 | 1 | 0 | 0 | 1 |
| Diplomatic/discreet | 2 | 2 | 1 | 2 | 1 |
| Dissimulation | 0 | 1 | 1 | 0 | 1 |
| <i>(Gullible/Vulnerable/Weak)</i> Easily influenced | 4 | 2 | 2 | 0 | 3 |
| False friendliness | 1 | 1 | 0 | 1 | 0 |
| <i>(Sexual fantasies/Sexual ambitions)</i> Fantasies | 1 | 3 | 0 | 3 | 2 |
| Feminine | 1 | 1 | 1 | 1 | 1 |
| Friendly/Sociable | 2 | 1 | 1 | 1 | 2 |
| Generous | 1 | 1 | 1 | 1 | 1 |
| Good business acumen | 0 | 1 | 1 | 0 | 0 |
| Good concentration | 1 | 1 | 1 | 1 | 1 |
| Good education | 0 | 0 | 0 | 1 | 1 |
| Hedonistic | 1 | 1 | 0 | 1 | 1 |
| High goals / expectations | 1 | 1 | 1 | 1 | 0 |
| Impatient | 0 | 1 | 2 | 1 | 1 |
| Indolent/lethargic | 1 | 1 | 0 | 0 | 0 |
| Intelligent | 0 | 1 | 1 | 0 | 0 |
| Intuition | 0 | 0 | 1 | 1 | 1 |
| Lying/deceitful | 1 | 1 | 1 | 0 | 0 |
| Manipulative | 1 | 0 | 0 | 1 | 0 |
| Manual ability | 1 | 1 | 0 | 0 | 0 |
| Materialistic | 1 | 1 | 0 | 1 | 1 |
| Quick mind | 0 | 0 | 1 | 1 | 0 |
| Sarcastic | 1 | 1 | 1 | 1 | 1 |
| Self deceit | 0 | 1 | 1 | 0 | 0 |
| Selfish | 1 | 1 | 1 | 1 | 0 |
| Sensual | 1 | 1 | 0 | 0 | 1 |
| Sexual ambivalence | 1 | 1 | 0 | 0 | 1 |
| Stubborn | 1 | 1 | 1 | 0 | 0 |

4.2.5. Discussion

The rhetorical devices recognised in these handwriting readings are the same devices that have appeared, and were found to be fundamental in the ready acceptance of horoscopes, in the previous work on astrology. Additionally, and, perhaps, more importantly given the nature of the affidavits received regarding this analyst's assistance in high profile criminal investigations, no support for the declared ability has been found. Indeed, an examination of additional qualitative features of the text, not found in the work on astrology, shows almost an inherent laziness on the part of the profiler. This overt repetition prevented examination of correlations, as conducted in earlier studies, as any pattern of rhetorical devices for one reading would be identical for another. A thorough record of repetition within, and between, all the readings reveals them to be devoid of any specifics and merely propagated by Barnum-type statements. Additionally, instructions supplied for the

participants contain the style of caveats favoured by adept cold-reading pseudo-psychics in the 'staging' phase of their reading. For example, the instructions state:

You may see 'lying' as a Major trait and maybe you now feel that you are one of the most honest people on earth, think back, you may have been a pathological liar in your teenage years and unless you've gone through Handwriting Formation Therapy, this will always show in your analysis.

Despite the paucity of value in these profiles, the involvement of a Handwriting Analyst Profiler has proved an appropriate claimant to test a protocol, developed from the previous chapter's work within genethliacal astrology, but also one proposed for the following investigations of psychics.

4.3 EXPERIMENT I: *Test of a postal psychic*

4.3.1 Introduction

Graphology is the alleged science of divining personality from handwriting (Beyerstein & Beyerstein, 1991). Though it has its early origins in the Jewish laws of the Misnah (ca. A.D. 70-200), and was much later established as an exact term, and studied as a science, by the French (Michon, 1872), its current guise is one of poor scientific or scholarly endorsement and competing schools of thought (in North America alone there are over 30 different graphological societies). Moreover, its proponents grace the advertisement pages of 'New Age' next to information on crystals, dowsing, spells, etc. In France, as in America, graphology is also used extensively to assist company recruiters in making the correct decision about a potential candidate (Klimoski & Rafaeli, 1983) though care must be taken in interpreting this frequently posited headline found in newspapers rather than academic texts. Validation of the claims of graphologists reveal a mix of positive, though more negative results. For example, Eysenck (1945) had a graphologist complete personality tests solely based on the handwriting of fifty neurotics. He found a hit rate of 62% compared to 50% expected by chance. Wolfson (1951) criticised the study on the basis of several items in the personality test that were indicative of neuroticism (e.g. Mood ups and downs, Easily rattled, etc.) and that had scored the most hits. The bias of neuroticism items in the test would mean the majority of participants would be diagnosed as neurotic anyway (Wolfson, 1951). Conversely, however, Dean (1991) conducted a meta-analysis of over 200 graphology studies and found that the resulting positive effect was due to actual content, not graphology, and the mean agreement on interpretation was not sufficient to warrant the method as a reliable one when compared to other methods (e.g. personality tests, interviews, etc).

The practice of graphology can be found amongst paranormal claimants where handwriting is used as a point of focus. Traditionally some psychics proclaim an ability to discern

personality characteristics, and precognitive advice, from solely hand-written questions, without any contact with the client. The previous study assessing a handwriting analyst profiler centered on similar claims and, therefore, the piloted protocol is deemed highly appropriate for the following claimant.

4.3.2. Method

Design

The design of this investigation was primarily to test the claims of psychics who profess an ability to provide a reading solely based on a handwritten letter. The protocol piloted with the handwriting analyst was deemed highly suitable. It relied, again, on five anonymous participants each providing handwriting samples. In this preliminary investigation, five stimuli were utilised in the form of five handwritten excerpts with the one dependent measure being a preferential ranking measure. For the duration of the study the five participants operated completely independently, unaware of each other's identity, with special care being taken to remove any potential cues that may aid the analyst in compiling a personality profile. The primary hypothesis (H_1) is that the analyst will individually provide accurate personality profiles for each of the participants. This will be tested by analysis of the preferential ranking.

Participants

The sample consisted of 5 female participants recruited from various locations in the UK. The age-range was from 22 to 26. The participants were unknown to each other. The psychic was recruited through psychic and spiritualist trade press publications.

Procedure

Following precisely the design piloted with the handwriting analyst, each participant copied the identical designated paragraph from a randomly chosen book from a selection of twenty literary classics. The handwritten excerpts were written on duplicate paper, with an identical blue ball-point pen. The excerpts were placed in envelopes, labelled 1-5, then given to an independent experimenter who changed the envelopes for ones labelled *A - E*, mixing up the original order of participants. The excerpts were then examined by the psychic who returned five readings. The readings were recorded via audio and were subsequently transcribed and word-processed. The readings were ranked by the participants, independently, in order of their self-applicability, with a rank of 5 = least applicable, to 1 = most applicable.

4.3.3. Results - Quantitative: *Accuracy of psychic*

Preferential ranking data typically arise from tests in which each participant (or blind judge) is required to rank a series of stimuli according to their degree of correspondence with an experimental protocol (Solfvin et al., 1978).

The current study contains five such stimuli, the distribution of ranks shown in the diagonal in table 4.4.² This table shows the ranks given by the participants to the readings intended for them. One judge ranked their own reading first whilst the remaining four judges were distributed amongst the lower ranks. Interestingly none of the judges ranked their own reading at the bottom, i.e. rank 1. The creation of a Monte-Carlo distribution, and the examination of the placement of the diagonal total on that distribution, ensures an accurate estimation of obtaining that diagonal total (i.e. the ranks, converted to scores, given by the participants for their own readings) by chance and, hence, its relationship to other totals.

Table 4.4
Rankings for Postal Psychic readings

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 2 | 4 | 1 | 1 | 2 | 10 |
| Two | 1 | 3 | 5 | 4 | 5 | 18 |
| Three | 5 | 2 | 4 | 3 | 1 | 15 |
| Four | 3 | 1 | 3 | 5 | 3 | 15 |
| Five | 4 | 5 | 2 | 2 | 4 | 17 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.28$, diagonal total = 18

No preference or avoidance of a particular reading is revealed (as shown in Table 4.4). The row totals, however are somewhat indicative, if not of a preference, but certainly of an avoidance of a particular reading. The row total for reading 1 is lower than the others implying this was the least preferred reading. The distribution and resulting p -value ($p = 0.28$, not significant) showed that the diagonal total is not significantly different to the total of any combination of any five of the other cells. For this reason H_1 is rejected and the null hypothesis (H_0) that the claims of the analyst have not been proven, is accepted.

4.3.4. Results - Qualitative: *Linguistic reasons for accuracy*

A cursory examination of the postal psychic readings reveals the sort of language expected in a traditional face-to-face reading. The psychic in question has provided each reading

whilst sitting with a tape recorder and appears to have imagined they are communicating directly with the client (see Appendix H). The various spontaneous statements of advice are delivered without correction, an opportunity available in the preparation of text-based readings (e.g. those given in the previous chapter's assessment of astrology). Perhaps as a result of this more impulsive approach the outcome has meant more lengthy readings. This is illustrated in Table 4.5. showing the number of words in each reading. The average length is 3626 words.

Table 4.5.
Number of words in each reading

| | Sitters | | | | | Mean |
|--------------|---------|------|------|------|------|------|
| | A | B | C | D | E | |
| Words | 3206 | 3900 | 3840 | 3701 | 3483 | 3626 |

There is a consistency between the length of the various readings that, had there been a difference, would have otherwise possibly produced a preference if one was reported. Indeed, the introductory and concluding stages of each reading appear remarkably similar in tone (examples shown below):

*These are my thoughts and impressions for **sitter No. 1**. As I link with you, I feel very strongly that at this moment in your life that there are very much concerns surrounding now. But before I go to your concerns I want to first of all tell you about the thoughts and impressions that I'm picking up with you.*

*This is my postal reading for **sitter No. 2**. As I'm holding your letter, so much is coming to me. I feel that I'm in a complete muddle at the moment and I feel that I'm trying very hard to find my way and this is concerning relationships. But before I go on with your sitting I want to tell you my thoughts and impressions that I'm getting about you as a person, and then we'll move onwards with that.*

*This is for **sitter no. 5**. As I link with you this morning, the 31st May, I want to tell you, first of all the impressions I have of you as a person and then we'll then wait to see what comes.*

What is of paramount importance, and linked strongly with the previous qualitative examinations of 'paranormal' advice, is the prevalence of particular rhetorical devices. There is a distinct reliance on nine core linguistic devices. Again, with the exception of two (i.e. *Metaphor* and *Question-answer*), the remaining have been found, within astrology and the previous study on handwriting, to be defined by differing clusters or groups (Re-emphasis and Balance). Even the exceptions are of the same type. *Metaphor*, for example, asserts and emphasises that one thing *is* another thing, as opposed to an *analogy* which comments on a likeness. Additionally, *Question-answer* is also a form of emphasis and frequently contains

² A rank of '5' indicates high applicability by a participant. Conversely a rank of '1' indicates bottom position

various 'balance' devices within the answer component of this entire device. The content category dictionary employed originally for horary astrology was utilised for these readings. Initial coding revealed the following nine rhetorical devices as being a fundamental part of each reading's make-up. They are reproduced below with brief definitions and examples taken from the actual readings.

Advise Strongly (Adhortatio) is a commandment, promise or exhortation (exhortation meaning to urge or advise strongly) intended to move a listener's/reader's consent or desires.

I feel for you, also, that over the next eighteen months, I know that's quite a long term looking at, but I think there are lots of changes coming up and for a time it seems that you will feel that with regards to obstacles you're trying to overcome them and I want to give you encouragement. (Lines 40-43, sitter 1)

I also want to say to you don't let the sun go down on your love. (Lines 147-148, sitter 2)

Amplify (Amplification) is a restatement with additional detail of words or expressions likely to be ignored or overlooked because of their bluntness or brevity.

I also have with you a love of water and I feel that you're the sort of person that you need to be near water, that water makes you feel better in terms of hearing it, looking at it. And I also want to suggest to you that I feel you need to drink more water. (Lines 49-51, sitter 3)

Balance (Dirimens Copulatio) is the process of mentioning a balancing or opposing fact to prevent the argument from being one-sided or unqualified.

But I want to give you the reassurance that although your life is up and down you are actually doing very well, better than perhaps you think you are. But try and have the balance of, although its a very good idea to stay in the now, but don't be afraid to let your imagination take you towards where you really want to be, rather than where you actually are. (Lines 175-179, sitter 1)

Modify (Epanorthosis) entails amending a first thought by altering it to make it stronger or more vehement.

I also want to say to you not to strain your eyes so much. I don't know whether you need wear glasses, or change them, or something, but as I was looking at your letter and holding it, I suddenly felt the words were all blurring. (Lines 169-171, sitter 2)

Emphasis (Scesis Onomaton) emphasises an idea by expressing it in a string of generally synonymous phrases or statements.

I do want to say to you though, that I feel at the moment your moods are swinging backwards and forwards. You're not really sure in which direction you're going. (Lines 13-15, sitter 1)

I also feel that you're someone whose got a very good sense of humour. I rather like your humour, I think you've got quite a sharp wit and there's something about the bubblyness and the comic attitude to you. (Lines 88-91, sitter 2)

Maybe this is a sign of inner conflict, perhaps you feel this sadness, or perhaps there is this element of tears, I don't know. (Lines 171-173, sitter 2)

Metaphor (Metaphor) is a comparison which imaginatively *identifies* one thing with another, dissimilar thing, and transfers or ascribes to the first thing (the tenor or idea) some of the qualities of the second (the vehicle, or image).

I also believe you've got a sweet tooth because somebody is showing me a tin of treacle and I feel pretty sure that this is indicative of either you're feeling you're caught in a situation that you can't get out of, but the other context is given to me that you do, indeed, have a sweet tooth. (Lines 53-57, sitter 1)

Something to do with your eyes. This is not to give you, I hasten to add, an eye problem, a serious eye problem, there is just simply a pointing out to do with your eyes. It could also be symbolic that you need to see clearly and in order to see clearly you need to slow down and just let life be, dream a little, listen to your dreams that you're getting at the moment. (Lines 174-178, sitter 2)

Negative-Positive (Antanagoge) is when a good point or benefit is placed next to a fault criticism, or problem in order to reduce the impact or significance of the negative point.

You're someone, though, who needs to feel the warmth of the sun aswell and I do feel that in terms of the warmth there have been things missing from your life which is where you've felt, if you like, this coldness, coming in, and I feel this has been to do with relationships. (Lines 64-67, sitter 1)

You know you're not someone who's all over the place, although your emotions are, but outwardly I think you present a very calm image. (Lines 146-147, sitter 1)

I feel that you are a very positive person ordinarily, you like to go forward. But, at times you can be quite forgetful and it seems as though there can be a difficulty with your concentration. (Lines 25-28, sitter 1)

Pass Over (Apophasis) asserts or emphasises something by pointedly seeming to pass over, ignore, or deny it.

I think there are three things in your life at the moment that are really bothering you. I think you feel a little bit caught because you're saying well if I go one way then that affects that, if I go the other way it affects that, but really there is a central main issue that will help to resolve the other two. And I believe that you will know what that is. (Lines 164-167, sitter 2)

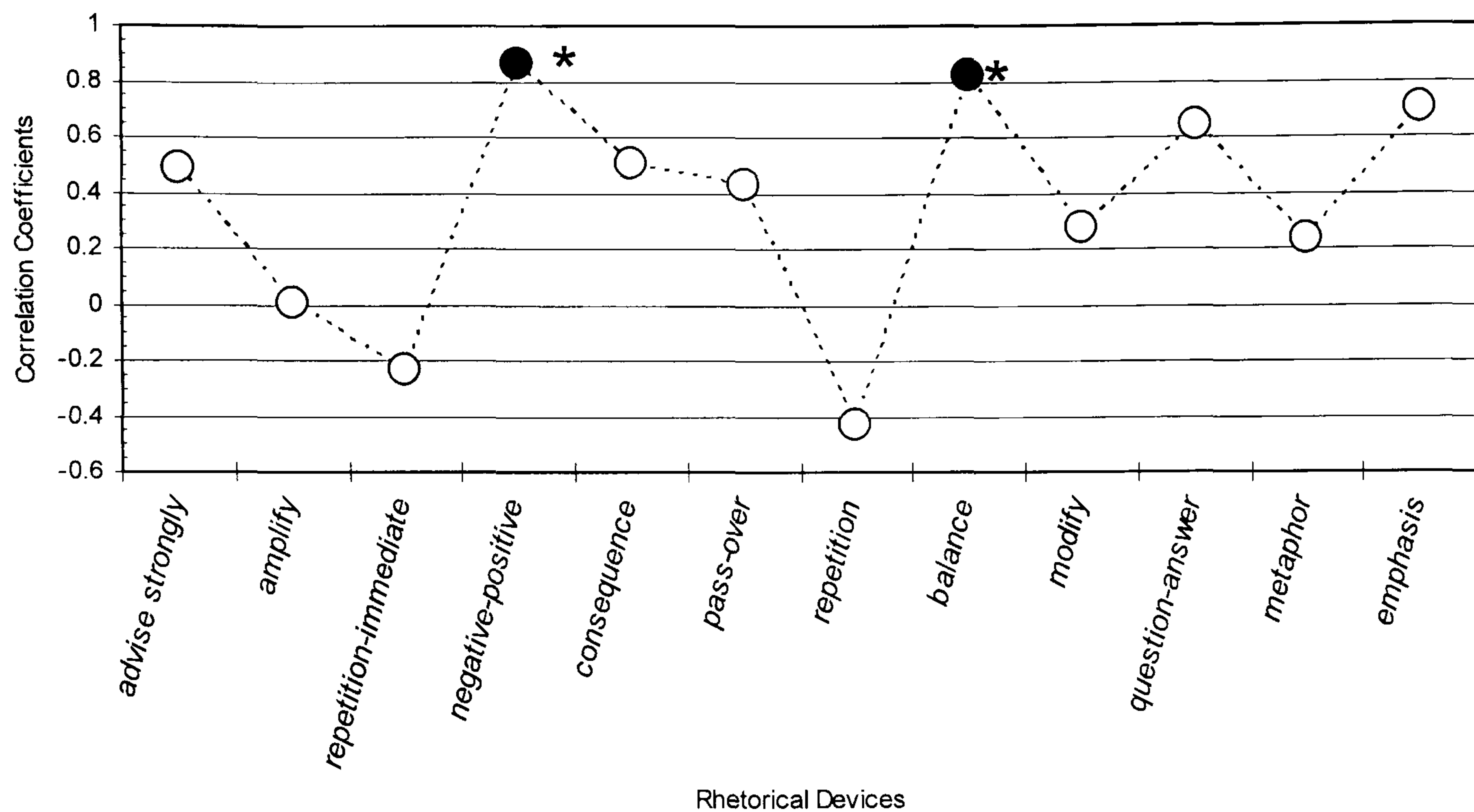
Question-Answer (Hypophora) consists of raising one or more questions and then proceeding to answer them, usually at some length.

Do you understand the, again, of course, a rhetorical question, that I feel there's been a divorce? Or a parting of the ways in someway, around you or connected with you. (Lines 18-20, sitter 2)

Also I want to ask you who it was who suffered with severe indigestion? I've got a male linking with me now and I feel certain there were heart problems with him, there may have been bronchial nature as well, but someone who had a lot of problems with indigestion and problems, and then suddenly, what was perceived to be indigestion, was, in fact, heart problems. (Lines 80-84, sitter 2)

Although both coders³ concurred with regards to the presence, and overall frequency, of the above identified rhetorical devices, what is of interest is whether these devices, and which particular ones out of the nine, are indicative of an overall preference. In previous studies, due to the length of the readings, an examination of this preference was conducted looking at the relationship between mean ranks and the presence or absence of rhetorical devices. Given the length of these psychic readings an examination of the relationship between frequency of devices and the mean rankings is possible.

³ Cronbach's Alpha of 0.84 is an indication of good inter-rater reliability. (*SD* – 1.2, *Range*: 0.72 – 0.96)



Shaded data points indicate correlation is significant
 *. Correlation is significant at the 0.05 level (2-tailed)

Figure 4.0. Correlation coefficient (r) of the frequency of each rhetorical device versus mean rank score.

The graph above illustrates the sorts of relationships that are occurring, within this particular style of reading, between rhetorical device and reported preference. Of interest are those that have a positive correlation coefficient, and, more specifically, those that are significant. The nine devices reported earlier are all positively correlated with preference and both *Negative-positive* and *Balance* are significant correlations. Interestingly, both forms of repetition are negatively correlated with preference.

4.3.5. Discussion

The claims of this particular psychic are not supported. That is, the claim that accurate information about the personality, and past events, can be derived merely by focusing on a client's handwriting, regardless of content, has not been proven. The rhetorical devices recognised in the initial study on handwriting profiles are the same devices that have appeared, and were found to be essential in the willing acceptance of horoscopes, specifically in the previous work on genethliacal astrology. Additional linguistic items, generated in the initial work on horary astrology, were also discovered and found to be highly indicative of participant's ranking or inclination towards particular readings. It is also worth noting that the nine specific devices reported as positively correlated with preference represent, altogether, the stylistic and structural features of a reading provided by a psychic of this type. Indeed, they embody the category of reading conducted in real-world, face-to-face settings previously reported by cold-readers.

4.4 EXPERIMENT II: *Test of psychometry*

4.4.1 Method

Design

The design of this investigation was primarily to test the claims of psychics who profess an ability to provide a reading solely based on a token object (i.e. via the use of psychometry). The protocol piloted with the handwriting analyst was deemed highly suitable. It relied on five anonymous participants each providing an object for the psychic. In this investigation, five stimuli were utilised in the form of five identical items of jewellery (in this case rings) with the one dependent measure being a preferential ranking measure. For the duration of the study the five participants operated completely independently, unaware of each other's identity, with special care being taken to remove any potential cues that may aid the psychic in compiling a reading. The primary hypothesis (H_1) is that the psychic will individually provide accurate readings for each of the participants. This will be tested by analysis of the preference ranking.

Participants

The sample consisted of 5 participants (4 male, 1 female) recruited from various locations in the UK. The age-range was from 18 to 25. The participants were unknown to each other. The psychic was recruited through psychic and spiritualist trade press publications. The participants were recruited by a second experimenter and all correspondence and communication with these participants was conducted only by the second experimenter.

Procedure

Following closely the design piloted with the handwriting analyst, and subsequently utilised with the postal psychic, each participant was provided with identical rings purchased by the second experimenter. Each participant was instructed to carry, or wear, the ring for a period of 1 month (specifically over the Christmas/New Year holiday period). Additionally, they were explicitly instructed *not* to allow anyone else to handle or inspect the rings. They were returned to the second experimenter in envelopes marked A-E. This experimenter, on receipt of the rings, then placed them in envelopes re-coded 1-5. A different experimenter, the author, provided the psychic claimant with the envelopes and recorded the session. The rings were then examined by the psychic who returned five readings. The readings were audio-recorded by the psychic and were subsequently word-processed. The readings were ranked by the participants, independently, in order of their self-applicability, with a rank of 5 = least applicable, to 1 = most applicable.

4.4.2. Results - Quantitative: *Accuracy of psychic*

The distribution of ranks is shown in the diagonal in table 4.6. below. This table shows the ranks given by the participants to the readings intended for them. There is a definite skew with no participants ranking their own readings in first position (i.e. a rank of '5'). The range of row totals, indicative of a predilection towards, or avoidance of, a particular reading by all participants, is from 8 to 20. This shows that reading 1 is preferred by most participants (two ranked it first, and one in second place), and reading 5 is disliked by the majority (four participants ranked it last and one in second place).

A diagonal score significantly higher than the created distribution of the other ratings would lead one to surmise that the psychometrist is accurate.

Table 4.6.
Rankings for Psychometry readings

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 3 | 4 | 5 | 5 | 3 | 20 |
| Two | 5 | 2 | 2 | 1 | 5 | 15 |
| Three | 4 | 3 | 3 | 3 | 2 | 15 |
| Four | 2 | 5 | 4 | 2 | 4 | 17 |
| Five | 1 | 1 | 1 | 4 | 1 | 8 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

$p = 0.96$, diagonal total = 11

The diagonal total of 11 is not significantly different to the total of a combination of any of the other five cells. For this reason H_1 is rejected and the null hypothesis (H_0) that the claims of the psychic have not been proven, is accepted.

4.4.3. Results - Qualitative: *Linguistic reasons for accuracy*

Initial qualitative analysis of the psychometry readings reveals short, concise readings (see Appendix I). The psychometrist was not provided with limited time, though she did comment on the unusual nature of the study, that she “normally operates with the client in front of her.” This may account for the shorter readings as compared to the previous study. The various statements of advice are delivered almost ‘matter of fact’ with little, or no advice given about the future. The sole focus for the claimant is proving an ability to divine information about the characteristics of the client solely from a personal object. For this reason the multitude of statements relate to descriptions of the client (including hair, height, eyes, etc.). The length of the readings, as compared to the previous study, and the focus on specifics relating to body descriptions and gender may have skewed the rankings considerably. The average length is 298 words and there is no distinct difference between

the preferred reading and the one ranked last by four out of the five participants (readings for sitter A and E respectively).

Table 4.9
Number of words in each reading

| | Sitters | | | | | Mean |
|--------------|---------|-----|-----|-----|-----|------|
| | A | B | C | D | E | |
| Words | 307 | 239 | 390 | 260 | 293 | 298 |

In coding the readings it has become clear that specifics regarding the gender within each of the readings may have substantially biased participants' preference. Given that reading 5 is the only one that specifically mentions 'lady', whereas three others refer to male and the remaining (reading 1) is non-specific about gender, it is no surprise that all the male participants deliberately ranked reading 5 last. To reiterate, each participant was unaware of each other's identity, but a reading with only 293 words, where the focus within a couple of sentences is on the feminine, has the influence to skew the results.

Despite this, coding of the rhetorical devices reveals commonalities with earlier studies. The same two groups are found – Emphasis and Balance. Given the situation with the biased rankings due to an effect akin to the 'stacking effect', an attempt to focus on the relationship between the devices and preference is irrelevant. Any influence particular devices may have would be negated for the reasons mentioned above. As a result any correlation between mean rankings and rhetorical devices would be irrelevant and misleading. A content analysis of these readings has, again, revealed a reliance on several devices. All the key rhetorical devices found within each reading, however, are reproduced below together with examples taken from the readings.

Amplify (Amplification) is a restatement with additional detail of words or expressions likely to be ignored or overlooked because of their bluntness or brevity.

I see an initial 'G' connected to this person, doesn't mean to say its their name but it might be someone connected to them or somewhere they live, but a 'G' feels like an initial of either a name or a place, but connected to this person there is a 'G'. (Participant A)

Modify (Epanorthosis) entails amending a first thought by altering it to make it stronger or more vehement.

Something to do with the left leg, I'm getting some sort of sensation in my left leg now which feels like it could be an injury, could have been, some sort of arthritis or rheumatism or something around that part of the, it feels like the left leg I'm getting, sort of from the knee down in that area, rather than in the upper leg. (Participant C)

I feel a connection to teeth. I'm not quite sure what that means, whether they've got some toothache that needs sorting out, or something around teeth, a question around teeth here. Now, of course if they interpret this it could be something to do with somebody in spirit that had trouble wearing their false teeth or it means they may be having some teeth problems at the moment themselves. (Participant A)

Emphasis (Scesis Onomaton) emphasises an idea by expressing it in a string of generally synonymous phrases or statements.

On this one, the first sense I've got is solitariness. Now we can be in relationships we can be in close families, but sometimes we stand apart and stand alone. And what I feel with this ring particularly is a solitary feeling, a feeling of standing alone. (Participant C)

First thing that comes about this person is they are very tidy, meticulous. They like everything in order, they're very organised person, they like everything in order, everything has to be quite tidy around them, I just feel a cleanliness, a neatness about this person. (Participant E)

Negative-Positive (Antanagoge) is when a good point or benefit is placed next to a fault criticism, or problem in order to reduce the impact or significance of the negative point.

First thing that comes about this person is they are very tidy, meticulous. They like everything in order, they're very organised person, they like everything in order, everything has to be quite tidy around them, I just feel a cleanliness, a neatness about this person. They can get quite upset with disorganisation, therefore if they share or live with someone, I feel they need to be with somebody that is like minded because it can really upset their equilibrium if they are with somebody that is not as tidy and neat as they are. (Participant E)

I feel food could be quite an issue about this person too, not that they're fussy about their food, but I think food is an issue around them. (Participant E)

Pass Over (Apophasis) asserts or emphasises something by pointedly seeming to pass over, ignore, or deny it.

Height feels a bit of an issue around this person too. Now, I'm not sure what I'm, because nobody can confirm whether they're too short or too tall, but I've got a sense here of height, with a question mark over it. (Participant A)

4.5 DISCUSSION

Three types of ability were tested: handwriting analyst profiler; postal psychic; psychometrist. No support was found for any of these abilities. The readings varied greatly in length - from means of 298 and 511 for the psychometry and handwriting analysis respectively, to 3626 for the postal psychic – and the content also diverged. The readings given by the handwriting analyst were focused solely on the participants' personalities whereas the psychic readings (postal and psychometry) also included references to connected names or occupations. Generally, the style for the latter readings were more speculative and questioning in nature:

e.g. And I don't know whether I should say this, I'm getting a feeling here of something to do with the hair, either very concerned with their hair, or there's something around the hair and I can't quite understand what that is but it feels I'm feeling quite a big head of hair here, quite curly, there's quite a lot of hair. [Appendix I, Reading C].

The readings, however, by the handwriting analyst were more direct and straightforward and contained no references to names, places, occupations, etc.:

e.g. Others think you are too worried about yourself to care about your future but you really only do care about what you want and when and will do nearly anything to get your way. [Appendix G, Reading 4].

Despite this divergence in content and style there was still a consistency in the type of rhetorical devices used. There are the themes of *Emphasis* and *Balance* running through all the readings within this chapter. These themes are represented by particular devices that have also been found in the language of astrology. Five devices are consistent with the

linguistic conclusions in the previous chapter: *Advise Strongly*, *Negative-Positive*, *Balance*, *Modify* and *Emphasis*. Interestingly *Modify* appears to have the opposite effect here compared to astrological readings. Although the readings here prevented detailed analysis of preference for two abilities, the correlation in the postal psychic readings showed a positive relationship between the presence of *Modify* and predilection, the reverse effect to its presence in genethliacal readings. The reasons for this are intangible but may have something to do with the perceived origin of the information. Astrology is based on a perceived detailed, mathematical, system of planetary arrangement whereas a psychic reading comes from a communication system that may be perceived as unclear and elusive. It would not be surprising, therefore, to expect a *modification* of initial thoughts as the psychic messages come through with greater clarity. Further work with handwriting analyst profilers and psychometrists would need to be conducted to ensure this aforementioned positive relationship exists. There were two other devices that emerged as unique to the postal psychic readings: *Metaphor* and *Question-answer*. As argued earlier, these are devices that are also indicative of *Emphasis* and *Balance* respectively.

The final conclusion concerns the ‘stacking effect’ found in the final test of psychometry. The inclusion of the word ‘lady’ in one reading (Appendix I, reading E) ensured the male participants immediately discounted it as being theirs (i.e. highly applicable to them). This raises the question, as with tests of any special claimants, of transcript editing or what should or should not be removed. Up till now this thesis has avoided transcript editing to ensure ecological validity but any future studies should examine the presence of gender references when using same-sex participants. The alternative is using a highly disparate group of participants who represent an entire cross section of the population. This provokes further discussion as to how one represents a cross section with only five participants. Researchers within this domain thus far have avoided any transcript editing and sought to deal with a potential stacking by keeping participants blind to each other’s identity. The problems experienced with this group of readings illustrates a new facet to the stacking effect.

CHAPTER 5

Examination of Mediumistic advice

I'm the last person to arrive at a séance. The dead folks make sure it happens that way. I've already been in an altered state – preparing – for close to three hours. My body and mind are aware that I'll be tapping into another dimension where the dead folks are.

Suzanne Northrop, *The Séance: Healing messages from beyond* (p.35)

5.1 INTRODUCTION

In their 'Guidelines for Testing Psychic Claimants,' Wiseman and Morris (1995) distinguish between 'proof oriented' and 'process oriented' research. The evaluation of a professed psychic ability is labelled 'proof oriented' whilst 'process oriented' refers to the determination of the optimum conditions under which such a confirmed ability is achieved. In the preparation of a formal study to initiate research into a claimant, the authors propose necessary steps for consideration. Aside from the general design of such an experiment, by far the most important steps are the anticipating and countering of possible trickery. Indeed, the design of a parapsychology experiment is fundamentally developed around such controls for trickery, or at least controls to minimise the chances that results are due to non-psychic means. Types of controls include 'barriers', which prevent the use of fraudulent behaviour, 'detectors' which serve to monitor the occurrence of fraud, 'open' controls, which the claimant is aware of, and 'hidden' controls that are not revealed to the claimant.

During a traditional mediumistic reading the medium usually produces a large number of statements and the sitter has to decide whether these statements accurately describe departed loved ones or relatives. It is widely recognised that the sitter's endorsement of such statements cannot be taken as evidence of mediumistic ability, as seemingly accurate readings can be created by a set of psychological stratagems collectively referred to as 'cold reading' (Hyman, 1977; Rowland, 1998). It is therefore vital that any investigation into the possible existence of mediumistic ability controls for the potential effect of these stratagems (Wiseman & O'Keeffe, 2001; O'Keeffe & Wiseman, 2004).

5.2 MEDIUMSHIP STUDY¹

5.2.1 Introduction

The first extensive assessments of mediums began approximately one hundred years ago with the development of psychical research societies, namely the SPR and ASPR (Society for Psychical Research and their American equivalent). There are hundreds of journal articles and proceedings explicitly devoted to the examination of the verbal material, and physical phenomena, produced by mediums. The wealth of these studies is purely descriptive, primarily the experimenter's subjective assessment of readings given in séance scenarios during which the experimenter would be present. In these situations the experimenter would often be the target person, and little effort would be made to prevent the medium divining information via alternative means. Later attempts to restrict these alternative explanations for apparent communication success (i.e. evidence of ADC or After Death Communication) resulted in the rather simplistic, yet ingenuous, addition of an 'environmental' control, a control which ensured no normal communication between medium and client. This use of partitions, then later implementation of separate rooms, guaranteed little or no sensory leakage. Certainly rooms, guarded and separated by more than one wall (ideally completely sound-proofed) make any experimentally substantiated claims of mediumship more valid.

Pratt (1936) recognised the inherent weakness in sitters being present at their own reading and though his focus was on reducing rater bias, he introduced the method discussed above during his quantitative evaluation of sessions with the medium Eileen Garrett. In this series the subject was in a nearby room, isolated from medium and experimenter (in this case, Pratt). This additionally ensured Pratt remained hidden from the relationship between sessions and participants. The outcome of the study was impressive, but later work (Pratt & Birge, 1948; Pratt, 1969) countered the problem of aware control participants used in the judging process, by developing a protocol and analysis technique that has remained a benchmark for all mediumship research. A medium produces statements about a number of absent target persons (TPs), and each target person judges all statements on applicability without knowing for whom each statement was intended, the same as the experimenter. Development and origins of the actual analysis method are discussed in detail in 1.4.1 but the main problem with this design is the issue of 'temporal' cues. For example, in the Pratt and Birge (1948) study five participants are given a reading by the same medium and the conclusion evaluated based on their judgements. In a

¹ The experiment described in this chapter was presented at a conference (O'Keeffe & Wiseman, 2002) and a review of the various mediumship protocols, including the one discussed here, has been submitted for publication (O'Keeffe & Wiseman, 2004).

hypothetical study, Subject 'A' may participate in the morning and, therefore, would be particularly attentive to any statements referring to the morning and equally dismissive of those referring to the afternoon (e.g. I've just had a big lunch so forgive me if these statements about your grandfather appear tired). These particular statements would be rated highly by subject 'A' and, conversely lower by those participants in afternoon sessions. The same also applies for 'environmental' cues (i.e. medium's mention of the weather, external sounds, etc.). Both of these 'cues' are potentially inflated if no controls for sensory leakage are implemented.

In order to test the methodology of testing several mediumship claimants, a pilot study was conducted using a solitary claimant. The work on psychics detailed in the preceding chapter has focused on the development of an approach that, despite the employment of a small number of participants, has employed 'barriers' and managed to negate the possibility of fraud and eliminate the chances that positive results would be due to non-psychic means. Since the anonymous participants are not in the immediate vicinity of the psychic, this essentially provides readings suitable for additional examination of linguistic factors that are not influenced by conversational interaction. Following on from the previous work with psychics and astrologers, it is proposed that mediums incorporate similar rhetorical verbal strategies for the persuasion of apparent accuracy. Additionally, in reference to the well-designed protocols used thus far, there is the assurance for the medium that positive results would not be due to unconscious accrual of information from a sitter's body language or as a consequence of various *cold reading* techniques. This assurance and precautionary approach has been reiterated in various sources (e.g. Hansen, 1990; Wiseman & Morris, 1995). An example from the SPR's (1965) "Hints on Sitting with Mediums" illustrates the point:

The results obtained with mental mediums are useless as evidence if they have any means of acquiring relevant information normally. In fairness to the genuine medium, if for no other reason, the sitter should take all possible precautions...A surprising amount of information can be deduced from a sitter's demeanour, clothes, general appearance, and facial expressions. Care must be also be taken not to give away information in conversation before the sitting or in answer to the Control's remarks during the sitting.

5.2.2. Method

Design

The purpose of this investigation was to assess mediumship ability. Additionally the investigation would provide impetus for the creation of a standardized methodology for any future laboratory testing of such special claimants. Initial communication between the

experimenter² and mediums (i.e. participants) focused on the development of a methodology that followed previous work identified as valid (discussed in Chapter 1) and that was deemed wholly suitable for the demonstration of mediums' facility. Furthermore, at this time, the issue of experimental protocol was confronted, with justification for precautions presented to the mediums until a general consensus on their involvement was reached. Supplementary advice on the paradigm was given by representatives of various medium and spiritualist unions. Following signed consent and hence agreement of the protocol, a specific date was arranged for the medium to participate. Once the dates were set (i.e. the separate participation dates for all six mediums), five independent sitters were then recruited. A second experimenter, who would remain unknown to the mediums for the duration of the study, was responsible for timetabling the sitters. On Day 1, for example, sitters A – E were each timetabled for hourly slots from 11.00am – 4.30pm, with a thirty-minute lunch break. The order of the sitters was counterbalanced, where possible, across the days to prevent temporal cues (e.g. a sitter consistently present in the first slot would interpret any references by the medium to 'morning' as indicative of their own reading), see figure 5.0 below.

| Time | Medium | | | | | |
|-------------|--------------------|---|---|---|---|---|
| | 1 (<i>pilot</i>) | 2 | 3 | 4 | 5 | 6 |
| 11.00-12.00 | A | E | D | C | B | A |
| 12.00-13.00 | B | A | E | D | C | B |
| 13.30-14.30 | C | B | A | E | D | C |
| 14.30-15.30 | D | C | B | A | E | D |
| 15.30-16.30 | E | D | C | B | A | E |

Figure 5.0 – Proposed Timetabling of sitters A-E

The second experimenter³ (E2) would have exclusive knowledge of, and access to, the timetable and would be solely responsible for *any* interaction with the sitters on experimental days. In other words, E1 would be unaware of the sitter's identity at any point during a given experiment, and therefore unable to communicate, consciously or unconsciously, sitter information to the medium. The medium was present in the laboratory (i.e. Medium's Room, see Figure 5.1) for a period of approximately five hours. During this time, the five anonymous sitters were timetabled to individually arrive and sit in

² Primary experimenter hereafter referred to as E1.

³ Second experimenter hereafter referred to as E2.

the Sitter's Room. The medium would give five subsequent readings (recorded via video and audio) coinciding with the timings given above.

In this preliminary investigation, five stimuli were utilised in the form of five sitters. Though there is no manipulation of variables, the inclusion of five sitters could be interpreted as providing each of the participants (i.e. mediums) with five conditions. The design, therefore could be equivalent to a within-participants design with five conditions. This is especially appropriate considering part of the statistical analysis would focus on comparing the data from the same medium. Due to the complex nature of the study, the examination focused on five mediums with the initial medium merely volunteering for a pilot simulation. This provided an opportunity for any unforeseen logistical problems to be rectified and additionally guaranteed the robustness of the protocol. For this reason, data from the 'pilot' trial was not analysed. The primary hypothesis (H_1) is that each medium will individually provide accurate information for each of the sitters. In other words, there will be a distinguishing difference between the readings for all five sitters. Therefore, the null hypothesis (H_0) is that *all* readings will be equally accepted by the sitters as indicative of information specifically intended for them. Additionally, it is proposed that an examination of the transcripts would reveal a use of various rhetorical devices previously propounded in the work with psychics and astrologers.

Analysis Design

In section 1.4.2, a review of the statistical models for the assessment of medium's verbal responses covered, in more detail, the development of analytical procedures. Given the focus, in the previous studies on psychics and astrologers, on an analytic approach informed by *mediumship* work, only a very brief summary, and hence recapitulation, of the analyses appropriate to the current study is presented here.

The transposition of divining, experimentally, *psi* from artificial laboratory conditions to naturally spontaneous occurrences, presents the researcher with a distinct set of alternative analysis methods, the selection of which requires careful attention. Situations characterized by a set of targets on the one hand, and sets of free-response protocols on the other are known generally as *free-response methods*. These would include a psychic providing information about the owners of "psychometric" objects, or a medium's verbal description of departed relatives, "naturally spontaneous occurrences". The difficulty is in assessing the similarity of target-response pairs, therefore, the judge's role becomes increasingly important. In experiments analysed earlier in this thesis, the aim was to evaluate the overall resemblance of targets and protocols, known as the *holistic* approach. This was initially done using ranking methods, but a more *atomistic* approach was deemed more appropriate.

Atomistic approaches originated in the initial attempts to analyse, in detail, mediumistic material. Early approaches focused more on probability judgement and the assessment of statement probabilities (Saltmarsh & Soal, 1930). The progress in applying better measures for probability estimates signified an improvement in controls in general, but the problem of requiring independence among the medium's statements remained.

Greville (1949) appraised adaptations of his method, including the Pratt and Birge technique. He illustrated its applicable merit using a notional example of a medium conducting a "series of five sittings for five absent sitters whose identity is recorded but is unknown to the medium," (Greville, 1949, p. 7). The application of the Pratt-Birge matrix to examination of claimants in previous chapters, and the historical precedent of such an analysis technique established by 'after-death communication' researchers, requires utilisation of the same approach (i.e. creation of a Pratt-Birge matrix, Monte-Carlo distribution and subsequent probability value). The relevance of this analysis design to the current study on mediumship claimants, is, therefore, indisputable (see Appendix F for details of the computation method).

Participants

The medium required for the pilot simulation was recruited through various trade press publications (i.e. *Psychic News*, *Psychic World*, *Predictions*). The five mediums participating in the 'actual' study were recruited through the Spiritualists Nationalist Union (SNU). The SNU provides a list of all certified mediums (i.e. those having undergone a rigorous selection procedure and continual assessment). The five mediums were contacted via this list. Three mediums were female, two were male and ages ranged from 42 to 55. The sitters were taken from the University of Hertfordshire's student and staff body. For the purposes of this study it was essential that the sitters were unaware of each other's personality and so individuals were recruited from diverse areas and different buildings within the campus. Areas represented were psychology, art & design, social work and computer science, with all sitters having offices in different buildings, one sitter on a different campus, one sitter present in the UK for only 6 months out of the year. All sitters were male and the ages ranged from 25 to 30. Prior to the study, and for its entire duration, the five sitters participated completely independently, unaware of each other's identity (including gender, age and occupation).

Materials

All mediums were provided with a detailed description of the methodology several weeks prior to the experiment. This was returned together with a signed consent form. Immediately prior to the study a second briefing and consent session with each medium

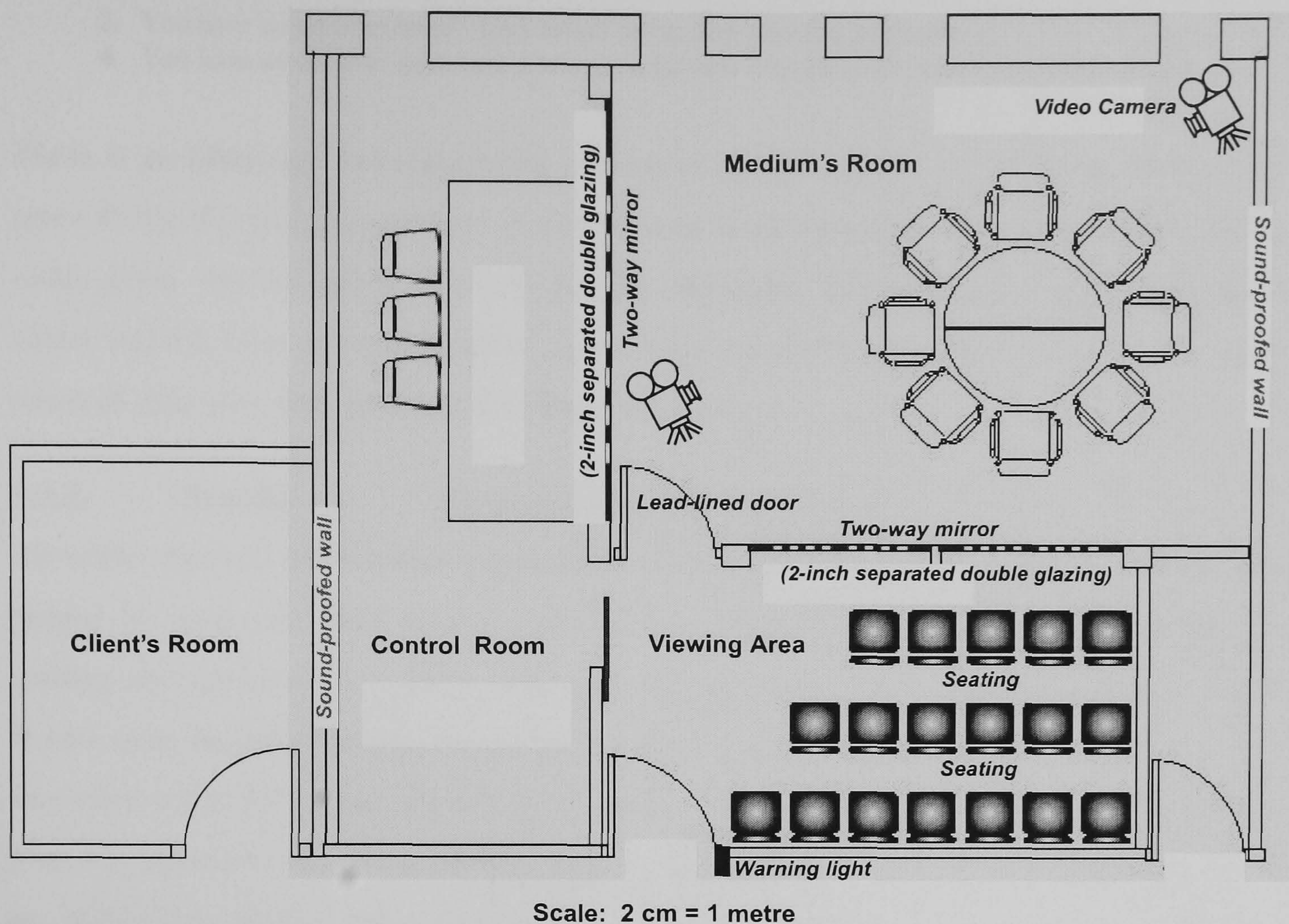


Figure 5.1. Floor-plan for Mediumship Study

Once *all* mediums had completed their readings, transcriptions (performed by E1, still blind to the sitter's identity at any particular time) were condensed to bare facts. Examples of readings for each medium are given in Appendices I-M. Extraneous discussion (e.g. questions to the experimenter, staging, introduction, pauses), were all removed from the transcripts, both for efficiency and also to respect the anonymity of the medium. Lists of statements made by the mediums were then provided to the sitters and for each statement they were to indicate, on a 7-point scale, how self-applicable each statement was.

The 'breaking-up' of the transcripts into respective, and independent statements, has not been standardised in mediumistic studies to date. There is an inherent difficulty in achieving interdependency between statements. Traditionally, statements are broken-up into 'bits' of information. For example, the sentence "You have an uncle in spirit with a tattoo on his arm who has a moustache and had a limp," could be presented to judges in its constituent parts (see below), thereby artificially inflating ratings. Rather than giving credit for its constituent parts, and also being open to criticism for manipulating the medium's words, the experimenter presented more *wholistic* statements (e.g. statement number 4 below) for rating.

1. You have an uncle in spirit.
2. You have an uncle in spirit with a tattoo.

3. You have an uncle in spirit with a tattoo on his arm who has a moustache.
4. You have an uncle in spirit with a tattoo on his arm who has a moustache and had a limp.

There is an advantage to randomising statements in such a protocol. Due to the reasons given above (i.e. interdependency) it was deemed more appropriate to present them in the order given. No indication of which day the statements belonged to was provided. Both sitters and E1 were completely blind as to whom the statements were intended for. Only when all data were collected was the blind then broken.

5.2.3. Results - Quantitative: *Accuracy of mediums*

All verbal material collected by the mediums was broken down into statement form and judged by each individual subject. The ratings were then summed for each medium's reading and presented in a table similar to that used for the Pratt-Birge technique. The results were recorded for each individual medium and for results across all mediums. The first table (table 5.1 below) shows all the ratings for the first medium. At first glance there does not appear to be any significant ratings. Each judges' rating for their own readings is not higher than for any other reading, the p -values confirm this. There are a few interesting results. For example, in table 5.3 judge A's rating total for their own reading (i.e. reading A) is higher than the other totals (11, 13, 8, and 14 respectively). The results overall, however, are non-significant. There is no significant difference between the total of the diagonal and all the permutations of the matrix.

The same non-significant finding is true for the second medium (table 5.2). There is a difference in ratings and totals as compared with the first medium, signifying that the medium produced more statements (the diagonal total is almost double compared with the first medium).

The ratings for medium 3 (table 5.3) reveal fewer statements given for each reading as compared with the previous two mediums. The results are, again, non-significant. Medium 4's ratings (table 5.4) are, again, non-significant. It is interesting to note that, at times, the judges are prone to give particular readings higher ratings. For example, Judge E obviously feels that many of the statements for C were intended for him, whilst other judges gave substantially lower ratings for that particular reading.

The final medium (table 5.5) provided more statements than any other medium. Additionally it appears that judge A is occasionally giving higher ratings than the other judges. A quick referral back to the other mediums reveals that similar rating style has also occurred. The use of the Monte-Carlo method to test significance prevents results being

skewed if one judge rates *all* readings higher than other judges. The results are, again, non-significant.

Table 5.1
Ratings for medium 1

| Reading | Judges | | | | | Total |
|---------|--------|-----|-----|-----|------|-------|
| | A | B | C | D | E | |
| A | 156 | 230 | 131 | 176 | 252 | 945 |
| B | 202 | 183 | 223 | 192 | 301 | 1101 |
| C | 170 | 111 | 145 | 106 | 161 | 693 |
| D | 348 | 240 | 196 | 166 | 175 | 1125 |
| E | 120 | 97 | 134 | 159 | 137 | 647 |
| Total | 996 | 861 | 829 | 799 | 1026 | 4511 |

$p = 0.89$, diagonal total = 787

Table 5.3
Ratings for medium 3

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| A | 15 | 21 | 13 | 7 | 12 | 68 |
| B | 11 | 17 | 9 | 24 | 12 | 73 |
| C | 13 | 13 | 12 | 15 | 7 | 60 |
| D | 8 | 26 | 18 | 24 | 11 | 87 |
| E | 14 | 13 | 10 | 21 | 10 | 68 |
| Total | 61 | 90 | 62 | 91 | 52 | 356 |

$p = 0.27$, diagonal total = 78

Table 5.5
Ratings for medium 5

| Reading | Judges | | | | | Total |
|---------|--------|------|------|------|------|-------|
| | A | B | C | D | E | |
| A | 257 | 318 | 410 | 194 | 181 | 1360 |
| B | 410 | 364 | 312 | 286 | 243 | 1615 |
| C | 355 | 289 | 297 | 321 | 176 | 1438 |
| D | 312 | 320 | 354 | 331 | 238 | 1555 |
| E | 427 | 276 | 358 | 246 | 220 | 1527 |
| Total | 1761 | 1567 | 1731 | 1378 | 1058 | 7495 |

$p = 0.6$, diagonal total = 1469

Table 5.2
Ratings for medium 2

| Reading | Judges | | | | | Total |
|---------|--------|------|------|------|------|-------|
| | A | B | C | D | E | |
| A | 354 | 410 | 304 | 294 | 322 | 1684 |
| B | 198 | 277 | 210 | 243 | 230 | 1158 |
| C | 234 | 289 | 282 | 318 | 264 | 1387 |
| D | 452 | 341 | 220 | 269 | 113 | 1395 |
| E | 166 | 250 | 275 | 291 | 258 | 1240 |
| Total | 1404 | 1567 | 1291 | 1415 | 1187 | 6864 |

$p = 0.27$, diagonal total = 1440

Table 5.4
Ratings for medium 4

| Reading | Judges | | | | | Total |
|---------|--------|-----|-----|-----|-----|-------|
| | A | B | C | D | E | |
| A | 72 | 42 | 98 | 43 | 109 | 364 |
| B | 51 | 59 | 49 | 67 | 89 | 315 |
| C | 88 | 61 | 77 | 110 | 146 | 482 |
| D | 97 | 84 | 54 | 61 | 91 | 387 |
| E | 122 | 57 | 64 | 84 | 87 | 414 |
| Total | 430 | 303 | 342 | 365 | 522 | 1962 |

$p = 0.76$, diagonal total = 356

Table 5.6
Total Ratings for all mediums

| Reading | Judges | | | | | Total |
|---------|--------|------|------|------|------|-------|
| | A | B | C | D | E | |
| A | 854 | 1021 | 956 | 714 | 876 | 4421 |
| B | 872 | 900 | 803 | 812 | 875 | 4262 |
| C | 860 | 763 | 813 | 870 | 754 | 4060 |
| D | 1217 | 1011 | 842 | 851 | 628 | 4549 |
| E | 849 | 693 | 841 | 801 | 712 | 3896 |
| Total | 4652 | 4388 | 4255 | 4048 | 3845 | 21188 |

$p = 0.7$, diagonal total = 4130

The observation made previously about judge A, is revealed in the final table (table 5.6) in the row of totals. Judge A's total is higher than the other four judges. The table also shows that the results across all mediums are non-significant. The totals do reveal,

however, potential linguistic differences between the various mediums. For example, the ratings for medium 3 as compared to medium 2 are substantially lower. Further, more qualitative scrutiny is necessary to reveal reasons for this inconsistency.

5.2.4. Results - Qualitative: *Linguistic reasons for accuracy*

First, it was necessary to examine the possibility that particular readings may have been chosen due to their length, or general structure. Below are two tables illustrating descriptive statistics for each of the readings from particular mediums. Table 5.7. shows the number of words for each reading. There is no correlation between number of words and the cumulative ratings given by each sitter ($r = 0.32$, *ns*). The mean number of words for each medium differs substantially. For example, there is a difference of 4791.2 between the highest mean number of words (for medium 1) and the lowest (for medium 3). This, on first glance, would appear to give an estimate of the length of time each medium spent on each reading. None of the mediums, however, expressed completion of the reading in less than 45 minutes.

Table 5.7
Number of words in each reading

| | | Sitters | | | | | Mean |
|--------|---|---------|-------|-------|-------|-------|---------|
| | | A | B | C | D | E | |
| Medium | 1 | 4360 | 4962 | 4811 | 5132 | 4902 | 4833.4 |
| | 2 | 5204 | 3862 | 4421 | 4734 | 3761 | 4396.4 |
| | 3 | 40 | 104 | 86 | 98 | 70 | 79.6 |
| | 4 | 2060 | 2684 | 3483 | 2345 | 2591 | 2632.6 |
| | 5 | 2323 | 1917 | 1941 | 1674 | 1349 | 1840.8 |
| Total | | 13987 | 13529 | 14742 | 13983 | 12673 | 13820.2 |

Table 5.8 shows the number of phrases in each reading. Although each type of sentence was recorded (this included simple, compound *and* complex) the judges were presented with phrases that frequently contained more than one sentence. This is for reasons explained previously concerned with statement interdependency. For example, Medium 5 delivered the following group of sentences:

I can see your husband with a golf club in his hand. I can definitely see him with one. He used to play here on earth.

Though these are, in fact, three sentences, they are mutually dependent and, so, were presented to the judges as one phrase, or statement, for rating. For this reason, table 5.8

lists the total number of phrases for each reading. There are no correlations between number of phrases and overall score for the readings given by each medium. In other words, taking the ratings given in tables 5.1-5.5 (i.e. the higher the score, the more accurately it is perceived), and relating them to word length and number of phrases, reveals no relationship. The analysis was conducted separately for each medium since a comparison *across* mediums would inevitably reveal a positive, perhaps significant, correlation. This is due to simple *weighting*. Medium 2's reading for sitter A consisted of 5204 words, whereas the same reading by Medium 3 had only 40 words. The mean number of phrases for each medium varied from 8, for medium 3, to 75.4 for medium 2. Totalling the bottom row (i.e. column totals) indicates that each sitter was presented with 1165 statements.

Table 5.8
Number of phrases in each reading

| | | Reading | | | | | Mean |
|--------|---|---------|-----|-----|-----|-----|-------|
| | | A | B | C | D | E | |
| Medium | 1 | 55 | 62 | 60 | 64 | 58 | 59.8 |
| | 2 | 92 | 56 | 78 | 82 | 69 | 75.4 |
| | 3 | 6 | 9 | 11 | 8 | 6 | 8 |
| | 4 | 24 | 19 | 26 | 20 | 28 | 23.4 |
| | 5 | 80 | 67 | 52 | 61 | 76 | 67.2 |
| Total | | 257 | 213 | 227 | 231 | 237 | 233.8 |

Content Analysis Results

The coders examined the transcripts and recorded the items from the content dictionary based on whether they were present or not in each reading. For example, if the reading for sitter A contained the variable 'metaphor', a coder would record it as present. A reliability analysis (Cronbach's alpha score) for the coding of each variable revealed an average alpha score of 0.83 (*range* 0.72 to 0.89). With values nearer to 1 indicating higher reliability, and a recommended value of over 0.8, this correlation coefficient is an indication of good inter-coder reliability.

A data matrix was produced for the twenty-five readings (rows) with the content dictionary items represented by the columns. The coding of the devices reveals distinct findings. Recording whether the variables were present or not showed immediate differences between particular mediums. Some readings (e.g. Medium 3) were vague, sparsely presented and confusing. Aside from being inherently difficult to code, such readings contained few dramatic devices and merely listed facts.

Two ladies came one calling themselves Grand Mother. The other one is a friend. Grand Mother says she is frightened. Why said I “Don’t you like me?”. Its not you, I don’t like this place. How about your friend? I’m OK thank you. May I measure how high you are? OK. You are quite tall and broad. Yes! Where are you from? Manchester. I am a friend of the family. I know you too. Thank you Man. Mentioned the name Bob. Is Grand Mother still frightened. ‘Not so much’. Any object? Yes. Looks like a plant.

Other readings had a high frequency of rhetorical devices of a more dramatic nature. The readings given by Medium 4 for example, had the highest frequency of ‘dramatic’ devices. These included several linguistic devices that are known, in Rhetoric, to appeal to the emotions (e.g. ‘advise strongly’).

You have to walk before you can run. You are nearly there. But take your time, take your time. Do not be impulsive and go into something that you don’t know what the ending of it is going to be. Make sure whatever this is, look at it. Weigh it up.

Once the frequency of the devices for each reading is recorded, it supports the brief qualitative examples reported above (see Table 5.9).

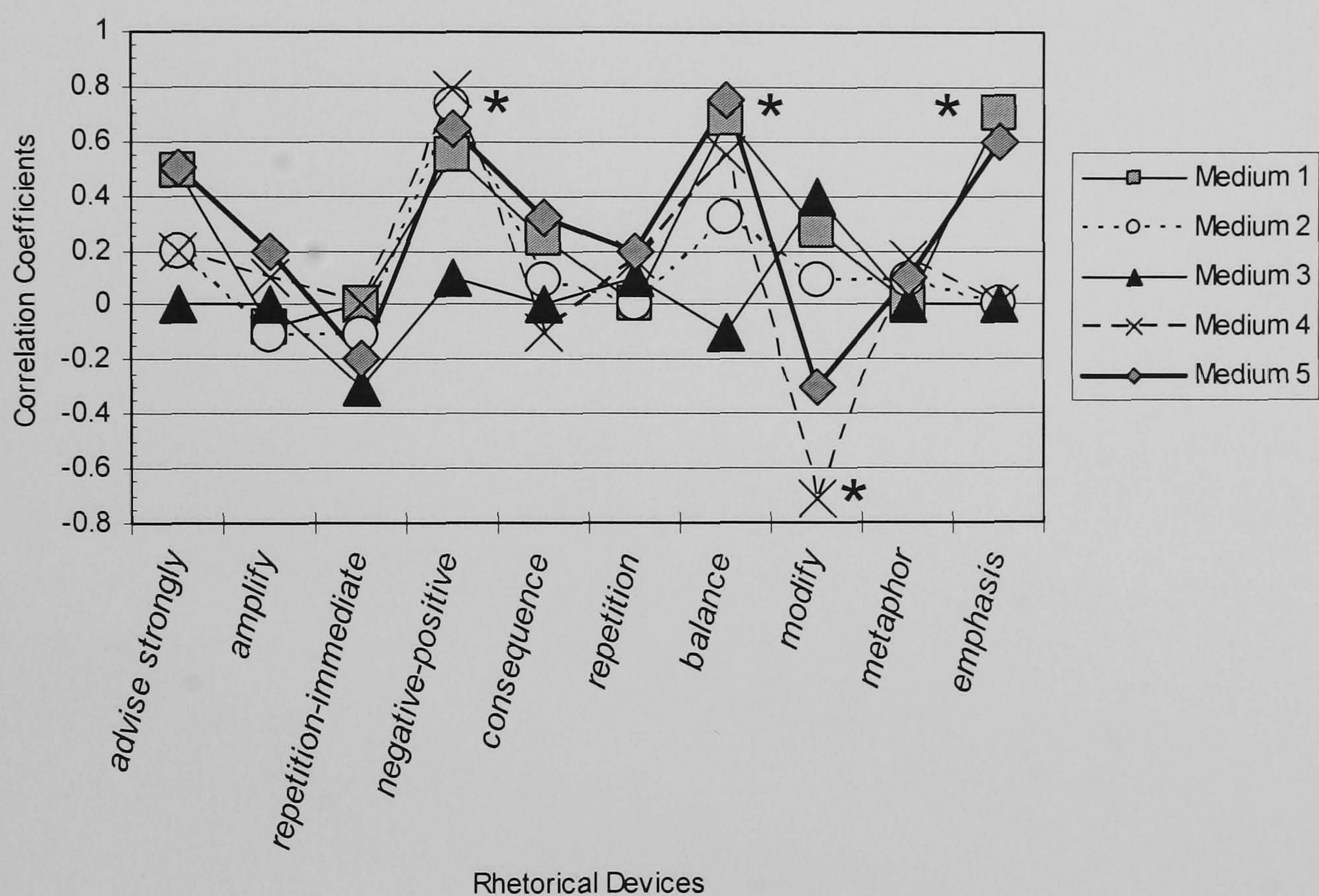
Table 5.9
Frequency of rhetorical devices in each reading (NB. Includes repeated devices)

| | | Sitters | | | | | <i>Mean</i> |
|---------------|---|----------|----------|----------|----------|----------|-------------|
| | | A | B | C | D | E | |
| Medium | 1 | 23 | 58 | 46 | 56 | 26 | 41.8 |
| | 2 | 40 | 36 | 42 | 35 | 41 | 38.8 |
| | 3 | 5 | 6 | 8 | 5 | 5 | 5.8 |
| | 4 | 35 | 42 | 41 | 56 | 43 | 43.4 |
| | 5 | 20 | 31 | 25 | 21 | 19 | 23.2 |
| <i>Mean</i> | | 32 | 26 | 37 | 26 | 33 | 30.6 |

The most popular readings are loaded with devices. The mean number of devices for Medium 1 is 41.8, and for Medium 4, 43.4. The frequency count reveals an interesting trend. Of interest, however, is the loading of particular devices onto the readings that were given higher ratings by the judges overall, independent of any extraneous structural features like word length or number of statements.

The content analysis data matrix records whether each device is present or absent in each reading for each day, but additionally the frequency of occurrence of particular signs. A correlation matrix (using Pearson correlation) was calculated to show the correlation with the reading-weighting. So, for example, for Medium 1, Reading D was the most ‘popular’

with an average rating of 5.1, and so a correlation matrix would show which rhetorical devices are highly correlated with this reading. Additionally, given the length of the majority of mediumship readings, the presence of most rhetorical devices is almost guaranteed, so the focus is on the frequency of devices. This forms a predictive model where we can highlight the high positive correlations as those devices that are indicative of a frequently picked reading. Since the study was conducted across different mediums, one would expect the distribution of the correlations to be approximately the same. The graph below (Figure 5.2) provides tentative support for these findings. The obvious difference between mediums is the line for Medium 3 which, due to the brevity of statements provided, was inherently difficult to code.



Shaded data points indicate correlation is significant
 *. Correlation is significant at the 0.05 level (2-tailed)

Figure 5.2. Correlation coefficient (r) of the frequency of each rhetorical device versus mean rating for each reading.

5.2.5. Discussion

The development of a standardised methodology for testing mediumistic claimants has proven lengthy and complex. The logistics involved in negating *all* possible natural explanations and in preventing opportunities for fraud was immense. However, none of the claims presented here have been proven. Indeed, each medium failed to provide accurate readings for each of the participants. There was, however, support found for the devices identified in previous work. Though several devices were not found (e.g. *metaphor*,

or *question-chide*) the readings provided by the mediums were found to be substantially more dramatic in nature as compared to those of other, similar claimants. Certainly, though there were dynamic differences between each of the 5 mediums, they each had a quite personal, emotive and dramatic way of presenting their readings, from singing and miming to heavy breathing and meditative droning.

CHAPTER 6

Summary & Conclusion

To these skeptics [William] James said that the most important way to discern the real from the unreal – to differentiate the pathological from the truly divine states of mystical consciousness, is to examine their fruits. Borrowing from the Sermon on the Mount, he said, it is not by their roots, but “by their fruits ye shall know them.”

Eugene Taylor, Introduction *Varieties of Religious Experience* (p.xxxii)

6.1 SUMMARY

This research aimed to develop a model protocol for testing practitioners claiming a type of paranormal ability. The process involved in many possible normal explanations and in preventing fraudulent opportunity has resulted in multi-faceted and highly intricate experimental designs. Though such methods require constant awareness on the part of the experimenter and, particularly with regards to the mediumship study, time-consuming management once underway, the provision of such controls is not entirely favoured by those it tests. The forced restrictions are said to potentially hinder a naturally occurring ability and so an attempt was made to assimilate a procedure *directed* by the practitioner’s ability. For example, particular psychics declare an ability to obtain, telepathically, information about a client solely from the ‘energy’ off their handwriting. Any testing of this claim, therefore, would focus on the use of handwriting samples provided by clients. Equally, any testing of an astrologer’s ability to provide accurate insight into every major aspect of a person’s life based solely on the alignment of the planets at the time of birth would necessitate the assessment of horoscopes derived from birth charts. The protocols designed for each practitioner area (i.e. astrology, psychic and mediumship) were comparable in their elimination of sensory leakage and possibility for fraud, but also in their outcomes. No support was found for the claims of any paranormal practitioner tested.

The awareness of universal criticisms of successful readings given in a paranormal practitioner–client setting, negated the possibility of face-to-face interaction. Natural explanations by psychologists, based on the techniques proffered within the pseudo-psychic and magic literature, rely on the personal nature of such readings. Additionally *Rhetoric*, and communication research, has attempted to isolate certain linguistic factors that contribute to directness (e.g. figures of speech, imagery, repetition etc.) and interest (e.g., paradoxes,

exaggeration, understatement etc.) in forms of non-paranormal discourse. Effective communication, in terms of the involvement of, and acceptance by, the listener, utilises these stylistic devices whereas ineffective speeches generally lack them. The noted presence and examination of such devices within the discourse of paranormal practitioners is merely anecdotal, with relevant remarks often only focussing on a single reading commonly produced in the media (e.g. dialogue between radio psychic and client). Undoubtedly the most valuable contribution to an understanding of the linguistic nature of the paranormal is in the coverage offered by pseudo-psychic manuals in the field of mentalism and magic. In addition, therefore, to the assessment of accuracy of paranormal claims, this thesis has investigated the rhetoric, or ‘influential’ language, of its practitioners, finding support for the various cold-reading strategies proffered by such aforementioned writers.

The list of cold-reading strategies (shown in table 6.0), as originally observed by Hyman (1977), incorporates two forms: verbal and non-verbal. In addition, several, on the surface, appear to fully depend on face-to-face contact (e.g. observation, listen, fishing, co-operation), whilst the cold-reading technique, in its entirety, relies on manipulation of the *Barnum Effect*.

Table 6.0
Cold Reading Strategies (Hyman, 1977)

| Non-Verbal | Verbal | <i>Equivalent Rhetorical Devices</i> |
|-------------------|----------------------|--|
| Setting the stage | Setting the stage | |
| Observation | Confidence | ⇒ e.g. <i>Modify, Advise strongly, Amplify</i> |
| Listen | Co-operation | ⇒ e.g. <i>Pass over, Stopping</i> |
| Gimmick | Fishing | ⇒ e.g. <i>Question-chide, Question-answer</i> |
| | Dramatise | ⇒ e.g. <i>Metaphor, Consequence, Emphasis</i> |
| | Knowledge | ⇒ e.g. <i>Pass over, Stopping</i> |
| | Base-rate statements | ⇒ e.g. <i>Balance, Negative-Positive</i> |
| | Stock phrases | |
| | Ingratiate | |

What is of interest is the possible linguistic reason for perceived accuracy and client involvement given the lack of evidence for the various paranormal abilities. Each of the six ‘equivalent rhetorical devices’ groups (in table 6.0) were represented at one time or another

by a particular type of paranormal reading. In other words, qualitative evidence was found for the main verbal cold-reading strategies as proffered by various researcher (i.e. confidence, co-operation, fishing, dramatise, knowledge and base-rate statements). This thesis has taken the concept further and broken each strategy down into constituent parts (i.e. rhetorical devices) that have been identified in the literature on rhetoric. The qualitative analysis showed that without face-to-face interaction practitioners relied on devices grouped under 'Confidence', 'Dramatise' and 'Base-rate' strategies. As the studies progressed continuing evidence was found for two main type of rhetorical strategies: *Emphasis* and *Balance*. The presence of these type of statements was enough, in some readings, to cause a preference. Other readings, where analysis of preference was impossible, still exhibited a consistent over-dependence on the same devices. In this case, where these devices were consistent in *all* readings given by a single paranormal practitioner there was no favoured reading selected by participants. The results of each type of paranormal practitioner is discussed below together with significant and common devices within each domain listed afterwards (underlined devices indicate significant ones).

Astrology

The first practitioner claiming a paranormal ability belonged to the field of astrology. An examination of horoscopes based solely on sun-signs found no support for a leading popular astrologer's professed ability, and consequently the accuracy of sun-sign horoscopes from two randomly chosen days. The proposed rationale for readers' ready acceptance of such horoscopes (i.e. membership group saliency), and hence their popularity, was investigated though not supported. This was presumed to be largely due to the nature of the experimenter's instructions to the participants. A post-hoc study testing this issue, focused on the reading habits of horoscope readers discovering a pattern in the evaluation of an astrologer's accuracy. Greater knowledge, in the form of additional horoscopes for comparison, meant a reduction in perceived accuracy.

The principal finding from these assessments of astrology is in terms of accuracy. The results for genethliacal astrology also indicated that no participant was able to work out which horoscope was intended explicitly for them. This provides no evidence for the validity of astrology. Additionally, the spread of rankings indicated that there was no

uniformly preferred horoscope or no uniformly rejected horoscope. The studies did, however, provide a corpus of readings for examination of linguistic strategies.

Though these studies of astrology reveal common themes, and provide a reliable, and tested, content category dictionary for use with other paranormal advisors, a more detailed analysis of the relationships between the various devices would reveal subtle differences between various forms of astrology (e.g., Eastern vs. Western). For example, the previous work on horoscopes indicates an expected difference between horary and genethliacal astrology (aside from level of detail). There are certain devices present in horary astrology, that were absent from genethliacal. The presence of further rhetorical devices more akin to conversational interaction would be expected in a one-to-one setting with an astrologer. Additionally, given the reservations about the generation of computer-horoscopes, further analysis would provide an opportunity for more 'real-world' advice given by *actual* astrologers (as defended in the initial horary study). This would reveal individual differences but provide a more robust and reliable model of the optimum astrological reading. The underlined devices are those that were found to be significantly correlated with preference.

All rhetorical devices (Horary Astrology): Advise Strongly, Amplify, Repetition-Immediate, Analogy, Negative-Positive, Consequence, Pass-over, Stopping, Repetition, Balance, Modify, Question-chide, Question-answer, Metaphor, Personify, Emphasis.

All rhetorical devices (Genethliacal Astrology): Advise Strongly, Amplify, Repetition-Immediate, Negative-Positive, Consequence, Repetition, Balance, Modify, Metaphor, Emphasis.

Psychic Readings

The design of these investigations was primarily to test the claims of psychics, and a profiler, who profess an ability to provide a reading solely based on psychometry or handwriting. For the duration of the study the five subjects operated completely independently, unaware of each other's identity, with special care being taken to remove any potential cues that may aid the analyst or psychic in compiling a reading. The studies found no support for psychics' abilities and further supported the development of a predictive linguistic model of accuracy. This model incorporated rhetorical devices, the presence of which were recognised in earlier astrology studies. What has become obvious, however is that for each 'style' of paranormal practitioner there exists slightly different linguistic models perhaps influenced by the level of

comfort experienced by the practitioner at the time of giving the reading. It was found that there was a reliance more on devices grouped under 'dramatise' as defined by Hyman (1971). Additionally, there was ongoing confirmation of the more refined groups *Emphasis* and *Balance*, under which are found five specific rhetorical devices.

All rhetorical devices (Handwriting Analyst Profiler): *Advise Strongly, Amplify, Repetition-Immediate, Negative-Positive, Repetition, Balance, Modify, Emphasis.*

All rhetorical devices (Postal Psychic): *Advise Strongly, Amplify, Repetition-Immediate, Negative-Positive, Consequence, Pass-over, Repetition, Balance, Modify, Question-answer, Metaphor, Emphasis.*

All rhetorical devices (Psychometry): *Amplify, Repetition-Immediate, Negative-Positive, Pass-over, Repetition, Modify, Emphasis.*

Mediumship

The development of a standardised methodology for testing mediumistic claimants has proven lengthy and complex but has shown no evidence for after-death communication.

Given the length of the majority of mediumship readings, the presence of most rhetorical devices is almost guaranteed, so the focus is on the frequency of devices. This forms a predictive model where we can highlight the high positive correlations as those devices that are indicative of a frequently picked reading. Since the study was conducted across different mediums, one would expect the distribution of the correlations to be approximately the same. The qualitative examination provided further support for the findings of previous work with paranormal practitioners. What was paramount was the presence of particular devices that have been identified in linguistic work elsewhere as being suggestive of persuasion and encouraging listeners to become involved in the dyadic process of conversation. The mediumship studies provided further proof of distinctive styles for each paranormal group with the focus being on *Emphasis, Drama* and 'double-headed' statements. The mediums were consistently attempting to provide counter arguments to all of their statements to ensure no later criticisms.

All rhetorical devices: *Advise Strongly, Amplify, Repetition-Immediate, Negative-Positive, Consequence, Stopping, Repetition, Balance, Modify (-ve), Emphasis.*

The implications of the above findings for each chapter can be seen once the common rhetorical devices across *all* paranormal domains are listed. In addition to listing all of the common devices (i.e. those that appeared throughout *all* readings), the table below lists the devices that were significantly correlated with preference throughout all studies. Some devices are significant in astrology but not in psychometry. There are only two which, although highly prevalent, are not significant ('Repetition' and 'Repetition-Immediate').

Table 6.1

Common Rhetorical Devices (significant devices indicated with ✓)

| Rhetorical Device | Astrology | | | Psychic | | Mediumship |
|------------------------|-----------|--------------|----------|---------|-------------|------------|
| | Horary | Genethliacal | Profiler | Postal | Psychometry | |
| Negative-Positive | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| Emphasis | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| Modify | ✓ | ✓ | ✓ | | ✓ | ✓ |
| Amplify | ✓ | ✓ | ✓ | ✓ | ✓ | |
| Balance | ✓ | ✓ | ✓ | ✓ | | ✓ |
| Advise Strongly | ✓ | ✓ | | | | |
| Repetition | | | | | | |
| Repetition - Immediate | | | | | | |

6.2 CONCLUSION

The thesis focused on the specific stylistic characteristics of successful paranormal readings, as illustrated in the examples given in the table above, whilst successfully controlling for the Barnum effect. Historically, though, the detailed structure of paranormal verbal strategies, has been incorrectly, and frequently, misrepresented as being merely vague and ambiguous. With no meticulous examination of these verbal strategies and the possible nuances between different 'dramatic' linguistic devices, the client *does* give the impression of being "actively engaged in trying to make sense of the series of sometimes contradictory statements issuing from the reader...a creative problem-solver trying to find coherence and meaning in the total set of statements," (Hyman, 1977, p415). What this thesis has shown, is that, in actuality, the situation is one of dyadic manipulation where the client is literally drawn into the accuracy of certain statements merely by their linguistic make-up. That potentially, two

statements, fundamentally delivering the same information, would have differing levels of acceptance dependent on the presence of certain rhetorical devices.

There is a definite link between the three paranormal areas. Each group of readings contains two core groups of *Emphasis* and *Balance* type statements with a deliberate avoidance in the majority of readings of dramatic devices such as ‘analogy’ or ‘metaphor’. The devices that appeared in *all* readings were *Amplify*, *Repetition-Immediate*, *Negative-Positive*, *Repetition*, *Balance*, *Modify*, *Emphasis*. From these core seven, five were found to significantly affect participants’ choices with regards to particular readings (*Amplify*, *Negative-Positive*, *Balance*, *Modify*, *Emphasis*). Given the previous work on communication that has identified particular devices, such as *metaphor* and *analogy*, as being deliberately, and successfully, persuasive, we can assume that we are dealing with a form of communication completely distinct from that found in other rhetorical investigations (e.g. politics).

These findings offer tentative support for theories of persuasive communication that suggest that messages are more readily accepted by readers when they are arousing, engaging, and vivid (Bettinghaus & Cody, 1987). Receivers of information, including horoscope material, attend to dramatic, personal and emotive images that stimulate the sensory channels. It is possible that astrological, psychic and mediumistic language can be deliberately or involuntarily exploited as a means of enhancing the credibility of largely inaccurate or general information. Thus something relatively devoid of any substantive merit and accuracy may be able to generate positive appraisals as a function of the means by which it is delivered.

Finally, the work here has implications in the assessment of certain individuals working in non-paranormal contexts that make claims that are analogous to those made by mediums and psychics. The methods developed here to test astrologer, psychics and mediums could also be used to examine these claims (O’Keeffe & Wiseman, 2004). For example, some clinicians claim to be able to gain insights into patients’ backgrounds purely from their reactions to certain projective tests, some practitioners working in an occupational setting appear to be able to give detailed accounts of people’s personality simply from their scores on certain assessment tools, and some individuals operating in a forensic context claim to be able to produce accurate profiles of offenders from a very limited amount of behavioural information. Several writers (e.g., Wood, Nezworski, Lilienfeld, Garb, 2003; Alison, Smith & Morgan, 2003) have recently noted that the anecdotal evidence supporting these claims may

be the result of the same types of psychological stratagems that can underlie the apparent accuracy of mediumistic readings (i.e., the use of general statements, chance, etc.), and thus the methods developed to examine such claims may benefit from a thorough understanding of the procedures used to test practitioners claiming a paranormal ability.

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APPENDICES

Appendix A: Algebraic methods used in statistical evaluation of *psychic* verbal material

i. Edge, Morris, Palmer & Rush. (1987, p148).

– Critical Ratio¹ of Summed Ranks

$$CR(\alpha) = \frac{X - n[(R + 1)/2] \pm 0.5}{\sqrt{n(R^2 - 1)/12}}$$

X = the sum of the ranks assigned to the correct targets, R = number of such ranks, n = number of trials.

This method can be adopted when the number of independent trials exceeds 10, and the total of the rank scores will be distributed in a manner closely approximating the normal curve. However, traditionally in studies of special claimants, where logistics prevents a high n , and as such the rank scores assigned to the correct targets are not accumulated over a large number of tests, they will not be distributed in a manner closely approximating the normal curve. For this reason the following method may be more appropriate.

ii. Solfvin, Kelly & Burdick (1978, p98).

$$P(Morless) = \frac{1}{R^n} \sum_{S=N}^M \sum_{E=0}^{\frac{S-N}{R}} (-1)^E \binom{N}{E} \binom{S - R^E - 1}{N - 1}$$

This equation is used to find the total one – tailed probability of a sum of ranks being less than or equal to an observed sum. This is restricted to cases where $N=R$. However, due to the complexity of this equation, a table has been created which shows the exact probabilities of preferential ranking data when an ordinal weighting scheme is applied (see Solfvin et al., 1978).

¹ This is an old term, still used by parapsychologists, carried over from the 1930s; the more modern name for this test is the z – test.

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Appendix B: Formulae used in evaluation of *mediumistic* material to calculate χ - score

The formula, below, is used to calculate the χ -score (or *CR – critical ratio*) and relies on the score distributions having a similar spread (i.e. row variances are homogeneous), and is only applicable in situations where n is at least 10 (Palmer, 1987).

$$CriticalRatio(\chi) = \frac{X - (T/n)}{\sqrt{(T^2 + n^2 \sum a^2 - n \sum r^2 - n \sum c^2) / n^2(n-1)}}$$

X = sum of scores in diagonal cells of matrix, T = sum of all scores, $\sum a^2$ = sum of squared scores of all cells, $\sum r^2$ = sum of squared row totals, $\sum c^2$ = sum of the squared column totals, n = number of sitters
(Edge et al.,1987, p151).

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Appendix C: Horary horoscopes from experiment I, first day (*Chapter 3, section 3.2*)

Aries (Mar 21 - Apr 20)

Everything is changing now. Jupiter has just left your sign, Mars has just entered it and Uranus, the planet of sudden innovation, is forming a sharp link to your ruler. Can you tell if you are coming or going? Do you know whether you are winning or losing? Are you trying to come to terms with some new factor that seems to be throwing everything up in the air? If not, you can expect such a development soon. Yet it is all immensely positive. Your life will soon be noticeably different in a really constructive way.

Taurus (Apr 21 - May 21)

Get ready for one of those glorious "Eureka" moments. You may not come up with an invention or discover a new scientific principle, but there will be a moment of clarity followed by a strong understanding of what needs to happen next. This will help you in a number of ways, not all of them immediately obvious. The more you think about what you are starting to see the sense of, the more implications it will have. So don't be put off by the slightly hairy, scary way that Pluto presents the initial realisation.

Gemini (May 22- June 22)

Keep your eye on the big picture today. It won't be easy. You know what you are like for letting details swamp you. Fascinating little questions crop up whenever you stop to look at any issue or factor. You want to ask so many questions, explore so many options, investigate so many alternatives. You feel that, if you don't, you could be missing out on something crucial. But today, the only crucial thing that you are in any danger of missing is the "obvious". Think only along clear, straight, simple lines.

Cancer (June 23 - July 23)

It is time to go back to some issue or factor that once made a big impression on you. Recently, you have made a brave attempt to open this long-closed chapter in the book of your life. You recall various aspects of a distant event and you have mixed feelings about these. Most of them are difficult to dwell on. Yet there's an aspect of the situation which you have not yet brought to mind - and you need to. It will reveal a great deal and allow you to move forward once more, this time with real confidence and courage.

Leo (July 24 - Aug 23)

You need to remain open-minded. That means entertaining ideas which are not attractive. We often make a great mistake when we focus only on what we think we want to see. We substitute reality with an impression of reality that suits our current need to believe something. In the process, we undermine our own strength. We lose perspective. We jump to conclusions. In exploring a wider range of possibilities today, you will come across one that soon starts to make all the sense in the world for you...and to everyone else.

Virgo (Aug 24 - Sep 23)

You know what you know, but you do not necessarily know what you don't know. How can you? If there is something you do not know about, there is no way of telling how much (or how little) you need to find out. The trouble is, you think you know what you do not know. You reckon you have the measure of it and you can thus make due allowance for it. Have the courage, today, to set out on a little journey of research of discovery - because Jupiter suggests you are on the threshold of attaining a highly valuable revelation.

Libra (Sep 24 - Oct 23)

Do yourself a favour today. Indeed, do yourself several favours. You spend a lot of time running around on behalf of others. In your desire to be kind, considerate, understanding and helpful, you put yourself through hoops every day. Of course you have to continue doing that. It's in your nature to act like that. You will do yourself no favours if you try to suppress your instinctive urge to assist. Yet you will also do yourself no favours if you keep forgetting about a promise that, not too long ago, you sincerely made to yourself.

Scorpio (Oct 24 - Nov 22)

Pluto's sharp link to Venus suggests a day during which resources seem to be stretched to capacity. All your money is spoken for. Your time is similarly taken up - twice over. The people who normally offer you support now seem to be asking you for more than you can spare. The places you normally go, or the tricks you normally employ when you require a little extra boost just haven't got what you need. But there is hope. And plenty of it. In the last place you expect to find it, there will be a very big blessing today.

Sagittarius (Nov 23 - Dec 21)

There is an awkward conversation of some kind to be held soon - or, possibly, there are several such exchanges due. You don't much relish the notion, but you also know that there's something that cannot be put off. The moment has come. The issue has arisen and it needs to be dealt with sooner rather than later. Much sooner. Now, in fact. Stay calm and have faith and, above all else, be honest and reasonable. An argument will achieve nothing, but a fair, meaningful discussion will bring forth some amazingly positive results.

Capricorn (Dec 22 - Jan 20)

While Venus remains in this star sign, there is time to be wasted! Or, rather, there is pressing need to live life at a slightly more leisurely pace. Honestly. I am not just trying to be clever. Despite the seeming urgency of a particular situation - or the intensity of a particular desire that you have, there's a really good reason why you should not strive too hard to chase after too much. And that is? The fact that what you are so keen to go and look for is now out looking for you. Give it a chance to arrive in its own time.

Aquarius (Jan 21 - Feb 19)

You may care to read today's forecast for the previous star sign. It describes a situation and a state of mind which is not dissimilar, in some ways to yours. The appropriate advice, though is extremely different. For where those born under *that* sign need to loosen up and let things take their own course, those born under *this* sign need to tighten up and start setting the agenda. You are right to feel, now at least, it is important to take a constructive, dynamic course of action - and Mars is making it impossible for you not to.

Pisces (Feb 20 - Mar 20)

In some clever novels you find that the events and characters in one chapter have no relationship to those in another. You read on in a mood of puzzlement. It is almost as if you are looking at two different books. Slowly but surely as the story unfolds, though, the threads come together. You get to see how vital they both are to one another. You begin to feel glad that you stuck with what seemed, at first, like a journey that was getting you nowhere. That analogy will soon apply to the disparate drama(s) now unfolding in your life.

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Appendix D: Content category dictionary for horary astrology

Adhortatio (*Advise Strongly*) is a commandment, promise or exhortation intended to move a listener's/reader's consent or desires (*exhortation* meaning to urge or advise strongly).

There's an aspect of the situation which you have not yet brought to mind – and you need to.

Do yourself a favour today. Indeed do yourself several favours.

Amplification (*Amplify*) is a restatement with additional detail of words or expressions likely to be ignored or overlooked because of their bluntness or brevity. It allows you to call attention to, emphasise, and expand a word or idea to make sure the reader realises its importance or centrality in the discussion.

After days of hard dieting, you'll see visions of ice cream, mountains of creamy, juicy ice cream.

Think only along clear, straight, simple lines.

Anadiplosis (*Repetition-Immediate*) repeats the last word of one phrase, clause, or sentence at or very near the beginning of the next. It can be generated in series for the sake of beauty or to give a sense of logical progression. Most commonly, though, anadiplosis is used for emphasis of the repeated word or idea, since repetition has a reinforcing effect.

Pleasure might cause her read, reading might make her know, Knowledge might pity win, and pity grace obtain . . .

You tend to be . . . ambitious in all affairs connected with the home. Your home, whether humble or affluent . . .

Analogy (*Analogy*) compares two things, which are alike in several respects, for the purpose of explaining or clarifying some unfamiliar or difficult idea or object by showing how the idea or object is similar to some familiar one. Analogy serves the more practical end of explaining a thought process or a line of reasoning or the abstract in terms of the concrete, and may therefore be more extended.

You may abuse a tragedy, though you cannot write one. You may scold a carpenter who has made you a bad table, though you cannot make a table.
–Samuel Johnson

In some clever novels you find that the events and characters in one chapter have no relationship to those in another . . . this will soon apply to the disparate dramas now unfolding in your life.

Antanagoge (*Negative-Positive*): placing a good point or benefit next to a fault criticism, or problem in order to reduce the impact or significance of the negative point.

True, he always forgets my birthday, but he buys me presents all year round.

You may not come up with an invention or discover a new scientific principle, but there will be a moment of clarity . . .

Apogoresis (*Consequence*): A statement designed to inhibit someone from doing something. Commonly it is presented as an antecedent/consequence relationship, i.e. to dissuade a person from an action, it suggests unattractive consequences, often exaggerated, to follow such an action.

If your parents discover what you did, you will not see your next birthday.

You want to investigate so many alternatives . . . if you don't, you could be missing out on something crucial.

Apophasis (*Pass over*) asserts or emphasises something by pointedly seeming to pass over, ignore, or deny it. This device has both legitimate and illegitimate uses. Legitimately, a writer uses it to call attention to sensitive or inflammatory statements while he remains apparently detached from them.

I will not even mention Houdini's many writings, both on magic and other subjects, nor the tricks he invented, nor his numerous impressive escapes, since I want to concentrate on . . .

It is time to go back to some issue or factor that once made a big impression on you . . .

Aposiopesis (*Stopping*): stopping abruptly and leaving a statement unfinished. It can mean breaking off suddenly in the middle of speaking, usually to portray being overcome with emotion, but also stopping abruptly once a new topic has been introduced.

If they use that section of the desert for bombing practice, the rock hunters will . . .

Yet you will also do yourself no favours if you keep forgetting about a promise that, not too long ago, you sincerely made to yourself . . .

Conduplicato (*Repetition*): The repetition of a word or words in adjacent phrases or clauses, either to amplify the thought or to express emotion.

War it is that are bringing into Attica, Aeschines, an Amphictyonic war. --Demosthenes, *De corona*. 143

...anxious to please your partner. You accomplish this through being talkative toward your partner.

Dirimens Copulatio (*Balance*): mentioning a balancing or opposing fact to prevent the argument from being one-sided or unqualified.

This car is extremely sturdy and durable. It's low maintenance; things never go wrong with it. Of course, if you abuse it, it will break.

You can choose now, whether to act on behalf of all that is hopeful and worthwhile. Or whether to be one more negative voice in a chorus of complaint.

Epanorthosis (*Modify*) entails amending a first thought by modifying it to make it stronger or more vehement.

Everything is changing now...your life will soon be noticeably different in a really constructive way.

You need to remain open-minded...In exploring a wider range of possibilities today, you will come across one that soon starts to make sense in the world for you...

Epiplexis (*Question-Chide*): Asking questions in order to chide, to express grief, or to inveigh (i.e. to speak or write with strong hostility). A kind of rhetorical question.

Why dies I not from the womb? Why did I not give up the ghost when I came out of the belly? -- Job 3:11

Can you tell me if you are coming or going? Do you know whether you are winning or losing?

You know what you know, but you do not necessarily know what you don't know. How can you?

Hypophora (*Question-Answer*) consists of raising one or more questions and then proceeding to answer them, usually at some length. A common usage is to ask the question at the beginning of a paragraph and then use that paragraph to answer it. It is used to raise questions which the author thinks the reader obviously has on his mind and would like to see formulated and answered.

What behaviour, then, is uniquely human? My theory is this . . .

There's a really good reason why you should not strive too hard to chase after too much. And that is? That fact that what you...

Metaphor (*Metaphor*) is a comparison which imaginatively identifies one thing with another, dissimilar thing, and transfers or ascribes to the first thing (the tenor or idea) some of the qualities of the second (the vehicle, or image). Unlike a simile or analogy, metaphor asserts that one thing is another thing, not just that one is like another. A metaphor not only explains by making the abstract or unknown concrete and familiar, but it also enlivens by touching the reader's imagination.

You have made a brave attempt to open this long-closed chapter in the book of your life.

Orators are like baby-sitters who eat the baby's food and then moisten the baby's lips with their saliva. -- Aristotle

Personification (*Personify*) metaphorically represents an animal or inanimate object as having human attributes--attributes of form, character, feelings, behaviour, and so on. Ideas and abstractions can also be personified. While personification functions primarily as a device of art, it can often serve to make an abstraction clearer and more real to the reader by defining or explaining the concept in terms of everyday human action. Ideas can be brought to life through personification and objects can be given greater interest.

After two hours of political platitudes, everyone grew bored. The delegates were bored; the guests were bored; the speaker himself was bored. Even the chairs were bored.

Jupiter has just left your sign, Mars has just entered it.

So don't be put off by the slightly hairy, scary way that Pluto presents the initial realisation.

Scesis Onomaton (*Emphasis*) emphasises an idea by expressing it in a string of generally synonymous phrases or statements.

We succeeded, we were victorious, we accomplished the feat!

You want to ask so many questions, explore so many options, investigate so many alternatives.

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Appendix E: Example genethliacal horoscopes from experiment II (*Chapter 3, section 3.3*)

Self Analysis

Self goals describe the skills you use to compete with others. Self goals give you a sense of individuality, separateness, and freedom from the crowd. These goals also can describe your physical appearance and outward manner, and the behaviour that makes you feel fit and self-confident.

Subject 1

You approach life as an opportunity to coordinate exchanges between people so that all parties are pleased. You are very aware of human relationships and have the natural ability to sense when people are either approachable and interested, or when they are backing off and detaching themselves. You excel at closing deals, reaching mutual agreements, and bringing harmony and beauty into your surroundings. Typically, you project personal grace and charm, and have symmetrical, attractive features with a well-proportioned body.

You are usually a good listener, and have the ability to see things through the eyes of others. However, your tendency to react to others rather than to act on your own right often results in indecision when it comes to making your own choices and personal preferences.

You compete most effectively when you are outwardly diplomatic, graceful, charming, cooperative, objective, refined, beautiful, persuasive, considerate, thoughtful, judicial, tactful. At times you can be too indecisive, vain, envious, dilettantish, imitative.

Subject 2

You approach life as an opportunity to nurture others and to help things grow and develop. You have a keen awareness for self-preservation, tending to feel a situation out before projecting yourself into it. You excel at dispensing love, encouragement, and protective warmth to those who are near and dear to you. You are nearly always polite to everyone and you project a sympathetic, mild, and somewhat shy demeanor. You never forget your childhood vulnerabilities and the need for a parental sort of guidance.

Because of your sensitivity toward others you tend to let other people upset you, taking all initial impressions personally. You crave the undying gratitude of those you work so hard to help. You are only sporadically active, and your need to fill your stomach can bring added weight unless you force yourself to exercise.

You compete most effectively when you are outwardly nurturing, parental, comforting, protective, sheltering, supportive, caring, receptive, respectful of elders, polite, reserved. At times you can be too sentimental, shy, fearful, clingy, brooding, worrisome, overly solicitous.

Subject 3

You approach life as an opportunity to accomplish something that will stand as a lasting achievement in human society. You have a natural ability to control a situation by viewing it as a simple structure, devoid of extraneous factors, to which you then assign priorities and practical goals. You are patient, self-restrained, cautious, and enduring in your efforts, and will often sacrifice personal comfort for the sake of your ambition. You excel at economising and reducing waste and redundancy. Typically, you project an authoritative, responsible self image and have an angular, bony body. You tend to look old when you are young and young when you are old – and behave accordingly.

You are somewhat reserved and impersonal in your outlook, but you are usually patient toward others. You don't have much time for unproved ideas, and your habits can sometimes lead you to be as stingy toward others as you are with yourself.

You compete most effectively when you are outwardly responsible, pragmatic, skeptical, organised, ambitious, professional, cautious, conservative, thrifty, scrupulous. At times you can be too cynical, disdainful, domineering, brooding, miserly, depressed.

Subject 4

You approach life as an opportunity to serve others with methods of craft and skill. You are naturally curious about how things work and are ingenious at finding ways to do any task better. You excel at analysing and sorting practical details, and then orchestrating them into a smoothly functioning system. You have an innate sense of efficiency and invention. Typically, your appearance has a delicate, unassuming quality, combined with a quickness and awareness of your surroundings. You seldom stand out in a crowd, nor do you wish to, being naturally modest to the point where you may not allow yourself the credit you deserve.

You are eager to help others and can be counted on to persist until the job is done right. However, your tendency to analyse every situation can occasionally lead you to be overly critical about yourself, your environment, or the people who happen to be with you.

You complete most effectively when you are outwardly practical, methodical, analytical, discriminating, meticulous, detail conscious, ingenious, versatile, sceptical. At times you can be too critical, fussy, fastidious, cynical, slovenly, calculating, scheming.

Subject 5

You approach life as an opportunity for challenge, and you want to win in all situations. You express yourself best by constantly projecting your energy upon the immediate environment. You have quick responses and excel at dealing with emergencies. You move from ideas immediately to action, and you are seldom too discouraged to start any enterprise anew.

You are eager but often short-sighted. You have the ability to succeed at everything you undertake as long as there are immediate returns as a primary goal. When things turn out to be complicated with unforeseen consequences, you become impatient and it is better for others to carry on what you have started. Your leadership drive often impels you to cultivate a muscular and athletic physique.

You compete most effectively when you are outwardly confident, assertive, spontaneous, energising, pioneering, enterprising, bold, daring, physical, executive, independent, adventurous, freedom loving, expedient, aggressive. At times you can be too abrasive, tactless, headstrong, self-centered, immature, impatient, inconsiderate, insensitive, dictatorial.

Family Analysis

Family goals describe the skills you use to supervise your family, your children, and your subordinates. These goals also can describe your home, your relationship to your family, and your community.

Subject 1

You tend to be responsible, hard working and ambitious in all affairs connected with the home. Your home, whether humble or affluent, reflects a spartan look of simplicity and elegant economy. You like everything to be organised and efficiently run. You take pride

in your ancestors, often displaying pictures and family heirlooms in prominent places. You tend to be a pillar of the community, law abiding, and supporting worthy causes that you believe in.

Subject 2

You can be extremely discriminating about where you reside. For the sake of your health you need a sanctuary where you can be assured of peace and quiet. You need to have a sense of order in the home and insist that your house be kept tidy. You often try to find jobs that allow you to work at home, such as writing and craft work.

Subject 3

You have underlying desire for security in the home. You want your home to be attractive, paid for, and insured. A country home is preferable to you so you can have a garden and enjoy the sights and sensations of nature. You are practical and sensible when investing in your home.

Subject 4

You run your household according to rules and the honor system, and you derive satisfaction from supervising domestic affairs. However, you may move many times in your lifetime, because you do not easily settle down to living in one place. When you do establish a home, you need your home to be a base for your free-ranging lifestyle, and the bigger the home is, the better you like it.

Subject 5

You can be sentimental about your feelings for your family and ancestral heritage. Your family instincts are strong and you desire a home where you can feel safe and secure. Nevertheless, an unconscious restlessness may prevent you from remaining in one spot, and you are apt to make many changes of residence. You tend to idealise your childhood and your memories of the home to which you hope someday to return.

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Appendix F: P – value calculation procedure for diagonal total in Pratt-Birge matrix

The Pratt-Birge Matrix below is taken from Chapter 3, section 3.3.3. The data is tabulated ratings from the first genethliacal astrology study. The Pratt-Birge technique originates from the assessment of mediumistic statement ratings (e.g. from 1 = not at all applicable to 7 = highly applicable), and that credit is given for higher ratings. The numbers, therefore, in this particular example are reversed. A diagonal score significantly higher than the created distribution of the other ratings would lead one to surmise that the astrologer is accurate. For this reason, a rank of '1' has been assigned a score of '5', a rank of '2' a score of '4' and so on.

Table 3.9
Ratings for Horoscope Self

| Reading | Judges | | | | | Total |
|---------|--------|----|----|----|----|-------|
| | A | B | C | D | E | |
| One | 4 | 5 | 1 | 5 | 4 | 19 |
| Two | 1 | 3 | 5 | 4 | 5 | 18 |
| Three | 3 | 1 | 4 | 2 | 2 | 12 |
| Four | 5 | 2 | 3 | 3 | 1 | 14 |
| Five | 2 | 4 | 2 | 1 | 3 | 12 |
| Total | 15 | 15 | 15 | 15 | 15 | 75 |

The table below illustrates a Monte-Carlo distribution of the astrology data. The p – value (in this case $p = 0.32$) of diagonal total (i.e. first row in table below) is calculated easily using a count technique illustrated by the formula:

$$\frac{\text{COUNTIF}(\text{total} \geq \text{diagonaltotal})}{120}$$

120

| | A | B | C | D | E | TOTALS |
|----|---|---|---|---|---|--------|
| 1 | 4 | 3 | 4 | 3 | 3 | 17 |
| 2 | 4 | 3 | 4 | 1 | 1 | 13 |
| 3 | 4 | 3 | 3 | 2 | 3 | 15 |
| 4 | 4 | 3 | 3 | 1 | 1 | 12 |
| 5 | 4 | 3 | 2 | 3 | 2 | 14 |
| 6 | 4 | 3 | 2 | 2 | 1 | 12 |
| 7 | 4 | 1 | 5 | 3 | 3 | 16 |
| 8 | 4 | 1 | 5 | 1 | 1 | 12 |
| 9 | 4 | 1 | 3 | 4 | 3 | 15 |
| 10 | 4 | 1 | 3 | 1 | 5 | 14 |
| 11 | 4 | 1 | 2 | 4 | 1 | 12 |
| 12 | 4 | 1 | 2 | 3 | 5 | 15 |
| 13 | 4 | 2 | 4 | 4 | 3 | 17 |
| 14 | 4 | 2 | 4 | 1 | 5 | 16 |
| 15 | 4 | 2 | 2 | 2 | 5 | 15 |
| 16 | 4 | 2 | 2 | 4 | 2 | 14 |
| 17 | 4 | 2 | 5 | 1 | 2 | 14 |
| 18 | 4 | 2 | 5 | 2 | 3 | 16 |
| 19 | 4 | 4 | 5 | 2 | 1 | 16 |
| 20 | 4 | 4 | 5 | 3 | 2 | 18 |

| | | | | | | |
|-----|---|---|---|---|---|----|
| 21 | 4 | 4 | 4 | 4 | 1 | 17 |
| 22 | 4 | 4 | 4 | 3 | 5 | 20 |
| 23 | 4 | 4 | 3 | 4 | 2 | 17 |
| 24 | 4 | 4 | 3 | 2 | 5 | 18 |
| 25 | 1 | 5 | 4 | 3 | 3 | 16 |
| 26 | 1 | 5 | 4 | 1 | 1 | 12 |
| 27 | 1 | 5 | 3 | 2 | 3 | 14 |
| 28 | 1 | 5 | 3 | 1 | 1 | 11 |
| 29 | 1 | 5 | 2 | 3 | 2 | 13 |
| 30 | 1 | 5 | 2 | 2 | 1 | 11 |
| 31 | 1 | 1 | 1 | 3 | 3 | 9 |
| 32 | 1 | 1 | 1 | 1 | 1 | 5 |
| 33 | 1 | 1 | 3 | 5 | 3 | 13 |
| 34 | 1 | 1 | 3 | 1 | 4 | 10 |
| 35 | 1 | 1 | 2 | 5 | 1 | 10 |
| 36 | 1 | 1 | 2 | 3 | 4 | 11 |
| 37 | 1 | 2 | 4 | 5 | 3 | 15 |
| 38 | 1 | 2 | 4 | 1 | 4 | 12 |
| 39 | 1 | 2 | 2 | 2 | 4 | 11 |
| 40 | 1 | 2 | 2 | 5 | 2 | 12 |
| 41 | 1 | 2 | 1 | 1 | 2 | 7 |
| 42 | 1 | 2 | 1 | 2 | 3 | 9 |
| 43 | 1 | 4 | 1 | 2 | 1 | 9 |
| 44 | 1 | 4 | 1 | 3 | 2 | 11 |
| 45 | 1 | 4 | 4 | 5 | 1 | 15 |
| 46 | 1 | 4 | 4 | 3 | 4 | 16 |
| 47 | 1 | 4 | 3 | 5 | 2 | 15 |
| 48 | 1 | 4 | 3 | 2 | 4 | 14 |
| 49 | 3 | 3 | 1 | 3 | 3 | 13 |
| 50 | 3 | 3 | 1 | 1 | 1 | 9 |
| 51 | 3 | 3 | 3 | 5 | 3 | 17 |
| 52 | 3 | 3 | 3 | 1 | 4 | 14 |
| 53 | 3 | 3 | 2 | 3 | 4 | 15 |
| 54 | 3 | 3 | 2 | 5 | 1 | 14 |
| 55 | 3 | 5 | 5 | 3 | 3 | 19 |
| 56 | 3 | 5 | 5 | 1 | 1 | 15 |
| 57 | 3 | 5 | 3 | 4 | 3 | 18 |
| 58 | 3 | 5 | 3 | 1 | 5 | 17 |
| 59 | 3 | 5 | 2 | 4 | 1 | 15 |
| 60 | 3 | 5 | 2 | 3 | 5 | 18 |
| 61 | 3 | 2 | 1 | 4 | 3 | 13 |
| 62 | 3 | 2 | 1 | 1 | 5 | 12 |
| 63 | 3 | 2 | 2 | 5 | 5 | 17 |
| 64 | 3 | 2 | 2 | 4 | 4 | 15 |
| 65 | 3 | 2 | 5 | 1 | 4 | 15 |
| 66 | 3 | 2 | 5 | 5 | 3 | 18 |
| 67 | 3 | 4 | 5 | 5 | 1 | 18 |
| 68 | 3 | 4 | 5 | 3 | 4 | 19 |
| 69 | 3 | 4 | 1 | 4 | 1 | 13 |
| 70 | 3 | 4 | 1 | 3 | 5 | 16 |
| 71 | 3 | 4 | 3 | 4 | 4 | 18 |
| 72 | 3 | 4 | 3 | 5 | 5 | 20 |
| 73 | 5 | 3 | 4 | 5 | 3 | 20 |
| 74 | 5 | 3 | 4 | 1 | 4 | 17 |
| 75 | 5 | 3 | 1 | 2 | 3 | 14 |
| 76 | 5 | 3 | 1 | 1 | 4 | 14 |
| 77 | 5 | 3 | 2 | 5 | 2 | 17 |
| 78 | 5 | 3 | 2 | 2 | 4 | 16 |
| 79 | 5 | 1 | 5 | 5 | 3 | 19 |
| 80 | 5 | 1 | 5 | 1 | 4 | 16 |
| 81 | 5 | 1 | 1 | 4 | 3 | 14 |
| 82 | 5 | 1 | 1 | 1 | 5 | 13 |
| 83 | 5 | 1 | 2 | 4 | 4 | 16 |
| 84 | 5 | 1 | 2 | 5 | 5 | 18 |
| 85 | 5 | 5 | 4 | 4 | 3 | 21 |
| 86 | 5 | 5 | 4 | 1 | 5 | 20 |
| 87 | 5 | 5 | 2 | 2 | 5 | 19 |
| 88 | 5 | 5 | 2 | 4 | 2 | 18 |
| 89 | 5 | 5 | 5 | 1 | 2 | 18 |
| 90 | 5 | 5 | 5 | 2 | 3 | 20 |
| 91 | 5 | 4 | 5 | 2 | 4 | 20 |
| 92 | 5 | 4 | 5 | 5 | 2 | 21 |
| 93 | 5 | 4 | 4 | 4 | 4 | 21 |
| 94 | 5 | 4 | 4 | 5 | 5 | 23 |
| 95 | 5 | 4 | 1 | 4 | 2 | 16 |
| 96 | 5 | 4 | 1 | 2 | 5 | 17 |
| 97 | 2 | 3 | 4 | 3 | 4 | 16 |
| 98 | 2 | 3 | 4 | 5 | 1 | 15 |
| 99 | 2 | 3 | 3 | 2 | 4 | 14 |
| 100 | 2 | 3 | 3 | 5 | 1 | 14 |
| 101 | 2 | 3 | 1 | 2 | 1 | 9 |
| 102 | 2 | 3 | 1 | 3 | 2 | 11 |
| 103 | 2 | 1 | 5 | 3 | 4 | 15 |
| 104 | 2 | 1 | 5 | 5 | 1 | 14 |
| 105 | 2 | 1 | 3 | 4 | 4 | 14 |
| 106 | 2 | 1 | 3 | 5 | 5 | 16 |
| 107 | 2 | 1 | 1 | 4 | 1 | 9 |
| 108 | 2 | 1 | 1 | 3 | 5 | 12 |
| 109 | 2 | 2 | 4 | 4 | 4 | 16 |
| 110 | 2 | 2 | 4 | 5 | 5 | 18 |
| 111 | 2 | 2 | 1 | 2 | 5 | 12 |
| 112 | 2 | 2 | 1 | 4 | 2 | 11 |
| 113 | 2 | 2 | 5 | 5 | 2 | 16 |
| 114 | 2 | 2 | 5 | 2 | 4 | 15 |
| 115 | 2 | 5 | 5 | 2 | 1 | 15 |
| 116 | 2 | 5 | 5 | 3 | 2 | 17 |
| 117 | 2 | 5 | 4 | 4 | 1 | 16 |
| 118 | 2 | 5 | 4 | 3 | 5 | 19 |
| 119 | 2 | 5 | 3 | 4 | 2 | 16 |
| 120 | 2 | 5 | 3 | 2 | 5 | 17 |

APPENDICES CONTD.

Appendix G: Readings by *Handwriting Analyst Profiler*

Subject 1

MAJOR:

gullible; anxiety/neurosis; friendly; very affectionate; materialistic; hedonistic; manual ability/creativity; generous; high goals/expectations; sexual ambivalence; harsh character; selfish; stubborn; manipulative; false friendliness; discreet; diplomatic; “feminine” qualities; weak; sexual fantasies; easily influenced

MINOR:

Respect for others; gluttony; sociable; inferiority complex; unsatisfied sex life; realistic; at times you relive past issues; at times you are optimistic about the future; intuitive; vanity; suffered past deprivation/poverty; vindictive; mean streak; may hoard money; inhibitions; weak/repressed libido; platonic concept of sex; timid; can be lethargic; sensitive; vulnerable; sarcastic; fluctuating with power and humor; instability; careless; deceitful; can lie; untrustworthy; sensuous

GENERAL:

You are able to focus exclusively on a task and ignore all outside distractions. You have your own ideas about life and think independently of other beliefs. Your choices are made without regard to the norm.

You have the ability to take something apart and put it back together. You have good coordination and are able to think mechanically. You are especially qualified for fields that require finger/hand dexterity.

You are physically frustrated. Your relationship, sex, exercise or something (physical) in your life is incomplete. You are exact in your work, thinking and behaviour. You do not allow for variation from the law.

You are able to live/work happily without excitement and diversity. You like security and enjoy creating and following a method to be sure you reach your goals.

You are courageous in difficult times and are able to face challenges head-on. You function well in life because you know your strengths and potentials.

You like to have your own way and are able to resist any attempt to change your mind – especially if you feel it'd make you look bad. You are able to apply extra mental effort toward your future plans and aspirations. You are proud of your drive and want to succeed by your own will.

You are easily influenced and submissive to your environment. You typically yield to stimuli coming from the outside. Others consider you arrogant and childish and you simply care about what you want and when and are capable of doing anything a spoiled child would to get your way.

You tend to be nosy and invade the lives of others. You enjoy time with others and with yourself. You have a desperate need to understand your surroundings at all times. You are able to stay calm through difficult times. In order to live life to the fullest you should stay physically active.

You are self-assured with a sharp mind. You are romantic, thoughtful, and respectful with others and are not typically careless or risky. You are most likely artistic and have great drive to succeed.

Subject 2

MAJOR:

friendly; very affectionate; hedonistic; manual ability/creativity; good concentration; dissimulation; very selfish; good business acumen; violent; generous; materialistic; intelligent; can be aggressive/nasty toward others; self deceit; indolent at times; sarcastic; careless; high goals/expectations that cause frustration; complicated character; neurotic; adaptable; gentle; easily influenced; sexually ambivalent; “feminine” qualities; fantasies of seduction: lying.

MINOR:

Respect for others; gullible; gluttony; narcissistic; extreme autoeroticism; destructive tendencies; sexual ambitions that cause frustrations; pessimistic; loving; resentful; vengeful; envious; unsatisfied sex life; lacks consideration for others; brutality; contradicts others; manipulative; false friendliness; stubborn; discreet; diplomatic; honest; sensible; platonic concept toward sex; timid; hypocritical; can be obnoxious/ruthless; avariciousness; caustic humor; spiteful; impatient/impulsive; instability; fluctuating with power & humor; sensuous; homosexual tendencies/fantasizing; able to steal/cheat/swindle; will yield to temptations.

GENERAL:

You have a drastic need to satisfy need for money, material possessions, and attempted ownership of other people in your life. Most likely you have a history of problems within your family/employment settings.

You are generally broadminded, happy, generous, and authentic but only with special people in your life. You let other people think you are self-confident when you really just adapt your personality to the event just like a ‘chameleon’.

You are romantic, thoughtful, and respectful, but direct, with others. You will take the attack if someone insults you and you like to be recognized for your successes. You are too impatient to handle details and tend to overlook anything small. This pertains to relationships and vocational challenges.

You most likely resent being told what to do and may be prone to confrontations. What you conceive as pressure you will resist. You have the capacity to understand the feelings/emotions of others and have a deep understanding of what others are experiencing. You may be the first person to hear their tails of woe to support others because it’s natural for you to feel and show compassion as well as to offer help.

You habitually desire change and are constantly searching for something new. To feel alive you need variation and diversity. It is difficult for you to settle down and you easily get bored with routine. This change could pertain to people, places, or things.

You make your own ideas about life and think independently of others beliefs. You are able to organize your life and projects in an orderly manner, you have a skill for bringing ideas, people, and things into systematic relationships.

Your sex life/relationships are unusual and your appetite crosses outside of the ‘norm’. you are physically frustrated – your relationship, sex, exercise, or something physical in your life is incomplete. You have a difficult time showing feelings. You are generally quiet and undemonstrative in manner and prefer to observe rather than participate.

You are mentally restless and irritable. You never quite feel settled and content and may have trouble directing your mind to one thing at a time.

You are able to build false images by facing only parts of a problem. You unconsciously block off guilt/fears from your conscious mind. Most likely this will affect your reaction to this analysis because you will refuse to allow yourself to believe anything that you perceive as negative. You are typically irritable but generally able to control your emotions.

Subject 3

MAJOR:

“feminine”; self-deceit; very intelligent with a quick mind; intuition; dissimulation; selfish; good business acumen; vanity; lying; high goals/expectations that cause frustration; ambitious; joy in life & dynamic; can be aggressive/nasty toward others pragmatic; principled; stubborn; generous; irritable; impatient; diplomatic; latent neurosis/anxiety; vulnerable/easily influenced.

MINOR:

charming; seductive; respect for others; impatient; creative; good concentration; narcissistic; extreme auto-eroticism; mysticism; can be mean, destructive & violent; sarcastic; unsatisfied sex life; optimistic; analytical; complicated personality; can be trusted; resentful & keep true feelings inside; good humor; friendly; withdrawn; will power; ambivalent; timid; dishonest; sensitive; honest; harsh; unwilling to accommodate the wishes of others; hard worker; hypocritical; juvenile enthusiasm; instability.

GENERAL:

Your apparent activity is agitation and, underneath it all, anxiety. You will take the attack if you feel insulted. You will put off what you fear or delay what you don't want to start for any number of personal reasons. You are able to apply extra mental effort toward future plans and aspirations. You are proud of your drive and want to succeed by the strength of your will. Others are bound to feel the effect of your forceful personality.

You constantly search for something new. You have a difficult time settling down and are easily bored. You are physically and mentally restless. You try to hurry yourself and others along and are eager to move ahead and get things done. Something physical (sex, exercise, relationships, etc.) is incomplete in your life.

You have pride and are compelled to try hard in every area of life. You like to make a good impression and it is important to you. You like approval from others for conduct and accomplishments and want to be thought of well by others and yourself. You will do nothing to risk your social status. You never feel fully settled and content and may have trouble directing your mind toward one activity for a long period. You like to be where things are happening and need to be constantly “on the go”. You stay busy and few people can keep up. Remember – too many irons in the fire usually means that nothing gets done.

You are able to speak bitterly and tend to use caustic language. You are able to face challenges and function well in life because you know your own strengths and potentials. However, you refuse to accept any weaknesses and build false images by unconsciously blocking off your guilt from your conscious mind. Most likely this will affect your reaction to this analysis because of not wanting to deal with the ‘negatives’ of your personality.

You have a solemn and sober disposition. You think, rather than act, impulsively. Life to you is serious and you do not act or speak lightly. You take your duties seriously and whatever you do, you approach with a thoughtful and responsible attitude.

You depend on others for approval because you fear disapproval and rejection. You have a hard time admitting you are wrong even faced with logic. You resist any attempt to change your mind and don't want to be confused with facts after you've made up your mind. You prefer to be alone and think others have a reason to be friendly and trust nobody.

You are outgoing, caring, loving, and driven by intellect with an internal self-assurance. You handle stress better than average. You act on aggression and force and are known to reach your goals by stepping on others. You are able to forgive sins committed against you but never forget them.

You are respectful and thoughtful. You are romantic and want sex but won't allow yourself the pleasure. You have a high quality of passion with spontaneous output to achieve your goals. You will take the attack if you feel you've been unjustly insulted.

Subject 4

MAJOR:

Open/quick mind; intuitive; hedonistic; very affectionate; materialistic; high goals that cause frustration; selfish; "feminine"; psychological suffering; regressed sex drive; neurotic; manipulative; false friendliness; stubborn; discreet; diplomatic; generous; wit/good humor; friendly; sarcastic; sexually ambivalent; sometimes careless

MINOR:

gullible; respect for others; intelligent; good education; creative; vanity; mysticism; mean streak; tendency to be destructive/violent; sexual ambitions that cause frustration; smart; live in present; loving; cynical tendencies; bisexual/homosexual tendencies/fantasizing; realistic; harsh character; sensible; too little of cultural/intellectual pursuits; pragmatic; principled; can be trusted; resentful; caustic humor; optimistic; ambitious with good will power; fantasies of seduction; deceitful

GENERAL:

You have a long attention span whether observing, thinking or doing. You are mentally patient and can concentrate for long periods of time.

You are intellectually motivated and inclined to express yourself in terms of mental activities. What you accomplish is the direct result of thought and you prefer to work with your mind rather than your hands. You are compelled to try hard in every area of your life. It is important to you to make a good impression. You desire approval from others for your conduct and accomplishments. You want to be thought of well by others and want to think well of yourself. You will do nothing to risk your standing in the community.

You are emotionally responsive and have swift reaction to everything that happens to and around you. You become quickly involved when something arouses your interest. You respond emotionally but not always realistically.

You have a tendency to dwell on the negative aspects of change and like to rely on a system to keep yourself and others in line. You are a "homebody" and love to relax in your own surroundings and dislike interference of your settled/orderly way of life.

You are able to speak bitterly and make cutting remarks but you know you can handle any situation/problem if you have to because you are self assured and confident.

You are stubborn over your own ideas/philosophies. You are sensitive to criticism with regard to personal issues. You easily get irritated and at times, can lose control of your emotions easily too.

Others think you are too worried about yourself to care about your future but you really only do care about what you want and when and will do nearly anything to get your way.

You have a ton of great ideas that you don't attain. You need people to feel self worth of any quality/quantity. You tend to be internally insecure and resentful with feelings that flare instantly without warning. You act on impulse and cause others to guess what you are up to. You are able to smother people you admire and may end up being shunned by them.

You typically are easy going and inspired by hopes for the future. You, at times, can be impatient and impulsive. Most likely you can't let go of your past experiences and tend to be obsessed with scrutiny and perfectionism. You may even be afraid of personal relationships. You have a quick mind and would like to be free from rules. You have drive, are artistic, and will take the attack if someone insults you. You have some inner pain but also have high qualities of passion and spontaneous output in order to achieve your goals. However, there is a part of you that can be ruthless and obnoxious.

Subject 5

MAJOR:

generous; affectionate; sensual; friendly; good education; creativity; intuition; hedonistic; good concentration; “feminine” qualities; materialistic; good imagination; sexually ambivalent; realistic goals; easily influenced/weak at times; seductive power; adaptable; sociable

MINOR:

Dissimulation; selfish; destructive/violent tendencies; sarcastic; deviated emotions; sexual ambivalence; sensible; sexual ambitions that cause frustration; unsatisfied sex life; resentful; gullible; respect for others; quick mind; optimistic; ambitious; dynamic; complicated personality; vain/conceited; charming; discreet; honest; juvenile enthusiasm; immature; credulousness; authoritarian/inner tension; fantasies of seduction

GENERAL:

You are able to form your own ideas and opinions independently of others beliefs. You are loyal and stand by people and/or ideas that you consider worthy.

You are able to plan your life and project's in an orderly manner. In resistance to coercion you do not discriminate. You will resist what's good and what's bad because any pressure turns you off. What you dislike on an instinctive level you will reject without further thought.

You are able to rationalize because you refuse to accept unpleasant facts by denying their existence. You may not accept this analysis if you dislike the parts you see as 'bad'.

You seem to only care about what you want and when and are capable of doing anything any angry child would to get your way. You are typically a happy, generous, and authentic person but only with the special people in your life.

You like time with others and like time spent alone. You think things through before acting and making decisions. You are resourceful and don't let minor things depress you.

You are able to adjust your personality to the event just like a 'chameleon'. You may have trouble relating well to others and think others have a reason for being friendly and are therefore not quick to trust people. In order to feel fulfilled within your life you should remain physically active outdoors.

You are not always calm or easy going and get impatient because you are eager to get on with your future. You are gentle but can be feeble. You are not completely happy with your life and can't seem to let go of your mother. You are romantic, thoughtful and respectful – but direct – with others. You have a quick and clever mind and would like to live without rules.

You like to be in control of your situations and take great satisfaction in accomplishing things.

APPENDICES CONTD

Appendix H: Readings by *postal psychic*

1 These are my thoughts and impressions for **sitter No. 1**. As I link with you, I feel very
2 strongly that at this moment in your life that there are very much concerns surrounding
3 now. But before I go to your concerns I want to first of all tell you about the thoughts and
4 impressions that I'm picking up with you. I feel that when you wrote this letter you were
5 feeling under considerable pressure. I think that, at the moment, there's a tendency, in
6 your life, for thoughts and feelings to go up and down. I feel that you're someone who is
7 very much a down-to-earth person. Someone, I feel, who is very considerate and kind,
8 enjoys having the company of other people. I feel a strong interest in matters spiritual. I
9 know, of course, that you're interested to be a volunteer for this particular experiment, but
10 I do feel with you that there is this interest and, I want to say, quite simple faith in God.
11 It's as simple as that, that's what I want to say. But you are someone who lives very much
12 in the now. Very good, I want to say aswell, at keeping secrets. Someone who
13 confidentiality can be trusted with. I do want to say to you though, that I feel at the
14 moment your moods are swinging backwards and forwards. You're not really sure in
15 which direction you're going and I feel that you have had concern in the recent past to do
16 with matters, I want to say financial or material. If I go quiet while I'm providing this
17 sitting for you its because I'm then waiting to see what other thoughts and impressions that
18 I have for you. I do feel though that I want to give you reassurance with regards to where
19 you're going in the future. I feel that things are changing in terms of relationships or that
20 you are going to be able to concentrate more on relationships and less on matters financial
21 and material. I do feel that there has been a concern. I think, in particular, the last year of
22 your life had seen quite a lot of changes. I feel with you a female link, but of course I
23 realise I don't know your gender. But I do feel a female link. I want to give two names,
24 one is Elizabeth, and one is Julie. But I feel that I'm linking with a Julie here on the earth.
25 I want to say to you that, by nature, I feel that you are a very positive person ordinarily, you
26 like to go forward. But, at times you can be quite forgetful and it seems as though there
27 can be a difficulty with your concentration. I also want to say to you, I feel you have a very
28 simplistic view to life and that it is essential for you to be able to receive clear and articulate
29 communication. You're not really the sort of person who likes, if you like, a mystery. You
30 like things to be very clear and very straightforward.

31 I want to say to you aswell, that it seems to me that you have a concern about feeling
32 isolated in terms of the material aspects of life. As though, you like not to bother others
33 with difficulties that come along. Very much someone who will take responsibility but
34 needs to have, I believe, a higher form of self-esteem. I feel linking with you from spirit is
35 a lady who I would either determine to be, I'm not being told who she is, I simply feel,
36 actually feel her more than see her, but someone who would have been a strong maternal
37 influence in your life. I do feel someone who would have been very good actually with
38 figures or accountancy or book-keeping or something of that nature but I do feel someone
39 drawing closely to you trying to give you the guidance that you need at this particular time.
40 I feel for you, also, that over the next eighteen months, I know that's quite a long term
41 looking at, but I think there are lots of changes coming up and for a time it seems that you
42 will feel that with regards to obstacles you're trying to overcome them and I want to give
43 you encouragement. You're either supporting or you have concern for someone who is
44 suffering with depression aswell and I also want to say to you that at times you doubt your
45 ability to be able to overcome. Perhaps, yes, what I'm actually getting with you is that you,
46 there's a strong possibility here I feel that you're taking on too much or thinking about too
47 much responsibility that others should be carrying. That's the only way that I can say this

48 for you. I think a month ago, aswell, there was a change in your life. There's some sort of
49 change and that's what, has perhaps, caused this situation where you're concerned and as
50 I'm linking with you I want to give you links with the army because I'm very drawn to the
51 word 'troops' in the letter here. Troops, troops. Its as though I want to give you a strong
52 military connection and also a love of horses or there has been horses in your life. There
53 have been, not had been. And again I'm hearing this name Julie called very clearly here. I
54 also believe you've got a sweet tooth because somebody is showing me a tin of treacle and
55 I feel pretty sure that this is indicative of either you're feeling you're caught in a situation
56 that you can't get out of, but the other context is given to me that you do, indeed, have a
57 sweet tooth. And as I'm saying about a tooth, I also want to say to you that I feel that
58 there should a visit to the dentist or there is dental treatment and this is, I'm going towards
59 the, as I'm looking at the, yes I want to go to the left, yes, sorry I'm just looking at the, yes,
60 I would say the left-hand side of the mouth. I'm not sure but at the top I feel there is
61 treatment to be done with the teeth. I also want to say that you're someone who I believe
62 needs to be near water, or you feel calm and peaceful in, near the water. And I also want to
63 talk about Austria with you, and the lakes, because I feel that there is a visit to Austria and
64 there has been a previous visit to Spain. You're someone, though, who needs to feel the
65 warmth of the sun aswell and I do feel that in terms of the warmth there have been things
66 missing from your life which is where you've felt, if you like, this coldness, coming in, and I
67 feel this has been to do with relationships. I also want to give you, as a memory, the most
68 beautiful bouquet of flowers and they are predominantly roses and I feel this is a memory
69 of someone. A female again who would have given you roses or would have loved roses
70 and as I'm looking at the roses they are this beautiful peach colour and they are in full
71 bloom. I also have to tell you that by the end of the summer you will have an answer to
72 the question that you've been praying for on a very personal level. There is something that
73 you want or want to see achieved and I would say to you we have to go towards the end of
74 August. I feel for you also in September there are changes coming on your own pattern in
75 terms of your material life, where you're going, what you're doing and I want to give you
76 reassurance that you will overcome these obstacles. Eventually, of course, all of us do.
77 And when we look at the future it is something that, future is potential, and in my work,
78 it's very often mistake for fortune telling. It isn't fortune telling. It is simply a consultation
79 to help you to realise your inner potential but also to link those with you from spirit who
80 will come.

81 The name of Laura is being called aswell and I want to say to you I feel there is a group of
82 you and I don't mean the sitters in this experiment. But I feel that you are part of a group
83 of six, or there are six around you and some, I feel at times you need to a female around
84 you in this group who needs some help and guidance and that somehow you would be able
85 to give them the help that they need. And I also want to link you with a person, again this
86 woman has come back to me from spirit, and she's very trembly. Her fingers, as though
87 she would have suffered from arthritis or rather some form of rheumatic arthritis. That's
88 what I have to give you, rheumatoid arthritis.

89 I also want to say to you aswell that you also know, and I feel this someone on the earth
90 rather than in spirit. There's recently been cause for concern, a male, about a heart
91 problem, and that prayers are being said for the one who's been suffering with this heart
92 problem and that there will be healing given. And I want to reassure that the healing will
93 be sent. I also want to say to you, the sitter here, that I believe you have an interest in
94 angels, or you have, if not an exact interest, at this time, that you either had an experience
95 of what you would perceive to be an angelic vision or simply that this is something that is a
96 growing interest with you. I'm also being given very clearly for you the most beautiful lilac
97 colour which is always comes for protection and upliftment. I also have the name of
98 Jessica and also the most beautiful golden Labrador dog. I can see very clearly here a black
99 cat with little white socks and I heard the name of sooty called but the cat has got these
100 little socks, so he's not, or she, I don't know what gender. I'm simply seeing a cat here. I

101 feel that as I'm linking with you that you are someone who could relate to a passing or an
102 anniversary in the Autumn time, but that to tell you that in terms of your own life and what
103 you're trying to achieve that once we get to the end of August. This is really re-iterating
104 what I said earlier, that I feel in September that things are beginning to go on upward trend
105 for you and also to reassure you, and this is to do with relationships, don't be concerned if
106 things aren't happening as quickly or as satisfactorily as you feel that you need at this time.
107 Whatever this lack is that you're perceiving, because I assure you, you will be given the help
108 and what will come to you.. there's a lovely saying that "what is coming to you, cannot go
109 by you", so don't be afraid about missed opportunities. I also want to give you the colour
110 red. Again, this maybe because we have said earlier about you needing more energy and I
111 feel this beautiful being placed around you to give you the strength to overcome. And who
112 is it around you who always seems to, I've got this impression of someone trying to knot
113 their tie and getting in a real stew about knotting their tie, as though they knot their tie to
114 tightly or getting in a fumble with knotting a tie. Also, as I'm again holding your letter, I'm
115 getting a feeling of calm and peace, and as I'm looking at the water, I can see a whale. And
116 as I'm looking at the whale I feel that you have an interest aswell in the whales and
117 dolphins. Someone, I feel certain, who although you, and there's nothing wrong is there in
118 material things, but I do feel with you, you have a good balance of material and spiritual
119 interest but due to no fault, and I do feel this is due to no fault of your own or because of
120 the situation around you, with the financial concerns, this is something that's playing very
121 much on you at this time.

122 I also want to ask you not to lose your trust. That's what I want to say. I also want to say,
123 in matters concerning you, of your loved ones, I feel as though there has been some sort of
124 'hoohar', is the word that's coming, and I want to say please just let the dust settle. Just let
125 things be, concentrate and focus more on your own needs. I think, as I link with you, I
126 also have, either I twisted my ankle, or some concern to do with your left ankle. And as
127 I'm linking with you I feel that this is either you or someone closely around you who is
128 suffering, or who had suffered, with either a blow to the ankle, or something, a weakness in
129 the left ankle. I also want to ask you, the sitter, if you recall the link of someone who was
130 on like callipers. They are no longer on the earth, they were in spirit, but you have a
131 memory link of someone who wore callipers on their legs, and I feel we're going back to
132 childhood for this. But this person, and I feel I'm with a female link here, interestingly
133 enough with you, I am hearing more than I'm seeing. But I am seeing these images and
134 I've also got images of trumpets, of a musical, so that either a musical connection with you,
135 or you love the sound of trumpet music, because that's what I have. And in fact, someone
136 has just said to me the 'trumpet voluntary'. And you're a volunteer aren't you as I am, in a
137 sense, so that's what I've got to give to you.

138 I've also got to say to you in closing, because I feel that I'm running out of things to say in
139 terms of holding your letter, that I want to give you, again the word comes, encouragement.
140 But I also want to say to you that, oh two things actually. One is coming
141 in to say, one of the best ways to get answers and to get the help you need is to ask for help
142 and I want to give you the reassurance, I feel that you're the sort of person who might
143 think that it's wrong to ask for help for yourself. When in actual fact, the only way to
144 move forward and make the progress that you want to make. I feel a lovely even
145 temperedness with you, I feel you're someone who likes to keep everything contained
146 within. You know you're not someone who's all over the place, although your emotions
147 are, but outwardly I think you present a very calm image. This is what I want to say to you.
148 But I want to say to you again, its coming back very clearly here, please just let the dust
149 settle, there's also the name of Sylvia being called here and who was it who constantly
150 stirring their tea, this is what I've got, someone who likes a cup of, constantly stirring their
151 tea. But again, I feel it's more a memory link. I feel you have been thinking and sending
152 out your thoughts to spirit. I also want a Roman Catholic link somewhere with you.

153 I want to give you the name Brian. I want to give you the surname of Goodyear. I also
154 want to ask you to check your roof, has there been a problem with your roof? Or is there
155 something that you need to check in connection because I feel myself being drawn to the
156 roof of where you live and its not to give you lots of problems and lots of, in fact they're
157 very positive things for you. But I want, you know in general with the nature of this sitting
158 for you, but I do want to draw your attention to your roof. So whether this is where
159 there's a little hole somewhere, or there needs to be attention with that. And I want to say
160 to aswell I do feel, first of all yes okay thank you, I've got fire signs around you. So we're
161 looking at Scorpio, Leo etc. Fire signs is what I wanted to give you, but also the sign of
162 Pisces and the sign of Libra. But I do feel most strongly with Scorpio, and these are signs
163 of indicators of people who either will mean something to you or will be important to you.
164 I think your mind is opening a lot more. I think 5 years ago, the last 5 years the passing of
165 your life; I feel sure has not been easy. I suppose for many of us, on earth, it isn't, because
166 that's part of the challenge of being here. But I also want to say to you that someone
167 around you will do very well indeed and will go to university. Because I feel there is
168 someone trying so hard but I want to ask them, a young person, that you are concerned
169 for, to stop trying so hard, because they will achieve, and this is someone who I believe will
170 be very good at languages. But also will have an interest in Zoology, anything concern to
171 do with animals. And as I leave you, as I thought I was going to do a few minutes ago, I
172 got this beautiful image of a fawn here, a beautiful little woodland deer. And that's what I
173 want to give to you, to say to you, simplicity is everything. I want to give the name of
174 Helen as well. Some of these names won't make sense, I'm sure, initially, sometimes we
175 have to go a little bit further along the pathway for you. But I want to give you the
176 reassurance that although your life is up and down you are actually doing very well, better
177 than perhaps you think you are. But try and have the balance of, although it's a very good
178 idea to stay in the now, but don't be afraid to let your imagination take you towards where
179 you really want to be, rather than where you actually are. At times, I think, that there is this
180 sense of perhaps being left behind, that I'm optimistic one moment, and that I'm hesitant
181 the next, so I do feel confusion with you, being at a cross-roads, but first I do feel that you
182 will have to sort out the material side of your life and the rest will follow, it will have its
183 challenges, but then that is what our life is about, isn't it. So I hope, that in some way, this
184 has helped you and I ask a blessing on this reading and leave it with you.

1 This is my postal reading for **sitter No. 2**. As I'm holding your letter, so much is coming
2 to me. I feel that I'm in a complete muddle at the moment and I feel that I'm trying very
3 hard to find my way and this is concerning relationships. But before I go on with your
4 sitting I want to tell you my thoughts and impressions that I'm getting about you as a
5 person, and then we'll move onwards with that. I do feel for you. You like, you have a
6 simplistic view to life. I feel a very generous personality, someone who is quite extrovert in
7 personality, this I do feel. I feel an enthusiastic person, someone who can get in quite a lot
8 of muddle. That's what I want to say to you. I think that you are generous with your time
9 and with your efforts. I feel that you are actually very good at handling pressure. I feel that
10 you're someone who, again, doesn't feel, the best way that I think I can put this to you, is
11 that there's this impatience with you. As I'm linking with you I feel that you like to get
12 things done and you're always thinking. And at times you feel as though you're simply
13 running out of time or that life is just too jumbly. That's how I want, feel I want to say. I
14 feel that you want to get things out quickly and get them over and done with and move
15 over to the next. I feel you're a very forward thinking person. I feel a male link as I'm
16 linking with you. I've got the name of David coming in here as well and I also want to say
17 to you I want to ask you to slow down. I want to ask you to, if I go quiet, I'm saying this
18 on all my tapes, if I go quiet, its because I'm waiting to see what's coming next. Do you
19 understand the, again, of course, a rhetorical question, that I feel there's been a divorce or a
20 parting of the ways in someway, around you or connected with you. And I want to say that
21 where in the past you were very concerned, again, I want to say about financial matters,

22 with you at the moment, it seems, that there is more concentration on relationship issues
23 and where you're going and what you're doing. I think you're trying very hard to see your
24 way in terms of a relationship. And I want to say to you that a lot of the difficulties that
25 you have been experiencing in the last seven months are going to start to clear away and I
26 feel that because, as a person, you are actually are a very loving personality and you have an
27 awful lot to give. And I want to say, the only way I can put this, as though you're going to
28 have increasing, increasing development in your popularity. I think you've got so much to
29 give and I think that you are going to be well rewarded in this respect. I do feel happiness
30 and success with future relationships. I want to also say to you, I feel you're going on a
31 journey very soon. I know we're coming into the holiday period, but I'm not sure whether
32 you're going to somewhere by sea, as opposed to by plane flight, because I can see the
33 cliffs of Dover. So I look as, I feel as though I'm going outwards but I'm going on a ferry
34 or not far away, but I do feel I want to connect you to France and possibly down to Spain.
35 But that's what I've got for you at the moment.

36 I think you're someone who actually has a lot of imagery in dreams and whether or not you
37 sit for meditation at the moment or not, I would like to encourage you to sit for
38 meditation. I think that you'll be very receptive. I think that at times your dreams are very
39 vivid. I think also, there can be possessiveness with you and you don't like to give things
40 up easily. You want to try to keep everything safe. Its like you have this concern about not
41 being able to keep things safely. It's the only way I can put it for you.

42 Yes, I do feel there's a move for you. And I think within the next 3 months, and I want to
43 put particularly, looking forward to the near future, within the next 3 months I do believe
44 there are changes afoot for you in terms of a move. And when I say move, I think I'm
45 looking at movement of either work location or home location which obviously one will go
46 with the other, I believe, with you. But I also want to say to you, at the moment, in this
47 time, you're considering an option. Again, I feel this may be to do with relationships or
48 making a difficult decision and I want to say, within 3 weeks this decision will be made
49 apparent to you and, when I say 3 weeks, I'm talking from today's date which is Monday
50 29th May. So it may not be that you'll have this tape for some time afterwards or you may
51 have it very quickly. I plan to return these by the end of the week. But I want to tell you
52 that from this date I do feel that there is upliftment for you to come. I also want to say to
53 you, in your working life, its as though you're taking on a new project, or you're getting
54 involved in something new and different. I can feel this very clearly for you. But I do
55 wish, I feel I've got to say to you, you need to clarify the emotion and the emotional
56 aspects in your life at the moment. I think that at times you can allow, if I may say so, your
57 emotions to get in the way of making practical decisions. I feel with you a strong interest
58 as well, which is a complete contrast to the emotional side of you, but I do feel there's an
59 interest in the scientific side of all of this. Not just because you're sitting here taking part in
60 an experiment, but because, you're someone who, I think, when you do actually sit down
61 and think, solidly, its as though I want to know more about the universe, and I've got
62 telescopes here, and astronomy, and I've got you being very interested in how the universe
63 is made and how it ticks. It fascinates you.

64 But I feel that the most important message that I can give you at the moment that, as I
65 said before, although I do feel that you handle pressure very well, I want to say to you, I
66 want to have a lessening of this anxiety. I think, at times, when you've made a decision,
67 you can be quite clear about making a decision, and then you can go over and over it again,
68 making sure that you've exactly done the right thing. I want to say to you as well, as a
69 character, I do feel at times you can be quite sharp, and people can be taken aback by that.
70 Because there's a very generous side you. I think, as I said, there's quite a possessive side,
71 but if someone hurts you, you are more than capable of giving your, you know, really
72 saying, "Don't mess with me". I think you're also someone whose that is quite concise.
73 When you've said something, you've said it. But, you are open to negotiation, if someone

74 appeals to your intellect, or your sense of reasoning. I want to give you the surname of
75 'King'; I have that very clearly for you. And as I'm looking at the name of King that is
76 coming up here, I don't know quite what to understand of the symbology I'm being given
77 here so I'll simply give it to you. But I've got you, or I've got ducks here, a lot of ducks,
78 and in particular I've got the most beautiful mallard duck. Yes, he is a mallard, that's right,
79 and he has the teal coloured head so I can see he is the male quite clearly. And as though I
80 want to give this duck to you as a memory link. Also I want to ask you who it was who
81 suffered with severe indigestion. I've got a male linking with me now and I feel certain
82 there were heart problems with him, there may have been bronchial nature as well, but
83 someone who had a lot of problems with indigestion and problems, and then suddenly,
84 what was perceived to be indigestion, was, in fact, heart problems. But this is someone
85 whose passed away. I'm not talking about someone who's on earth. But I feel with you,
86 you are finding life symbolically hard to digest at present. I also want to give the name of
87 'Colin'. I want to hear, I hear the name rather of 'Waterhouse', and I know they are
88 publishers, but I've got the surname of 'Waterhouse' that I will give to you. I also feel that
89 you're someone whose got a very good sense of humour. I rather like your humour, I
90 think you've got quite a sharp wit and there's something about the bubblyness and the
91 comic attitude to you. I think that you can be quite entertaining in terms of how you live
92 your life. I want to say to you, though, I do have a concern that although there is a lot of
93 energy with you I want to caution you about being to either possessive or acquisitive. Its as
94 though you want to gather everything in to feel safe as though its yours, its mine. And I
95 don't mean to imply at all from this that you're selfish or that you can't share. The point
96 that I'm trying to make is that I feel you can feel insecure and as though you want to keep
97 things safe and, you know, and you've got to feel that you've got ownership of things, or
98 people it may be even. So I want to say to you, I would like to feel more comfortable with
99 you if you could not be acquisitive.

100 The interesting thing is, although as I say I feel a good energy with you, I do want to say I
101 feel there's been a weakness with you in the last two weeks or so. I've got a little, either a
102 sore throat or perhaps you've been a little bit run-down, but that's the feeling that I have
103 with you. Also, I don't know if its you that likes the James Bond films, but someone has
104 just said to me, "Shaken, but not stirred", and that's famous isn't it, the Martini, drink of
105 Martini that James Bond used to like his Martini cocktail and I feel that's what I've got to
106 give to you. I feel you're someone who you thrive on action and adventure, you just can't
107 bear to be bored. But I don't think though, that I would ask you to please slow down.
108 Also I would like to ask you to be more tolerant of those who may not have that same
109 sharp wit that you have. And when I say sharp wit, I don't mean that you're cruel to
110 people, not at all, but simply I feel with you that because you can, as I say although you can
111 be in a muddle, I do think that there is this element of wit with you that carried you
112 through with many a day, it helps you to overcome because you have this lovely sense of
113 humour.

114 Yes, I feel with you, as a child, there may have been either a serious childhood illness or
115 there was concern for you. When I say as a child I feel that I'm linking with you to when
116 you were 8, 9 years old, a young person. Again I do have a male link with you. Yes okay, I
117 want to talk to you as well about a memory link of a tree house, or someone who had a tree
118 house that you would love to go and play in. What an adventurous soul you were. I feel
119 that you, was it you who broke your leg? Or something happened, but this is going back to
120 childhood, it's not now it's in the past. And also a funny situation where you tried to dye
121 something and you had an accident with the dye. This is what I'm being given here.

122 I feel I want to say to you, in terms of your material life and what you're doing, that indeed
123 it is a rocky road to success but I want to give you, Oh I see thank you, the name of
124 Bernard has just been called. I will give you that name. But that is a link from spirit, not
125 from here on earth, I'm sure, as though I want to be remembered to you, or to be

126 remembered in your family. I want to say to you that someone has got these old
127 photographs and they've been looking through them recently and these are black and white
128 photographs and there are memory links there and I feel that Bernard will be found in
129 these links. Also with you I feel if you haven't done this yet, then you're becoming more
130 interested in research in terms of the family tree or looking at Genealogy or becoming
131 interested in this. I think you're going through a very questing time at the moment and
132 what I wanted to say to you earlier, and I think that I side-tracked myself by listening to
133 something else, but when I was talking to you about meditation I wanted to say to you that,
134 you know, they say that we put our questions in our prayer form or our thoughts and the
135 answers come to us in meditation. And I feel I do want to encourage you to take interest
136 in your dreams, take interest in what you are perceiving in your inner most thoughts about
137 images that you get, about thoughts. I feel, as well, it's difficult to say whether or not
138 you're interested in spiritualism per se, or simply in having a sitting, based on this letter that
139 I have here, but I do want to say to you I feel that you also have an interest in the welfare
140 of animals because I have that for you. And that is represented to me by a little mouse,
141 literally, who came here and as though there will a memory link of you and a mouse. And I
142 just want to leave that with you.

143 This is very much a John Major saying, but I feel what I want to give you the
144 encouragement to say is; you have to get back to basics really. I feel you've got to have
145 more trust and respond to your intuitive self, learn to trust the process. Either you or
146 someone around you has been recently for counselling, or will go for counselling because I
147 have that very clearly here. I also want to say to you don't let the sun go down on your
148 love. And I simply want to ask you to think about that message, because you've brought a
149 lot of happiness to people but I feel with you there is this quest, as I've said before. There
150 is this quest concerning relationships at the moment that's where I feel the focus is with
151 you. And also, I've got a memory link here, of someone who grew all sorts of vegetables in
152 an allotment, I believe it was an allotment rather than a garden. I've got all these cabbages
153 and the reason why I've got these is because I feel that you're someone who may well need
154 to address your dietary, you nutrition and that there is a strong possibility that you need to
155 be eating more greens and boring things like that. But I do think that you need to do that.

156 I want to say to you that you are having a holiday break. I know that there are some of us
157 who can't have one, but I feel for you that you can. And when you return from your
158 holiday break, feeling much more refreshed and able to go forward, I want to say to you
159 please pay attention to the small details, stop rushing around and concentrate more. More
160 on, although you look to the future and you do stay in the now in terms of how you're
161 thinking, how you're feeling, but I think that there is this confusion. Maybe there are just
162 too many things going on in your life and that's where you need to slow down and literally,
163 as the saying goes, to smell the roses, to look at the flowers.

164 I think there are three things in your life at the moment that are really bothering you. I
165 think you feel a little bit caught because you're saying well if I go one way then that affects
166 that, if I go the other way it affects that, but really there is a central main issue that will help
167 to resolve the other two. And I believe that you will know what that is. There are also
168 links with Gloucester; I got a link with Gloucester for you. And I've also got a link with
169 the Lake District. I also want to say to you not to strain your eyes so much. I don't know
170 whether you need wear glasses, or change them, or something, but as I was looking at your
171 letter and holding it, I suddenly felt the words were all blurring. Maybe this is a sign of
172 inner conflict, perhaps you feel this sadness, or perhaps there is this element of tears, I
173 don't know. But I feel this blurring, so I feel its more of a physical nature, I feel that you
174 need to either check your glasses or sort them out or maybe change them. Something to
175 do with your eyes. This is not to give you, I hasten to add, an eye problem, a serious eye
176 problem, there is just simply a pointing out to do with your eyes. It could also be symbolic
177 that you need to see clearly and in order to see clearly you need to slow down and just let

178 life be, dream a little, listen to your dreams that you're getting at the moment. The last
179 seven weeks of your life I know, I feel, have gone from, the word I use is isolation, to just
180 beginning now I think you're coming into a time when you have begun to feel this over the
181 last week or so, from Monday 29th May, that there is enlightenment and help coming to you
182 and I want to give you the promise that there absolutely is. I feel you're someone who
183 really needs to have a lot of fresh air and I want to give you from spirit, as he links here
184 with me, very clearly, and you may well have been given this before, that the most beautiful
185 Native American Indian guide, a male. And I feel a very strong person. I feel at times
186 there is a conflict within you of the person who you present to the outside world and this
187 person inside who you want to be. And I feel that as this man comes to link with you and
188 again he's saying the name to me, David, David as clearly as that, I want to give you
189 encouragement to follow the path that you really want to be on rather than thinking you've
190 got to go down that road 'should' or 'ought' rather than what you feel you really want to
191 do. I do feel that's important for you. But the main essence of this message for you today
192 is that I feel that you've got to slow down. I love this communication with you, I love this
193 energy that I feel with you as I'm holding, but it seems to me that as we're linking today,
194 there's too much turbulence, too much confusion, and I feel with you quite a child-like
195 approach to life. This is where I think you get your energy and humour from. I love this
196 feeling with you but I think you've just got to slow down.

197 Yes, I feel, as I said there will be a change in career, and if you're not actually working,
198 what I want to say is, in your working life, whatever you do whether its paid or unpaid,
199 there is something, this change is definitely coming for you. Something you will take on
200 and you have the propensity to make it a great success. I also want to give you the name of
201 Richard. And I want to give you simply the word, and I say word because I'm not sure if
202 its applying to a, you know, a bird or a person, but the word has just come up for you,
203 saying 'nightingale' and I have to give that you. Also, is it you, or someone around you, but
204 I feel probably you, who is a radio ham? Has an interest in radio, but I also do feel a link
205 with someone, you know, who does this radio ham, this radio work. You do love to laugh
206 and, as I'm holding your letter, I'm getting Tony Hancock, you know, looking at Tony
207 Hancock's image as though that's the sort of humour you would like. You love the
208 humour of wit and that's what I want to leave with you. So I come to the end of my sitting
209 with you, I hope that it's given you some guidance and that it will help you. I know life
210 hasn't been the proverbial bed of roses but I want to give you the promise that if just slow
211 down a little bit and really listen and even consider meditation if you're not in it already I
212 would strongly suggest that you do, because you're going to get a lot of answers and I want
213 to say to you there is great potential here. I want to link you with Egypt as well, but I feel
214 I'm forward travelling for you, but that's a place you will go to if you haven't already been.
215 I feel the sun is so good for you. Some people love winter sports and cold weather and all
216 the rest of it, but I feel you're someone who needs to have the sun on your bones. That's
217 what I want to link with you.

218 I'm not quite sure what I heard. I think I heard the name of 'Denise' called so I will give
219 that to you. So, I want to say to you, I'm very drawn to the word 'pebbles', there's pebbles
220 written in this exercise, and I want to say, you know, there's more than one pebble on the
221 beach, and I want you to remember that and ask a blessing on this tape and so I leave you
222 now.

1 This is the tape for **sitter No. 3**. As I link with you today, I feel with you a lot of energy. I
2 feel someone that is actually very forward thinking and positive in their outlook and nature.
3 I feel that you are a generous person, but that of late, you've been having concerns about
4 where you're going in terms of the material world. I feel that there may possibly, over the
5 last four weeks, have been concerns with you of a financial nature, or of needing to know
6 that you are going to be secure enough to make progress in that that you want to do on
7 your everyday life. I feel with you that you're someone also who's very interested in

8 healing, someone who would be interested in looking at the alternative side to medicine. I
9 feel with you a generous personality, someone who in the recent past I feel sure in terms of
10 your career or your life plan, this is where I feel at the moment that this is where your
11 concerns are. I feel that you've had to have quite a struggle in your life to achieve what you
12 want to do, but nevertheless you are making good progress. I think the last four weeks in
13 particular have been of concern to you with regard to where you're going and whether or
14 not you're going to have enough to achieve that that you want to do. And at the time of
15 writing, or sitting with you today, which is the 31st May 2000, I want to reassure you and to
16 say to you that I do feel within the next four weeks there's going to be some
17 encouragement for you with regard to your plans and I want to ask you, if you can, to have
18 a lot of patience in terms of what you want to achieve.

19 I feel that you're in the middle of making decisions, based on this question of whether or
20 not you're going to be able to have enough to supply with what you need to do, but I want
21 to ask you, or to give you the encouragement to say, please have the patience to wait and
22 your persistence will pay dividends. I think that this is one of the, if you like, challenges of
23 life, that you're having to face at the moment, is to feel patience in order for what you want
24 to achieve. I strongly recommend to you as well that you're someone who should either be
25 sitting in meditation or would be a very good subject for meditation because I do feel that
26 you have the ability to go within. I also feel with you that you've either been giving
27 comfort to or have been wanting assistance for someone who has been suffering, not with
28 a severe form of depression, but with feeling low. Maybe feeling that again comes this
29 anxiety about where you're going and what you're doing. I do feel for you though that
30 essentially you are a positive person by nature and you're someone who I feel sure are good
31 at keeping confidences but you also have to know that you need to be able trust people. In
32 other words, what I'm asking you to do, is to rely on your intuition at this time. Also I feel
33 I want to give healing or send healing in terms of headaches or perhaps feeling this
34 pressure. I want to also tell you that there have been concerns that you want to resolve
35 conflicts that are happening in your life. Again I want to tell you that you have the ability
36 to do so. I think you're also someone that you start off with a lot of enthusiasm and you
37 can then your moods seem to swing up and down, this is the feeling I have with you at the
38 moment. But I want to say to you that there is absolutely no doubt that you will be given
39 the resources that you need. I feel that you are uncertain at times about whether or not
40 you are on the right path. As I say, I have with you this over-riding feeling of concern, of
41 where you're going for the future. And I just want to give you reassurance and it seems to
42 me also as I'm linking with you that as I take you towards the end of July, then I feel the
43 lessening of this concern about who you are and where you are going. As I'm also linking
44 with you I feel a male link. I feel that you, the writer of this letter, are male that's the
45 feeling that I have. I certainly have this male influence with me. I want to give a name that
46 is very popular, I know, but I want to link you with the name of George. I also want to
47 link you with the name of Marion. I also want to link you with Devon and that, if you
48 haven't yet been to Devon nor have a connection there, then I do feel that there will be a
49 connection for you. I also have with you a love of water and I feel that you're the sort of
50 person that you need to be near water, that water makes you feel better in terms of hearing
51 it, looking at it. And I also want to suggest to you that I feel you need to drink more water.
52 Also, I'm not a Doctor, and don't pretend to be by any means, but I also feel that you need
53 to have more fruit and the fruit that I'm being shown here is a banana. And that's what I
54 want to give you, as though you need more potassium.

55 I want to say to you as well a thank you for your support because I believe that you've been
56 involved with or supporting two children, or two people younger than yourself and, again,
57 I feel that you've been giving support to someone who needs that help and guidance. This
58 may not be concerned, that this is not you directly, but is someone around you who I feel
59 you are giving help and guidance to. As I'm linking with you I'm also very aware of a man
60 that comes forward from spirit. And my voice is going so I feel that he may have had a lot

61 of problems constricting in his chest or breathing difficulties and as I'm looking at this man
62 as he's showing himself to me, I want to describe him. That he looks to me that when he
63 passed to spirit he was beyond retirement age, so we could be looking at a father or
64 grandfather. I'm not being given any identity. But he seems to be quite smartly dressed. I
65 can see a pale grey suit and also, as he's showing himself to me, he's smoking a pipe. And a
66 rather handsome man, with silvery hair, quite dark eyes they look to me, but someone
67 who's puffing away quite contentedly on his pipe and is saying to you that what you have
68 to do is as you've put matters into operation, that you're trying to do at this time, your
69 perseverance will pay off. I feel a year ago, as we're linking at this time of year, you were in
70 a very different situation to where you are today. And, you've had to be able to cope with,
71 yes be able to cope with a lot of challenges that have come along in the past year. And I
72 also feel that if we're looking at the pattern of your life, when I go back over the last 5
73 years, so if I went back to 1995, I feel that it was a significant year for you. I also want to
74 take you to an anniversary in March and I also want to say to you, I want to give you
75 connections with Scotland and there will be a stronger link with Scotland.

76 For some reason someone keeps shouting at me the Bahamas. And, a rather exotic place
77 isn't it, a lovely place to go to. But I feel there will be a link for you there. There are also
78 links overseas with you and I can feel this communication zinging backwards and forwards
79 and I do feel that there will be a lot of travel indicated for you in the future. I think you're
80 someone who likes to feel that you're very on top of things, in terms of you have this
81 energy and you have this fluidity in your nature that has given you the ability to cope, even
82 though at this time in your life, I feel quite possibly that there is this feeling of isolation, but
83 I want to say to you in terms of your material life and your plans, you are absolutely on the
84 right track and I want to give you encouragement. I also feel with you that you have a
85 query or concern about a personality around you. Someone who you are hoping to see
86 either an improvement with or you want clarification about a relationship and I have to say
87 to you it is a cliché, I have to say to you, you have to remember that leopards can't change
88 their spots. As I'm linking with you I feel the presence of this beautiful leopard that comes
89 from spirit and very often animals come to help with healing and guidance. It may sound
90 far-fetched, I don't know how much you know about this sort of thing, but I know from
91 my own experience over 20 years, that when animals come like this they come as guides
92 and helpers. And I feel with you either a love of cats or a love of animals, but in particular
93 an interest in nature and wildlife. I also feel with you, if you're not doing this now, there
94 will be a plan where you would like to do bird-watching or you want to feel comfortable
95 and surrounded with nature and wildlife. Its actually very good for you to spend this time
96 in introspection.

97 There were two other names called for me while I was holding your letter, or while I'm
98 holding your letter. One, is of the name Belinda, and this person is on the earth, not in
99 spirit. But I also want to give you the name of Susan and the name of Jackie and these
100 people seem to be linking around you at this time. I also want to say to you please don't
101 look back in the past and concern yourself with, shall we say the mistakes, or errors that
102 you feel you've made. We've all made them and they are all part of our growth and
103 discovery. I love this inquiring mind with you. I feel you're someone who loves to know
104 about information, you love to be well-informed. You love to have all the facts and figures
105 at your disposal before you decide on where you're going. I've also got the star-sign of
106 Libra. I want to also link you with a Gemini. I'm not an astrologer, I don't know much
107 about star-signs at all except for a basic understanding, but I do feel with you that you're
108 very much a communicative person and in your everyday life these communication skills
109 will be able to help you in your progress. I feel that your life, your life that you live in terms
110 of your career or your material life, must always involve communication. I also want to
111 give you a link with catering and I'm just trying to understand what I'm seeing here, but I
112 do feel there is a link with catering. There's someone who bakes, I don't mean domestic
113 baking, I feel more that I'm connecting with either a baker's shop or something to do with

114 work of that nature. I'm being shown a kitchen where there's a lot of baking going on and
115 it particularly seem to be baking bread, so again I'll give that to you.

116 I also feel, of course our grandmothers, our generations of grandmothers were also baking
117 and cooking etc., and as I touched on this I then feel the love from spirit of someone who
118 used to be able to make the most deliciously baked bread and cookies, and a really dab
119 hand at cakes. I also have, I heard the name George as you know earlier, but I also heard
120 the name of Georgina, so I will give that to you. I also feel that in your family or with you
121 directly, there is a link with the military, but I'm looking at soldiers as oppose to Navy or
122 RAF. I also want to link you with the name of Alan, but this is a person, I believe, who
123 was a relative, and I say was, because again this gentleman is in the spirit world.

124 When I talked to you earlier about alternative healing I think for you as well aromatherapy
125 would be good to help you. And I'm told that there was a skin condition, but I feel that
126 this condition has cleared up now or is better or is in the process of getting better and this
127 is how I want to leave this particular message with you. I also have the name of Mark.
128 Interestingly with your sitting, or with this reading that I'm doing for you, there are a lot of
129 names that have come in and I believe it is because of your own nature that although, as I
130 said, you like to be in the peace and quiet where you need to be able to think things
131 through, you are someone that actually likes to have people around you. I particularly want
132 to talk about someone by the name of Mark, because I feel that this name will be important
133 to you, again a link that is made of friendship.

134 I do feel ,very strongly, that you have been trying so hard to achieve what you want to do,
135 where you're going, and, again, comes the reiteration that simply to give you reassurance. I
136 think you've had some enormous challenges but you're doing so well with overcoming
137 them. But I think you've got to also really make sure that you paying attention to all you
138 detail, that you don't leave things unresolved. In other words, where I'm feeling here, this
139 situation, is that you've got to be very clear and very precise about what you want and then
140 put you plans in action. There is a saying, that we ask in prayer for what we would like to
141 achieve and then the answers come in meditation. And I feel very strongly with you that I
142 want to give that encouragement. This seems to be the key issue at the moment.

143 I think at times, and possibly of course there are so many of us like this, that when we're
144 hurt, we find it hard to find our trust in people. But I want to say to you that I feel that,
145 although as I said earlier, there is a concern perhaps about someone whether they are
146 trustworthy or not, and of course you have to rely on your own instincts for that, but I
147 want to say to you that if you trust your intuition you will indeed know who you can trust
148 and who you can't. And it really is as simple as that. I keep coming back to this love of
149 travel with you, or wanting to do more travel. And again I do feel that throughout your
150 life, if indeed you have already travelled, but I also feel there is a lot more for you to come.
151 But for you the travel doesn't have to be, what I call, the conventional package tour, I feel
152 with you an adventurous spirit. And that you're never happier than if you can go off to
153 some far flung place or somewhere where you can have more of an adventurous type of
154 holiday. I even want to say to you that I think that there will also be a strong link with
155 California. And I feel that you will have the opportunity to either work there or to
156 certainly be involved in that way. I want to say to you, above all, please don't doubt
157 yourself or your abilities. I think the road, actually is very clear for you, as say I do feel that
158 you're coming into a time where with your patience, your persistence will pay off and will
159 pay you dividends.

160 A very, okay, I've got a pair of shoes I'm being shown here, and they are male shoes, they
161 are brown and they look a bit scuffed as though they are in need of some care and
162 attention. And I think the message from this may not be a personal comment about your
163 shoes, but certainly as though your shoes, its as though symbolically that you've outgrown
164 these and its time now to take on the new challenge that will come to you. I want to give

165 you a celebratory party that is soon to come up and I believe this is in the late Summer. I
166 feel a gathering of friends and family, and happiness. there's also someone around you
167 whose talking about an engagement and I also feel there's someone whose having a baby
168 and I feel a little girl-child is to be born. I want to give you the name of Joan as well and I
169 believe that Joan, again, because I can't see Joan I'm assuming that she's on the earth, but I
170 feel there is a Joan around you. But again, I'm looking either in the family or around your
171 immediate family.

172 I've gone quiet because I've been listening to see if I can get any more for you. I simply
173 feel that with regards to this tape there isn't really much more that I can tell you. I feel that
174 you have been sending out a lot of questions in your thoughts about are you on the right
175 path. This seems to be the main element of the message for you today with this sitting. I
176 think you're someone that you just have, if you like, proverbially let the dust settle, you've
177 done everything you can. Just have the patience and the forbearance. Yes, along, you see
178 again I'm being given this travel, this love of geography, and possibly a love of history as
179 well. I think you're someone whose very interest in the world and what is going on in the
180 world. Yes, soon you will receive an invitation and it will be in the written form with an
181 RSVP card, because I can see that for you. I'm also being shown a memory link and this is
182 of a passing and I've got just very simple white cross. Someone who lived their life simply
183 and I believe I'm linking with a female. But where flowers are left regularly because of the
184 love of this person, I've got the name of Mary as well. But again, this is going back into the
185 past, this is a lady whose no longer on the earth. I've got a lady linking with me now,
186 showing herself quite clearly, a lady who would always have been, the best way I can
187 describe her is, again, she was elderly when she went to spirit, but not, (what age group are
188 we looking at here?), looks to me in the 60s, so that's not really elderly, but someone who,
189 although...Yes, she's got quite long hair I feel her hair would have been quite long and she
190 would have worn it down more frequently than up. A thick head of hair, dark hair, with
191 threads of grey in it and showing herself to me so clearly I believe she may have suffered
192 with problems with her legs, her legs seem to be quite plump here. And there are these
193 slippers that she would always have worn. And I believe, that one of your grandparents,
194 grandmothers you would have know as 'Nan', because that's what I want to give to you.
195 And also I can feel my voice changing again, and again comes back this gentleman who
196 simply wants to say, let matters rest, and that's what I want to give you, encouragement.

197 Also, as I'm linking with you, I can see this beautiful colour blue and it's the cornflower
198 blue which represents the throat chakra. And with this blue I want to send, I feel with you,
199 there is either, that you have to speak up and communicate more, or simply that you've had
200 colds, or maybe there's a weakness with your throat, but there seems to be the healing ray
201 that is going to you. And help and encouragement. I want to give you, in conclusion,
202 absolutely to underline what I have said earlier, that you are absolutely on the right path
203 and you mustn't doubt yourself, you must learn to listen to yourself and to your intuition.
204 And this as I say, will pay you dividends. Just trust yourself and trust the process. Because
205 I can see quite clearly, that you are definitely moving towards a time where, if you have that
206 patience to know that you're planning and what you're asking for will pay off. It doesn't
207 mean to say, of course, that there won't be, challenges along the way, of course there will
208 be, because that is life, but I also to say to you, Oh yes, I have this image of you, although I
209 can't see you, but as though you stand and look at the stars and are fascinated by the stars,
210 you're someone who loves to discover things, you like to caught up in the excitement and
211 the buzz and the challenge of life. And that won't ever change for you. I've also got links
212 for you, again going back to travel, with Germany, and I want to leave that with you. I
213 particularly want to give you the city of Berlin. And that's, okay, I've got two names now,
214 phew we're full of names with you on your letter, but I've got the name of Robert and I've
215 got the name of Duncan, I also have the name of Sheila. And I would ask you to hang on
216 to this tape, just let things unfold, because there are things here I don't think initially that
217 are going to make sense to you, because I think I'm going forward into the future with you

218 and I want to say to you the reassurance you are absolutely in the right place at the right
219 time. Just please remember the message, be patient, persistent and then you'll know when
220 it's the right time to make your next big decision, which, as I say I feel sure is coming up
221 within the next four months. And I will leave you.

1 This tape is for **sitter no.4**. As I link with you this morning I want to tell you that the very
2 first thing I was struck with, with your writing, the feeling that I get from your writing, how
3 beautiful it is. How lovely and clear and concise and I think this is exactly how you apply
4 yourself to your everyday life. I like this neatness about you and this consideration and
5 concern that you have for other people. I feel you're someone who is very much governed
6 by your emotions. Relationships are very very important to you. I want to say to you as
7 well I feel a musical creativity with you, certainly the creativity is there, but I do feel this
8 lovely creative element to you. I feel that in your family, if this isn't you, that there was
9 certainly someone who was very fond of the piano, or would have been great at playing the
10 piano and a lady who has the most beautiful long fingers, this is the first thing that I want
11 to link you with. I've also got a surname of Tomkins. I'll just explain to you that I literally
12 give you all my thoughts and impressions from your writing and sometimes it facts about
13 you as a personality that I feel. I feel a female link with you, but I simply also get a lot of
14 links from the past and guidance for you for the future. The future, as we know, is only
15 potential, we'll get to our destiny wherever we're going to, but of course our choices that
16 we make will govern how comfortable that path will be. But I do want to give you
17 encouragement. From this, this is what I would like to say to you. I think that over the last
18 nine months of your life there's been quite a few changes, that you have had to be very
19 resourceful because you're someone, I feel sure who has a good balance of the material
20 pleasures of life, you like, of course, the material pleasures, but I feel that the decisions that
21 you make in life, you want them to be from a spiritual point of view.

22 I think that you're someone who is interested in spirituality concept of life. Unfortunately I
23 think what has happened sometimes is that you've then either been in relationships or
24 cared for people that haven't necessarily had the same outlook that you have had in life. I
25 feel with you at this time, because there was this change that has happened, that I think
26 there may have been concerns and hope over a relationship and at this time of linking with
27 you I want to give you a lot of reassurance, I think is the word, because I feel you've been
28 asking, now whether you believe in prayer, or what we call the orthodox religion, I don't
29 know. It may simply be that you've sending very strong thoughts or hopes or concerns,
30 but I do feel that you've been very concerned for a relationship and you want to have the
31 reassurance to know that everything is going to be alright. I think that's probably what we
32 all do don't we. But I want to say to you there is a very strong possibility of the clouds
33 clearing so to speak and that there will success for you and happiness, this is what I feel
34 that you are primarily concerned with at this time, that you want to find happiness and
35 security in relationships.

36 I know that at the moment it seems as though there's a lot of questions asked and perhaps
37 answers that aren't given, but I want to reassure and to say to you I feel that over the next
38 seven weeks of your life, and today is the 31st May (2000), that you're going to find that
39 happiness and resolving coming to you. I think that you've not got to be too concerned
40 about, I want to say, about feelings of being let down or not clear. I simply want to say to
41 you there's this happiness for you where perhaps you thought there were, its like the
42 crossing of swords, that's how I've got it, as though there was a barrier to you, to your
43 happiness. But be assured that the necessary amount of time has to evolve before these
44 things can take place, and I do feel when we look at potential for future, it is potential and
45 I'm not remotely involved with fortune-telling but I do feel for you this period of time, and
46 the number 7 seems to be important. So that's what I want to give to you. I also want to
47 say to you I feel that you need to have, although there's quite an energy here in your letter I
48 do feel though that you need more rest. I feel at times perhaps there can be too much

49 crowding around you and you need to be able to step back a pace and evaluate and as
50 clearly as you have written this letter today, I feel you need to be very clearly with yourself
51 what you want. Thoughts are very much now on what is happening now. And I want to
52 simply give you the encouragement to say that whatever you're praying for in terms of your
53 relationship, then, it will be answered for you. But, as I said, it will take time, all things take
54 time. I also feel, that at this stage of your life you've come to a cross-roads really and
55 you're not really sure until these matters, if you like, of the heart, work out, which way you
56 want to go.

57 I also feel that there's a change of environment in accommodation for you. The house that
58 you've written here, is standing out very clearly and I feel that your home is important to
59 you but your philosophical in terms of the changes. I do feel there will be a change of
60 house for you. I also can see a dog, and I'm just trying to get a fix on the dog, because I
61 have the sense of a dog, and I'm trying to see if I can just see a little more clearer for you. I
62 want to link you, and there are two. I don't know if you have a dog around you at the
63 moment. This dog he looks to me like a terrier, I'm not very good with breeds, but he
64 does look to be a form of terrier, perhaps he's a mix with terrier in him, but he's got a pale
65 coloured coat, a rather sweet looking dog, dark eyes. But I want to give you a link with a
66 dog in spirit and to me, he looks like, oh what on earth are they called, a red-setter, that's
67 right, he looks like a red-setter to me as he's coming forward here. Beautiful red-setter. I
68 want to also give you a connection with Ireland. I want to give you a Roman Catholic
69 connection I believe. I'm seeing Ireland, but I'm also seeing a rosary bead as well, a set of
70 rosary beads in fact and that's what I want to give you. I also want to give you the most
71 beautiful Celtic cross and I feel that in your family there are strong religious connections
72 here. But for you, interestingly, I feel again, that you're someone, that I believe you do
73 have a religion but you also are very interested in the scientific and the name of Linda is
74 being given to me. But, again, I think this is someone around you, I'm not sure if this is
75 your name, I don't feel the name with you. I know also, that Ciarán of course is in charge
76 of this project, but I want to mention Ciarán's name at this point. .

77 I think also for you, you have a love of the countryside, of nature, in terms of the trees,
78 that's what I want to give to you. I want to focus on the beautiful trees that are around
79 you. I also feel for you that if you haven't been to yet, then you almost certainly will go on
80 a retreat, I feel that will be very good for you to go on retreat, but I also feel, and this is
81 interesting, I feel with you that there is a potential there for psychic development,
82 mediumistic development, I feel its there for you. I feel that colours are important to you
83 and I think, that when you were a child, you had an experience that set you thinking. I feel
84 that you are very sensitive in fact, I feel that there is this lovely psychic aspect to you and I
85 would encourage you to develop those gifts.

86 This love of singing is coming back to me again, or hearing singing. Music, harmony,
87 rhythm, these all seem to be important to you in your life. And who is it who, completely
88 change here, who is it who loves Sooty, or watching the Sooty show, because I'm being
89 given again, a memory link for that. You someone I feel, as well, who's a very tactile
90 person, who loves to touch, who loves textures, all these things are important to you. You
91 love good food, I feel you have an appreciation for the finer things of life.

92 I feel now, that I'm going with you to London, I'm feeling a link with London and I can
93 see a house with a beautiful red painted front door. And this house is in a mews. I also
94 want to give you the name of Cadogan (which is C-a-d-o-g-a-n), now I know there's a
95 Cadogan Square in London, but I also want to give you that name, I also want to give you
96 the name of Beryl. And, I'm laughing because I've got a link here with a lady linking with
97 you from spirit, I see, the name of Beryl, yes, the name of Beryl, I've got a lady, let's be
98 clear. I'm sorry I'm getting a little bit muddled here because its coming in a bit too quickly,
99 but I want to link you with a lady from spirit. I want to give you the name of Beryl. Now,
100 this woman has just laughed and said to me "Beryl the Peril", and that's exactly what I want

101 to say to you. There's so much happiness you know in spirit, I feel that you were very sad
102 when a woman that you were very closely attached to went to spirit, but this person had
103 been suffering an awful lot, physically, and I believe, mentally. And I want to say to you
104 this lady is just so happy where she is, she can't believe it. I feel that in her younger years
105 this lady would loved to have danced because that's how I've got here, zipping around with
106 energy. Do you also know, and this is rhetorical of course, someone who passed, I've got
107 the number 45, so I believe they were 45 years age, and I feel with you, you will have an
108 interest in, if you don't have already, in the conservation of animals, particularly the gorillas,
109 because I'm now being shown 'Gorillas in the Mist', the Sigourney Weaver film, and I feel
110 that this has an affinity for you, this film, that you would love to take care of, or you send
111 your thoughts, that there is this connection here with you. I also feel that although you
112 love to look at the elements, you love nature and all the weather changes, you actually don't
113 like the wind very much. It's as though I've got you, this may be symbolically, but as
114 though there is, there's been a strong wind of change, yes, around you, but I feel that you
115 don't like the wind, it's as simple as that really. Interestingly enough, with the concept of
116 life after death, I think this is something, as I said before, that interests you, but not from
117 the morbidity of the word death or anything like that, because actually there is no such
118 thing, but of course there is the death of the physical. Somebody called Betty, I want to
119 give you Betty as well, Betty sends her love, which is exactly what I've got for you.

120 I feel that you find separation and loss actually very hard to cope with, when this has
121 happened to you. But I want to also give you the reassurance and to say to you that
122 sometimes you have to experience the loss in order for the new to come into your life. I
123 think you're someone who falls in love very easily. And when you do you give 100%
124 commitment, but unfortunately that hasn't always been the case, but for you the other way
125 round. But, as I said to you at the beginning of this tape, I feel great happiness and success
126 for you in relationships, I'm being asked to say to please follow your heart and all will be
127 well. And as I said the word 'well', then I was shown a memory link of a garden where
128 they used to have an old well, but it was more like the wishing well rather than the, just the
129 simple, you know, well, in the ground. I feel that a feature was made of it, there is a
130 memory link. Also I'm being taken to a place where there is the most beautiful thatched
131 roof. I rather like the feeling of where I am. Almost as though I'm down on the coast
132 somewhere. But again, I seem to want to link you with Ireland for that memory. There's
133 also a connection with Sussex for you as well. I've got you, as I say I can't see you, but the
134 feeling of you standing on the seashore looking out, watching the birds looking at the
135 waves, this wonderful musical aspect to you. I also want to give you some polished
136 pebbles, again pebbles, the word 'pebbles' is in this letter, or piece of script or whatever we
137 want to call it. But as I'm drawn to that word I can feel these beautiful polished pebbles
138 and I don't know if you have them in a little basket that resides in your bathroom or
139 somewhere, but I want to give you these pebbles. And as again, as I'm looking at that
140 word, a quite different picture comes in here now and I have the most beautiful deer here,
141 little Bambi, with little, you know, the little traditional Bambi looking deer, a red deer of
142 course, and fawn. I want to give you the link with this, as though at some point you have
143 had a link where you have been with deer or there has been deer around you and it has
144 meant a lot to you. The name of Laura is also being given and the surname of Collins, the
145 surname of Browne (with an 'e' I'm told), and the name of Evans.

146 Also, you know, this is either you, or someone around you, who is considering going in to
147 the legal profession or there are legal matters and I want to give a great deal of
148 encouragement. I feel I'm, actually no I've got that wrong, sorry. I think there's a young
149 man around you who is going to go into the legal profession and will do very well and
150 actually, I believe, will specialise in matrimonial matters, but there seems to be also, there
151 have been concerns or sadness about a divorce around you. And I feel with you, with this
152 lovingness that you have as a person, as though you're gathering everybody in as though
153 you want to take care of everyone. There's this very strong nurturing instinct with you,

154 also someone around has an allergy to nuts, not me hopefully, but nuts of the edible kind.
155 And I also want to, I'm just listening to, oh I see, I want encouragement also to go to
156 someone who believes they're too old to change or that they can't contribute anything to
157 the world, because the words are being said "Many a fine tune is played on an old
158 instrument" and, you know, I don't feel this is you, I feel this is an older woman around
159 you who needs to have the encouragement. Again, I've got an Irish link with you, because
160 I've got Kilkenny, I'm sure that's what I heard. And someone loves to cook or to eat
161 Indian food as well, because I've now got all these delicious mouth-watering naan breads,
162 and peshwari. And, yes, as I'm linking stronger with this connection I also want to see
163 travel to India, because I've got it here so clearly and an interest in the teaching of Sai Baba.

164 Yes, there'll also be a time when you will, if you haven't done so already, go to a
165 thanksgiving dinner in the States because I can see that, the word 'thanksgiving' is coming
166 up. Yes, I also feel that you will have, of course you will have a connection if you're going
167 there, but apart from that, I also do feel that you will have a connection with an American
168 girl, a female yes. I want to give you the name of Terri (but this is spelt T-e-r-r-i) so I
169 believe that is an American spelling of the name and it's a female, a female name.
170 Sometimes when I'm working I can feel a little muddled as its all coming in here very clear,
171 okay, right.

172 Yes, I've also got, its possible that this is you, but if not, connected around you, someone
173 who suffers with a dust allergy, might even have 'rynightous' I believe its called, but that's
174 what I want to say. And for some reason somebody's showing me these marigold gloves,
175 washing-up gloves, so maybe you've got to do more washing-up or you'll understand that
176 connection. But I have this link with these yellow marigold gloves. I also want to link you
177 with a man, and I do feel this is your grandfather, as someone who so loved their garden,
178 and they would have, as I'm looking at the garden, at the back garden, it's quite a long
179 narrow garden, its not particularly wide, but all along the pathway, a long path, and on the
180 left-hand side there is this border and we said about marigolds, I'm obviously doing word
181 association with you, that's what it feels like, but I've got this little border of the most
182 beautiful chrysanthemums and marigolds, s though they would have had them in shades of
183 gold and in that lovely red gold there would have been a lovely blending of colours.

184 I want to give you, as encouragement for you sitting, to say keep soldiering on, you're on
185 the right path, don't give up your hope and there is this propensity for great happiness for
186 you, with this relationship that you've been asking for, the happiness and the healing will
187 come, and as I leave you I want to give you the most beautiful little white kitten. I don't
188 know if you have a cat at the moment, or indeed, if you can accept this as a link from spirit,
189 but nevertheless there is a little white kitten here for you. And I want to say to you that I
190 don't believe that it would make any difference to an allergy. But this beautiful white kitten
191 is here for you. Almost actually as a memory link rather than for the future, but that's how
192 I want to, and I feel, a female kitten, I think a female kitten, but I can't actually see,
193 somebody's literally holding up this beautiful white kitten to you and asking you to accept it
194 with love. So, as I leave you, I want to give you the encouragement, I know you've got a
195 very good head on your shoulders, you're very clear thinking, I actually think you'd be very
196 good with legal matters, or sorting things out, but I want to say to you please do pay
197 attention to this wonderful psychic and sensitive aspect to you. I feel that you smell
198 perfume as well, you're very sensitive to aromas, and sometimes you smell this beautiful
199 perfume and again it's a memory link because I want to give you the perfume of the roses.

200 I feel you've always got to make sure your surroundings are comfortable, that you want to,
201 some people use this in and out and they're not bothered, but with you I do want to give
202 an appreciation of surroundings and music and there's a lot with you yet, I know from a
203 spiritual side of your nature that you haven't yet explored but it is absolutely there for you.
204 I thought I was leaving you but finally I want to give you this, and this person comes
205 forward as a guide and helper, the most beautiful monk. And as he's standing here, he's

206 wearing, again, these rather, this lovely pale colour again, of the robe, with the hood up,
207 he's got a beard and long hair. So he's not the monk, you know, what I call the Friar Tuck
208 type of monk, and standing there very quietly and simply and interestingly enough he
209 reminds me of the film that was made years ago, the big fisherman, Jesus. And I want to
210 give you and appreciation of and a link with Jesus, that your thoughts will be very
211 meaningful with concern to him. A simple faith, a simple connection. And the words are
212 coming here and the name of Barry has just been called, but I simply want to say to you, be
213 the very best that you can, you are doing very well, and there will be pitfalls, and, of course,
214 there have been pitfalls. And if someone would say, because I'm told you love witticisms,
215 there's no such thing, is there, as a free lunch. So, I leave this tape with you in the hope
216 that it will help you and with the guidance that you need.

1 This is for **sitter no. 5**. As I link with you this morning, the 31st May, I want to tell you,
2 first of all the impressions I have of you as a person and then we'll then wait to see what
3 comes. First of all, I feel that you're someone who's very relaxed in your approach to life,
4 you're someone who likes to have tranquillity. Someone who, I feel, generally, has a very
5 relaxed approach to life, that you're someone who is very comfortable with your own
6 company but equally so, you're happy to be with others. I think you love the sun, I think
7 you like to be warm and cosy, you're not someone who necessarily likes to be out in the
8 cold, I don't feel that, although you appreciate beautiful snowy scenes, I don't feel that
9 you're someone who actually likes to be in the cold weather, you'd far rather be in the
10 sunshine. But I do feel also with you that you also feel very good around mountains, you
11 love to be where there is beautiful scenery and you have an appreciation of that.

12 I think also, that you're someone who people like to come to talk to or that you would be
13 good in counselling or of the caring nature. Of somewhere where people can come and
14 talk to you and talk things through and this, I think, is due, to the openness that you have
15 about people. I feel a very non-judgemental person. I think that you're someone who has
16 a very simplistic view to life. I'd say that you pretty well got your feet on the ground, I
17 have this sense of evenness with you, that's the best way that I can put it really. And you
18 do believe very much in staying in the now, the future, yes, you obviously, we all think of
19 the future, but I think with you, that you are happy to live with what you have now. I think
20 last September (1999), if I can take you back to there, there were changes in your life, it was
21 almost as though you came out of hiding. I think there might have been a time prior to
22 that where you were more lonelier than you are today, or certainly that you've been in more
23 isolation than you are. And I feel that you're someone who's got a great sense of humour,
24 and I think, at times, you can clown about, or you like to have a good laugh. Your whole
25 essence is, if I can have a laugh, and I can enjoy myself, then I can cope with whatever life
26 brings to me. I also feel very strong creative light with you. But when I say creative I don't
27 necessarily want to put you into anything such as art or communication, I simply feel that
28 you have a very strongly creative mind and that whatever you decide to put yourself into,
29 you always seem to have lots of good ideas and you'll come up trumps. Also I want to give
30 you, I feel around you at this time, on the earth, not so much in spirit, but I believe that
31 you may have a small dog. The dog that I've got, or that you've been connected with, it
32 looks quite a rough-coated dog, a sort of beige-brown colour. Beautiful dog, I think he's
33 probably one of Heinz 57 varieties because he doesn't look like any particular breed to me.
34 I don't know if you can sense of this, but I simply want to give you this lovely dog and
35 whether or not you have one now that looks like this, then there will be a dog in your life
36 in the future. Someone keeps shouting 'Benji' at me so I'm going to give you that name.
37 And that's an animal's name, not a person, there's also a Dominic as well, I want to give
38 you that, and the name of Paul.

39 I want to say to you as well, that I think you're feeling so relieved about how things have
40 worked out for you of late and if you don't understand this yet then you will, because I do
41 feel there is a lot of relief that, aah great we can all get along now with what we want to do.

42 I think that there have been setbacks holding you back but they are not necessarily of your
43 own making. Mmm, you know I want to give a concern here to a man around you, it may
44 even be you, but I don't think so. I'm imaging a man, on the earth who, I feel, suffers with
45 a weight problem, and he might have too big a tummy than he should have and I feel I
46 want to put him more on not so much a diet, because I think that word, quite frankly,
47 always puts people off, but I want to go on a healthy eating plan, there's a very strong need
48 here. I think this person likes beer and there's too much beer and we want to have much
49 more of a healthy eating plan. I also want to give you links with north Yorkshire and I
50 want to tell you about, if you haven't been on one yet, as though you are going on a
51 walking holiday, I can see an image of someone striding out through the fells, with one of
52 these long proper sports walking sticks. I can see that with you. And backpacking. But
53 the interesting thing is I'm not sure that the backpacking is you, but there is someone
54 around you who is going off and doing this. I also feel in your own pattern of life that
55 November is going to be an important month for you. Again, I want to go to an
56 anniversary of around that time but I want to give you the date of November 14th. I want
57 to give to you the name of Shirley. I also want to give you a memory link of where there is
58 a house, that where you sit there, they either have a pond, no let me get this clear, no there
59 is a pond on a village green that is close to you or close to where you will be living,
60 because, again, I feel there's movement for you. I think that something came into your life,
61 and again I've got this month of September, it may not have been last September, but I feel
62 there was a September where there was a catalyst for change, this month of September
63 seems to be, I want to go back to 1997 in fact. And to say to you it seems to be more this
64 time of seclusion and going into. But now, as I say, you've come out and it's almost as
65 though you're ready to take on the world and get going again. I also want to say, I believe
66 there have been prayers for someone who has recently had an operation or are going to
67 have an operation, and I want to say that there is a blessing on this person whose having
68 this operation, there's been a lot of prayers for recovery.

69 I also want to link you with a young man and in spirit, not on the earth. I've got the name
70 of David, but I'm not sure if that's this man's name and very often what happens is that I
71 can see someone and they will call a name and it doesn't necessarily mean its their name,
72 they may be trying to make a connection for someone on the earth. But I do believe that
73 you will know of the young man who went to spirit as a result of a road accident. And I
74 believe he was involved with a motorbike, though I feel he has been gone sometime, this is
75 not necessarily, now hold on a second, I believe you know two people, I beg your pardon,
76 it's alright somebody is trying to talk to me very quickly here and I'm trying to slow the
77 vibration down. I believe you know someone who was killed in a car accident and I believe
78 you know someone who passed due to a motorbike accident. By the way when I say these
79 things, they are always the past and not the future, I am not remotely in the business of
80 giving out these bad vibes for the future because at the end of the day we're all going to
81 die, that's for sure, but that's not my work, to tell about the future deaths, these are people
82 who have passed previously.

83 I want to give you the name of Phil, as well. This name Philip would seem to be
84 important. I think the sad thing for the young man who was killed on the motorbike was
85 that he did all the right things, this young man linking with me here, he's wearing all the
86 leathers and he's talking about all the leathers, and I feel there was a bit of, almost,
87 indignation, but, you know, yes, I see. Right, okay, I'm going to say this to you, you're also
88 aware of someone who took their life and there has been a lot of thoughts about what
89 happens, you know, are people punished, are they this are they that, all I'll simply say to
90 you that that person, at the time, was in a great deal of difficulty and, again I feel a male
91 link again and just felt that they had run out of resources. But it doesn't matter how that
92 anybody goes to spirit, they all survive death. I feel I want to say that to you. I feel with
93 you at this time, its almost as though you're looking for a soulmate, that's an interesting
94 thing to say, but that's what I've got for you. As though you're looking for a soulmate, as

95 though you're looking for harmony, that this harmony comes back again and again for you.
96 I also feel that you have a relative link, a soldier, from the second world war or who would
97 have been involved with fighting on the beaches at Normandy, because I have this
98 gentleman here from spirit whose telling me these things and he wants to link with you.
99 Also an unusual name, surname, and I'll spell it for you because it's being given to me, is
100 Cantrell (C-a-n-t-r-e-l-l), there's also the name of Fiona and the name of Heather. These
101 two names, well Fiona's Scottish yes, but also the name of Heather, in fact the word
102 Heather came when I opened your envelope, so that's what I want to give to you.

103 I feel that you have been given as well, a message from a gypsy, that once you had an
104 encounter with a gypsy and, again, if you can't make sense of this message now then you
105 will, but when you had this encounter, she told you things but they were positive, and I
106 want to give you the encouragement. Someone has just said to me "Seeing is believing isn't
107 it, but we don't always have to see to believe", and I've also got these beautiful swallows
108 now coming in, these beautiful birds going over and a simple message to say to you that
109 "two swallows don't make a summer". Is there also someone around you who is suffering
110 with a gambling problem, oh dear, this sounds rather dramatic, but that's what I've got. I
111 think that there's someone who may be gambling, and they need to have help, I think, its
112 getting a grip of them, I keep wanting to link you with all these males, but I also want to
113 give you the name of Susan. As a friend, yes, friend here on the earth. I want to give you
114 as well, the most beautiful purple amethyst. A real deep amethyst, amethyst as you know,
115 is probably the lilac colour, but I've got more of a purple colour. And, again, this isn't so
116 much for you, but I feel there is a friend suffering around you whose suffering quite badly
117 with depression and you seem this link or interest in stones and minerals and crystals
118 because that's what I want to give you.

119 There's also an atmosphere round you where its quite fraught and frenetic, but somehow
120 you just so manage to keep your calm. I love this calmness I have with you. I think
121 sometimes you have a worry that you don't get things right and there may be a tendency to
122 go back over things and, you know, underline the point so to speak, or you want to get
123 things right, I do feel that with you. But this may sound a complete contradiction when I
124 said how calm you are and all the rest of it, but I feel that when you wrote this letter to me,
125 or wrote this script, that actually you were quite anxious about it. I think you might have
126 had a fear that you might be told something bad or that something awful would come up.
127 But in this work that we do we're only remotely interested in the positive and the good,
128 that we're all realists, we know there are tough and difficult times, and of course, there are
129 tough and difficult issues from the past, but I do want to say to you, please don't be so
130 concerned about getting everything right. What I feel for you, in terms of encouragement,
131 it's a possibility that in your life at the moment there maybe conflicts between home and
132 work. Or there may be conflicts around you concerning home and work, but I want to say
133 to you that there is a balance that needs to be maintained if one is to acquire strength and
134 harmony. And I want to tell you I feel that at the end of August there is a change, or in the
135 month of August, and its quite possible that this involves a holiday or travel, but I do feel a
136 sense a travel with you, or movement at that time.

137 And I also want to say to you I wish you would let your imagination run riot more often.
138 There's something about you that I think it's possibly because you have a strong interest or
139 an ingrowing, I don't think I want to say ingrowing do I, oh know hold on a second, I've
140 just got to ask you this. Is there someone around you who suffers with an ingrowing
141 toenail because I was about to say something and then somebody else cut in. but I want to
142 say to you, there is an ongoing interest in scientific, but I also want you to consider, if you
143 would, that behind the scientific there is the spiritual, the universal mind, the creator of all
144 the energy in order for us to find out all the answers that come to us on a scientific basis.
145 So it does seem to me, that I'm asking you to be sure to keep your balance of your spiritual
146 and your scientific. I also want to say to you I feel a weakness, I don't know if you have a

147 brother or someone around you who plays rugby, but I think they've got to look after their
148 legs, there's someone who might have sustained an injury, with a left knee muscle, because
149 that's what I've got. They need to exercise more caution in what they are doing in terms of
150 sport.

151 I also want to give you the name of Paula. I also want to give you the surname of Gregory,
152 it's not a male first name, it is definitely a surname. And as I ask everyone to do with
153 regards to these tapes, please hold on to the tape if you will, if you're able to, or to the
154 memory of what we said here, because I just want to, again, give you the reassurance, that,
155 sometimes people can make mountains out of molehills can't they, and I think that there is
156 someone around you as well who maybe prone to making more of things than they really
157 are. I want to say to you keep your own counsel. I do feel that the animal kingdom are
158 very attracted to you, both from spirit and on the earth, I think animals like you, they like
159 your easy-going nature. There's also healing thoughts going out to someone who has been
160 suffering, or there's been a concern to do with breast cancer, there's been a healing that's
161 taking place there and I want to somehow dissolve that problem so I feel that these things,
162 these matters for this person are going to resolve themselves, and all will be well.

163 I'm asked to say to that we always get what we need. And the healing that comes will be
164 appropriate for what is needed and there is nothing to fear. I want to say to you, again I
165 come back to this lovely kind of zanyness almost about you. And isn't it fun to clown
166 around and have a laugh, and I think that you're a very good influence on people around
167 you, I feel that, at times you wonder why there are people around you who seem to be so
168 sad and can't resolve their difficulties and if only they could have a little bit of upliftment.
169 But I want to say to you, I do feel you're the sort of person that is here to uplift other
170 people. I want to also tell you I have not doubt that at times you're going to be involved in
171 the most difficult situations concerning emotional matters, people who need help and
172 comfort and I feel that it is part of your role in life that you are there as a comforter. I
173 don't know if you've worked in the hospice movement or to do with people who are
174 unwell, but I do feel that with you. But, as we said, we keep a balance, you also need, of
175 course you need, the material things, there's also, yes thank you, a little baby about to born
176 around you. I feel the birth of a new born, but this seems to be very recently so may
177 already have happened because I can see a little baby, I believe a little girl because I can see
178 this pink all around. And there's such happiness with this baby.

179 As I'm looking at the baby, the baby looks about a month old, perhaps this baby has been
180 born. I can't really get that clearly enough other than to tell you what I see. And also
181 there's comfort as well, we're very much talking about comforting with you so there must
182 be a reason for this. Okay, I feel sure there was a young girl who had an abortion who has
183 never really been able to come to terms with that but to let that person know, it doesn't
184 make any difference, the soul of the unborn child will always survive, and that's not to
185 disavow what she's feeling or thinking, but it helps to know this in terms of her own
186 recovery, because I feel it was an extremely difficult decision to make and these things are
187 not trivial things that you can just get over like a bad cold.

188 Mmm, don't know, just trying to hear these. I've got to give you a pat on the back because
189 you've done very well and this is a time of celebration for you and as you go forward in to
190 the future I want to give you the utmost encouragement and best wishes but to remind you
191 please keep the balance in all things. When you feel things are getting out of kilter and
192 things are going too much one way, then that's because they are, so may I ask you to say
193 well done, first of all for coming through this hurdle that you have, and watch for the
194 changes around the month of August (2000) and I believe we are talking about this August
195 and to give you the reassurance, it all seems to be involved with a journey or travelling and
196 it seems that after that then these more fruition comes into take place of your plans and
197 your goals. But anyway, I leave this reading with you and hope that it has helped you and
198 wish you well. And just as I thought I'd left you I very quickly had to shout to you that I

199 mustn't forget Cathy, so I'm just going to leave that because I heard the name Catherine
200 called earlier but was busy talking to you about something else. But I simply want to say to
201 you, don't forget Cathy, and I'll leave that with you.

APPENDICES CONTD.

Appendix I: *Psychometry* Readings (Presented in the order produced by *psychic*)

This ring is for **subject A**. I feel this ring has been worn by somebody who is quite light of spirit, so quite a light-hearted sort of person, not a heavy person. A person who, you know, smiles easily and is a positive person rather than a negative person. But again, I feel this possibly shows one area in their life that is not always as happy and light as it appears when you meet them. It feels like unexplored issues, no not unexplored, issues that have been put away and not looked at and sorted out. So, it feels like something about needing to let go of the past here on this one. I see an initial 'G' connected to this person, doesn't mean to say its their name but it might be someone connected to them or somewhere they live, but a 'G' feels like an initial of either a name or a place, but connected to this person there is a 'G'. And I feel somehow, I'm going up to the North of England as well with this person. I feel a connection to teeth. I'm not quite sure what that means, whether they've got some toothache that needs sorting out, or something around teeth, a question around teeth here. Now, of course if they interpret this it could be something to do with somebody in spirit that had trouble wearing their false teeth or it means they may be having some teeth problems at the moment themselves. Height feels a bit of an issue around this person too. Now, I'm not sure what I'm, because nobody can confirm whether they're too short or too tall, but I've got a sense here of height, with a question mark over it. This person could possibly be a water-sign too, astrologically, that's either Cancer, Scorpio, Pisces.

This is **subject C**. On this one, the first sense I've got is solitariness. Now we can be in relationships we can be in close families, but sometimes we stand apart and stand alone. And what I feel with this ring particularly is a solitary feeling, a feeling of standing alone. And possibly a very independent person that will listen to advice but still go their own way. So, solitariness and independence comes up on this one. This person comes into their own much more in the summertime, I feel the heat is important to them, summertime, sunshine, heat. Around that time of year. Scientific, analytic things do come to mind too with this person. They have to analyse things before they trying to do something, they like to have all their facts and data their before they do anything. Possibly suffer with eye strain or headaches around the eye area, around here I'm getting a tension, so it could be migraine or eye strain, but I've got something around this part of the head, the forehead. And I don't know whether I should say this, I'm getting a feeling here of something to do with the hair, either very concerned with their hair, or there's something around the hair and I can't quite understand what that is but it feels I'm feeling quite a big head of hair here, quite curly, there's quite a lot of hair. Again, back to this feeling of standing alone, being their own person. Something to do with the left leg, I'm getting some sort of sensation in my left leg now which feels like it could be an injury, could have been, some sort of arthritis or rheumatism or something around that part of the, it feels like the left leg I'm getting, sort of from the knee down in that area, rather than in the upper leg. There's one other thing I'm getting and it feels like I'm seeing some sort of picture that's got a light over it, that's showing this picture, that's a light that highlights this picture. I feel its an old, could be a religious picture of some sort I'm getting, but I feel there's a light over it or a light behind it, but I see this picture and it feels lit up, around this person too.

This is **subject D**. Now immediately this feels like a man's worn it. I don't know if you had men in this subject or not, but you're not going to react to that at all. I just feel immediately a masculine influence filled on this ring. I smell cooking around this person. Just seems so strange my first reaction is the smell of food connected to this person. Also feels much stronger with the right hand than the left hand, so whether this is a very right

handed person, I don't know what I'm getting here, but it feels that the right hand is much stronger than the left. Possibly that somebody that would cry inwardly rather than let everybody see, but I think there's a very sensitive side to this person. I think music can move them. Possibly has some problems, or has had problems with their skin. I can't elaborate on that, but it's something to do with their skin. Also something about shoes here, I feel not liking new shoes or wearing shoes until they're completely worn out, but I've got this feeling here of somebody that doesn't like to change shoes very often. Also connections to another country, not the UK. I have something here and it's really hard to interpret. It feels like something to do with the back of the neck here, and I can't quite understand what I'm getting here and I'm feeling a sensation around the back of my neck and I can't quite get a handle on it. Run dry, I'm sorry.

This is **E**. First thing that comes about this person is they are very tidy, meticulous. They like everything in order, they're very organised person, they like everything in order, everything has to be quite tidy around them, I just feel a cleanliness, a neatness about this person. They can get quite upset with disorganisation, therefore if they share or live with someone, I feel they need to be with somebody that is like minded because it can really upset their equilibrium if they are with somebody that is not as tidy and neat as they are. I feel there's long, quite thin fingers, quite musical hands I would say here. Whether this lady, I'm saying a lady now, has got, can play some sort of musical instrument, music is important to them. This person also, I feel, would be early 20s, not liking too much make-up, would rather look clear faced. Feel there are elderly people around this person too, I'm not sure if I'm picking up elderly parents here but I feel there's older people around this person, even they're in their early 20s, not quite sure what that connection is. I feel about this person too, whether it's the love of countryside or a connection to the rural parts of the country rather than being in the town, being important in some way, I would say that this person was maybe brought up in a country setting, a village or a smaller place rather than a big town. I feel food could be quite an issue about this person too, not that they're fussy about their food, but I think food is an issue around them. I've got quite a longish face too with straight hair. Could be left handed.

The last subject which is **B**. This is ominous...getting a ring, this again feels like a masculine ring, this B. I'd be very surprised if this is not a man. I feel possibly could be quite active in some sort of sport. Quite a stubborn person I feel, will only move when they want to. Some problem around the ears, as if they've had a knock on their head or something, I feel a bang on the head, something to do with the ears on that. I've picked up stubbornness and it takes a lot to make this person change their mind once they've made up their mind about something or someone. Stubbornness around that too, they can be quite unforgiving. Feel more of the physical than of the mental. This is a hard to read, I'm having a problem with this one, apart from what I've already told you. Possibly brown to reddish hair, some sort of Celtic connection. I've got this being able to work on mechanical or electronic things or something to do with electronics on this person as well, so it feels like a good fixer somehow, not sure what that means, but it feels electronically or mechanically proficient. I would say a Taurean, a feet on the ground sort of person, and earth sign anyway, but it feels like Taurus. And quite a high forehead. I'm sorry I can't get anymore on this one.

APPENDICES CONTD.

Appendix J: Example reading by *Medium 1* (for sitter A)

Okay I'm going to start now. And I'll introduce myself first and say "hello" and I shall explain how I work. If you can visual this, ah, I see myself rather like a, some radar equipment that's picking up signals from elsewhere and it'll take a while for it to get homed in or it could happen immediately. It doesn't come like through like reading a book til we really get into the thing. It'll come through in bits and pieces and some of it will apply to you and some of it won't. You can help me in this endeavour, and I'll tell you how. If I say, for example, your name is Stella and its not. I don't want you to think "No, my name is not Stella," but just to understand that some of the information won't apply to you. So, I really would like you not to think "No". We're working for its positivity because if you're positive that really helps me raise the vibrational energies so that I can get my information much more clearly, so that if I say something that doesn't apply to you just accept that that doesn't apply to you. However, if I say something that is partly or substantially or totally right, can you just think, in a very positive way, "Yes". It's a bit artificial, but "Yes" for me will raise the energies, so you're actually helping me to put more gas in the engine, or to rev the machine up if you understand.

I'll give you the concept of the blue three-legged dog. If I were to say to you I've got a blue three-legged dog here, I don't want you to think "No, my three-legged dog was brown", the important thing is the three-legged. So if its partly correct. Now even if your, we're talking in areas that make you feel a bit sad, I'm sorry about that but, can you still think "Yes" if its in the right area, that would be very helpful. Now I must warn you, I do sing sometimes. I'll sing to raise the vibrational energies, or I'll sing because the song has a meaning for you or is a memory, could be a very early memory. A lot of this, people could come through that you haven't thought of for years, or you've just thought of once or twice or met quite briefly. So the song will either be to raise the vibrational energies or it'll be a memory of a song that has a special meaning for you or the words will have a meaning for you. It's all what it means to you. So, I'm gonna start now...

(♪ deedadee), beforehand I got a song by the Eagles, an American group. I don't know whether the word 'eagle' means anything to you, but it seems to be, and it's a memory of a love relationship and wanting to be in love with somebody and to make love with them actually, in the desert, I think that's the one. So, I don't know what that's got to do with Hertfordshire, but that's what seems to come through there. I have a lady here, I keep getting the name 'Yvonne' or 'Susan,' but even if that is, or not the case, we don't really care, this lady, it's, she's a bit of a glamour-puss. She's got a slight look of 1940s movies. She's got her hair piled up on her head. Is the name 'Evelyn' making any sense? She looks a bit like the actress 'Evelyn Kees' and she's got high cheekbones and rather juicy plummy lips. You know, one of those sort of people who would have been made-up by the Hollywood star system. I don't know whether this is a photo you have at home. She's got a very nipped in waist, short-sleeved, sort of 'satiny' blouse and sort of flared skirt and not very curvy hips, rather straight hips actually and peep-toed shoes with um, I'm being told a buckle, I was going to say a bow on them. Sort of high-heeled clumpy, very 40s shoes. It could be a picture on a wall, that's what I'm feeling it might be, or it could be that the name 'Evelyn' is relevant here. There's a down side to this information they're just telling me about. What? (mumbling). It could be outside your domain of influence. I'm just channeling now. I've got a little yappy doll at her heels, did you, I don't know whether you had a yappy dog, a little one, who's in spirit. Quite a short one, but very sort of busy. A very busy, active dog. Used to do the 'rhumba' with a sort of, you know got very excited, little tail flapping, quite fleshy little fat hips, and very cheerful and jolly but yappy round,

you know, took a long time to settle down. So, here we have him. I think it is a him actually.

Right, now I see someone whose sort of split their day half and half, twelve hours here, twelve hours there. It's quite unusual 'cos obviously...so I'd say that they spend 12 hours at home and 12 hours out basically. So if they go home at 8, they leave at 8, or whatever. An even split of time. To be honest, I'd say it's more like they get home at 6, and leave at 6. But whatever it is, it's an even split of time, the way they split the time up between sort of home, family and work. But also I think there is 3 things with this person I'm giving the reading for and the way they split their time up as well. So that would indicate that during the week maybe there's two different things and at the weekend there's something different that they do. I'm seeing a sort of zip-up, I don't know, I think it's more of a cardigan than a jacket. So, that's probably got something to do with their life or what they do, either their work or their leisure time. Now, again I'm not quite sure yet, whether we've got someone coming through from spirit or I'm picking up the person I'm giving the reading to. I'm seeing golf definitely, so, and I'm seeing sort of like a, I think it must be a bunker, a golf bunker, but it's, I always thought golf because its grass then it drops down to sand, but this ones got wooden edges on it so might be something a bit more specific than a bunker. So, I suspect it's maybe something that's been emptied out like this, like originally a water fountain and its been emptied out and it's been left empty. So I think something in your life has just been switched off temporarily, it's still there, it can still be used, but it's some sort of switch that's turned off, like the life flow or whatever, there's just some bit of sparkle that's gone from your life temporarily and he needs to sort of like open it up because without it it's starving you of what you need in your life to...to feel nourished and so on. I sense that you might be taking some tablets in the form of capsules at the moment, you know obviously medicine in other words and I feel that you need to, you know in conjunction with, this prescribing them, sort of cut down and I think somehow this message is going to help you do that.

Now, I can someone in spirit world who, well relatively pointed shoes that would have messed up their toes, I think, a bit. I'm sure that this lady, herself, was quite a pointed person, you know came straight to the point, such that, you know, sometimes, it hurt a little bit, you know emotionally. She'd be very to the point. Whereas I feel you are one of those people who will bend with the wind and be flexible and so on. This lady wasn't really quite as flexible as that. Now, I mean I sense she's a European lady, but, I think she had an upbringing, lived in Africa for some time, left an influence on her. Probably South Africa, along with her partner, I think they worked together quite well, they sort of helped each other quite a lot, they were quite a good partnership between this woman and man. They sort of complemented each and helped each other along. When something went wrong and one of them hurt the other one, I think that's probably when she came back here. I think that's why her personality was like it was.

Now you need to watch out for sort of fire detection equipment, kind of smoke alarms, water sprinklers and so on. I think there's something that's not working at the moment. Just needs, if it's a smoke detector might need a new battery or whatever, so just test it when you get home and listen to this message and make sure the battery's okay. I mean I'm not saying that for any sinister reason, don't worry that you're suddenly going to get a fire in your house, but I think what it is is that it's something to do with cooking, you know the oven or whatever, something burning and, you know, if you've got a smoke detector it'll help you to detect that if you're not in the kitchen at the time. I shouldn't really tell you when this is going to happen because you're going to watch out for it now, but I got the impression it's about 7 days time so it might be like a phone call interrupts you or whatever.

Right, I'm getting some emotion coming through with you now. So I think maybe you're sending out thoughts for a loved one whose passed, so just remember when you go to a

medium, get a message from a medium, you won't necessarily get the message from the person you want to get the message from because the medium can't control who comes through, just who happens to be there at the time, so try not to concentrate on the person you're expecting the message from or wanting the message from and just keep an open mind otherwise you might get confused about the message. Now I've got someone with a mannerism here, this is where it would have been better if you were in the room because it's quite strange, I've sort of got my right foot on top of my left foot and my left foot's sort of being pushed up so my right foot's sort of like curled round. So there's someone who used to maybe sit in a chair and you know, just do something slightly strange with their feet while they were sitting there. It just looked a little bit unusual but it's something you'd remember, so, whoever that person is they're coming through now. Now they, well, there used to be a television company called 'RearFusion'. I don't know if they used to work for that company, not quite sure, in what sense, whether they're, you know, sort of like a celebrity or what, but I felt that they only worked for that company, didn't actually, you know, like these days, where people move around all over the place, I think that was their job, you know, that was it, that was their life from a working point of view, like people did in the old days. Stay with one job for life. I don't think they were particularly happy in that job either. You know, they used to sort of, be smart, get on with the job, but I think their life would have been better doing something else and that's something they probably would have said after they retired. That's something you'll hopefully remember. I think also, the job, and whatever it was they did there, gave them a problem with their neck. So they might have had a stiff neck, you know you know, where you talk to old people sometimes and they can't turn their neck around, you know their head looks very stiff. I think it's one of those people. Okay?

I think this person has been waiting a long time to come through and give you a message. For some reason you haven't been to a medium, or, if you have, you haven't, I don't know, you haven't been to them at the right time of year, right time for an anniversary. I'm sure there must be an anniversary with this person at the moment. Not like a major anniversary, but just something to remember, you know so take the anniversary to be a loose one, interpret it loosely, you'll know what I mean. I felt this person could be a bit explosive. Some people might have a short fuse, but this person didn't have a short fuse, but I think you know when they went off, you'd remember it. And they're sort of giving you protection, which is nice, but it's pretty limited as well, so you need to be careful in your life not to sort of veer off course too much. Because the protection will protect you in the, you know, the direction should be in rather than going off. Now you will, just for information I haven't given this information to the other person, this is for you specifically, I don't give this message to everybody, 'cos I'm sure when people get a message from a medium think they do give it to everybody, but for you I can see that you do have the ability to communicate spiritually should you wish to develop it. So, you know if you want to develop it contact me or another medium and I'll point you in the right direction. It's sort of like a two-way communication ability you've got. So there's, you know there's going to be a sort of clairaudient ability which means you'll hear things more than, more than anything. I think you'll, yep, definitely hear things more. So, if you do occasionally hear voices as your driving along, occasionally these things pop through, it's a bit like driving through one of those police transmissions, you occasionally pick it up on your radio, you know, you might occasionally hear the odd voice coming into your head. Don't worry if you do, that's just a sign that you've got the ability, when it comes just say "thanks for coming through" and move on, it'll go away again, it's not frightening.

Now I can see a cloud, I'm not very good with clouds, recognising them and so on, but it looks something like a tulip. But it's just one on its own, it hasn't opened up yet, so you know I think there will be a new opening. I associate tulips with sort of Amsterdam, so

Holland generally, so I think I've got an opening for you in Holland. I think it will come through in the not too distant future. Yep, sort of like in 3 weeks and lasts for about 7 weeks so watch out for that, sort of like an opportunity worth taking. Now I can see a memory coming through of camping when you were young, a little tent. I don't think it's to do with the scouts, I think, I think it's just camping on your own or with one other person. About size 10, very small. I think that person is in spirit now, so they've come back to be remembered to you and I think they're sort of quite intelligent as well. If you can remember them as someone whose very clever. Basically what they're saying is, because they're clever, if you ever want the answer to something all you've got to do is sort of like send out a thought to them, press their button if you like, and have somebody answer back to you in some way that you'll be able to recognise.

I'm seeing a fairly young lady, but this one isn't in spirit, this is on the earth plane, this is here. You know, quite attractive. I can see sort of dressing up in a suit to be with this person, probably someone you mix with when you're doing whatever you do, working. I think, this person is one of 3 people you spend time with and you need to make a move to spend more time with her specifically. Some people are touching type people, I don't feel you are, I feel you're someone who doesn't, you know, maybe avoids a handshake or he goes to kiss people on the cheek. Not so much a touching person, or somebody whose feels comfortable being touched so much, so let's try and get part of the reasons for that, because it might hold you back later. If you sort of cast your memory back to childhood, you probably find there's something that happened. Approximately the age of 7 or older. Perhaps when you allowed people to touch you and so on. I feel that somehow you sort of shut out light in your life, you need to let it in. It's like you're holding onto something for dear life, there really isn't any danger, it's a security thing really. Maybe you can work this feeling away from you by, I don't know if you've got an old teddy from when you were young by. Certainly today just before you go to bed, just sort of hold him there, and letting the emotions out through that, that'll send the emotions out back to the past where they belong. I'm feeling a slight feeling of hunger with you, so you might not remember by the time you play this tape, but if you do, you've probably got a feeling of hunger now, just before lunch, we're running overtime a bit so, it's just a little thing thought I'd mention it in passing so that I'm picking up on what you're feeling.

I've got the sense that some sort of work you do is to do with electrical work. I've got an old gadget at home from when I used work on television sets which tests for electrical energy going through at particular circuit. I see you doing something along those lines. So maybe something to do with your work or your hobby or something you're learning to do. I felt quite tired with you, so as you play this tape you might find you're feeling tired. So if you do start to get tired playing this tape, its no harm letting yourself go and rewinding the tape machine and playing it again. Because you might find that having the walk or catnap, imaginations bottled up. I've got someone coming through who had trouble eating food in that they were a bit messy in the way they ate, so they must have had some physical condition rather than like, I don't know, MS or something like that, so it must have been quite a strain being around them while they were eating. It's like a baby actually, but worse. They're sort of conscious themselves, plus the fact that they couldn't really look after themselves, it used to upset them as well. I'm getting a lady with sort of long blonde, not long, blonde hair, sort of just normal length, halfway down the neck, straight blonde hair, she's coming through and I think it's somebody not that close to you, somebody who was around you in some sort of work sense, or in college together or whatever. A peer person, somebody who was around you. They've passed on, I think probably tumour of the brain I think, since you were together, so if you don't keep in touch with that person, you can always check and find out, I think you probably know. I've got a memory of smoking from one of those old Indian type pipes. So, smoking cannabis I suppose from one of those really old ancient, cannabis, could be opium, or something, but smoking from one of those ancient type implements. So it's probably still to do with this lady, some memory. I

see an old lady who passed to, well I'd describe as sort of sad looks, but they're quite full thick lips as well. And another one who had a very small mouth and lower lip sort of fuller than the upper lip which was quite small. And there's definitely something to do with mouths around you. Because I'm getting lots of these different mouths coming through now. They're all lips actually I'm seeing. I think this is an indication of a number of different relationships that the first person in particular was sort of affected by these other relationships. You've got the ability to attract people towards you. And normally that's okay, but there's one particular person whose hurt by it. I also sort of got the expression that sometimes you tend to build castles in the sand, you know, that you don't get firm foundations and things don't always work out for that reason that you don't have the firm foundations. *(big pause)*

I can see something sort of developing for you. It's almost like you're doing some sort of analysis on food, you know like one of those food research lab type places where they analyse the content of food in terms of DNA structure and so on. I think that it's a worthwhile thing whatever you are doing. I also feel that you have difficulty keeping your feet on the floor at times, you know, its like the opposite, you're deliberately not keeping your feet on the, on the floor, and you know sometimes we get a bit abstract in what we do and you need to ground, to make sure that you are, you know, in line with the rest of the world. I've got someone coming through who had the Iron Cross awarded to them, so some sort of success in the military ranks in Germany, but it goes back quite a long way so you probably wouldn't know the person, but the Iron Cross should actually be known to you. I'm seeing a scenery of a city with tall buildings which is obviously a memory link. I got it immediately after this person with the Iron Cross, so maybe that's where they went after the war. I mean, I don't know the city so it could be New York, or one of these places with tall buildings, and started a new life there, so if you don't know the person specifically could be some of your parents or your grandparents whatever did grow up there. I also feel that you're interested in astrology and so on, you read the stars etc, but you're also affected by, you know, that side of things as well. So, when its retro, or aid, or full moon or whatever, these things tend to affect you, and for that reason you need to read the stars so you know what's going on so you can compensate for it, so don't let things adversely affect you. Things like lined up planetary in the right way. So watch your temper at the right times, communication problems when Mercury's in retrograde and so on. I also feel that you're waiting for something, like you're counting down to something and it's sort of like about to happen, so something about to happen for you. In some way it's a positive thing, it means it can take you away, it's to do with a break anyway, so a countdown to some sort of break with something so you can move on and be taken away. I can see a drawing, so I suspect you're one of those people who can doodle quite well, and it's more of a doodle, it doesn't actually look like anything very much, but it's a nice drawing. But, I think what you'll find actually is that if you do sit there doodling, you'll actually find that something comes out of the drawings that you do which will answer some of your questions. So, analyse what you've done after you've done it 'cos normally it's the sort of thing you do aimlessly when you're in a lecture or something, and you look at it afterwards and think "Oh, why did I write that?" then you think you'll know the reason. So watch out for that.

I also feel there's some sort of pressure that needs to be let off as well. Pressure needs to be released. I think that's being released now. There's a sort of physical thing around you, with a door, whether something got stuck under a door, needs to be released. I think there might be somebody who's untidy around you, who just sort of throws, throws things to one side. So, that needs to be discouraged. I think they're just a disorganised person, not necessarily bad. I think there's something you're aiming for and its quite difficult to achieve. It's a bit like going to the fair and trying to get a ring that's over one of those things that's slightly to big for the ring. You know, it's one of those things that's sort of like in the distance and, you can get to it, but it's moving as well. It's like a moving target. I think

what you need to do is make sure you've got all your foundation right before you try aiming for it and try and don't try and get it too quickly. I think it'll come to you. So build up your foundations, work on whatever it is you need. Firm foundation, that comes back to the castles in the sand that I mentioned earlier. Things will work right for you.

APPENDICES CONTD

Appendix K: Example reading by *Medium 2* (for sitter A)

Now to start with, with this particular reading, I was sensing a beard and I was sensing a room where the walls go up and curve inwards, so more of an ornate type room. I would say there is a link with a different culture with this one, probably Islam or Muslim link. The light in the room is a fairly normal one, nothing fancy or flash so its just a normal lamp with a normal sort of lampshade so even though its an ornate type of room, its not really a posh room that this person is in. Now again all I'm feeling with the ear, is possibly someone who's got an earring in the ear, one of those modern ones that people wear, in the left ear this is. Now with the person I'm giving the reading to, I sense that there's something that needs to be cut off, they need to cut of from something, something they're holding onto that they need to let go of. Now, the likelihood is this is possibly holding onto a memory of somebody's past, cause I can sense the person coming close to me now, the person who's past is saying don't hold on too tight, if you're grieving over someone, best to just think about them once a day, send out your thoughts and then put them to the back of your mind for the rest of the time cause it holds you back from continuing with your life and it holds the person in spirit from continuing with their spirit life if they're being pulled back all the time whereas coming back once a day just to keep in touch is the best way of communicating. With this person who's coming close to me from the spirit world, I'm getting a fairly light feeling around the legs so there seems to be some condition around the legs before they passed, I don't think they were necessarily paralysed completely but I feel they had a numbness in the legs, had difficulty using their legs and maybe had to sit in a wheelchair some of the time with their legs raised up a bit because I'm feeling the legs were a bit swollen and I'm feeling a bit of pain in the left calf. They're not in pain now but they're just letting me know how they were before they passed to help you to recognise them. I've also got someone who liked to talk but also liked to keep at arms length so they didn't like someone being too close but they did like talking to people, so I'm getting a feeling of that Yorkshire type friendly person with this and I sense that, as I said, I sensed a beard earlier and I assume this was for the personal spirit rather than the person that I'm giving the reading to but I felt that they had a mix of cultures in their marriage which is maybe where the eastern link comes in that I was talking about earlier. With this person who I'm giving the reading to, I've got the number thirty, thirty is significant in some way, it could be the persons age that I'm giving the reading to but I'm also getting a roman connection aswell or an Italian connection. I'm getting a date coming through aswell, it could be the 27th of May, I'm not getting the year clearly at the moment so the 27th May is an anniversary, and I think because it's an anniversary there are two key dates around here 57 and 88 so on that anniversary, birthday or whatever, those particular years are significant, like one might be a birthday or something else happened so yeah, those two years are significant on their anniversaries. Right, the persons coming through a bit deeper now, I'm letting their presence just flow through, again I can still feel the beard so I'm pretty sure the beard is with the person in spirit. For this person I'm seeing, they used to make things. I'm not sure what they used to make but it looks like glassware or its got glass involved so anything from light bulbs to standard lamp holders or whatever so I can see glassware involved and sort of flower glasses and so on so I think in some way they were creative in that sense. I'm getting a stronger feeling of the problem with the legs now. I mainly felt it in the calves earlier but I'm feeling it slightly higher up the thighs now so I think they definitely had a problem with the legs and before they passed they were incontinent aswell and maybe some sort of operation that, they had a problem there. I'm seeing with this person a sort of strong, a proud to be British, sort of strawberries and cream type tradition so I think they were proud of their heritage and want that somehow to continue, that influence they had. They, I mean this isn't unusual but I sense they were

right handed cause right handed people tend to hold their phone with the left hand and I'm getting a slight feeling around the left ear. They may have had a problem with their left ear at some stage, nothing major, just wax or something that maybe they had to have syringed or something, it might be possible to remember. Going back to school days, taking their children to school and reminding me of the advise they used to give on crossing the roads 'watch out when you're crossing the roads', some sort of triangular marking, it might have been a triangular marking in the road, but some sort of triangle that was dangerous, one had to watch out for to avoid being run over. I sense that this persons spirit, they had a loss aswell around this time, maybe its sending out thoughts to the person they lost, probably a child I'd say, it might be that the person I'm giving the reading to might be their brother or sister,...I'd guess the age of the child, it's difficult to tell because I'm trying to count candles but I think its around fifteen, that's not an exact number, I'm just making a rough judgment there...I'm also getting a feeling of strong intellectual ability, you know the type of person who'd go on mastermind or whatever but I think they're saying that for the person I'm giving the reading to, not for themselves, they're proud of you as a person. I'll refer to the person I'm giving the reading to as 'you' to make it clear who I'm talking about...I feel at some stage there's, you came off the rails, not necessarily in a big way but just sort of became slightly, well unhinged might sound a bit extreme but in a very loose way you were effected but something that had an effect on you and that effect will always be there as a memory. It was something that could have been put right fairly easily but it wasn't put right straight away...Again with you I see dressing up, a bow tie something coming up by way of celebration in the near future...I also feel that you need a kick start to get yourself going...someone needs to wind you up a bit to get you started on something...you need to be careful not to allow yourself to be used by others cause there's a lot of people around that one would consider to be users, parasites if you like so don't allow yourself to be used. Most of what I'm saying is still coming from the person in spirit, I'm passing on the advice as I receive it. I can see you having a musical instrument, something like a mouth organ but it's not something that you've used for a long time, in fact I think it got broken so you put it to one side and you don't use it now. But just remember music is important to help to raise your vibrations so whether you use that or another form of music, just bear in mind to use music where you can. Still getting quite a bit of emotion with you, maybe as I'm saying this for some reason you're feeling emotional. You will feel emotional when you hear the tape...It's as if you don't really want to face the emotion right now, you're turning away from it which is okay but just bear in mind that you've got your life to lead and this is what I'm saying about letting go, sort of be able to cut with the things you're getting emotional about, get on with your life and do well cause I see you as a person who's good looking, someone who could really do well, I mean generally there's good things about you, you've got everything going for you so and also I see you as a person who needs to, well I was going to say write but I'm not sure if I mean write or draw but you know there's things you can do with your hand in terms of writing, painting, whatever which will no doubt help you anyway but will also be beneficial to other people. So make sure before you start writing or drawing that you have things just right and don't sort of rush in there and start pen to paper. Always remember to drink plenty of water cause I'm getting a slight aching around the right hand side of my back or kidney, whatever which is usually something people get when they don't drink enough liquid or water during the day, particularly in the summer, it can give you cramp and so on, coming back to this pain in the calf, if you don't have enough water and salt in the summer so just be aware of that...on relationships, I see a joining together, like there's two people together in parallel but I see them joining more closely, combining their energies, but I know you'll be reviewing this tape in a couple of weeks but unfortunately I don't think this'll happen for another eight weeks so just bear that in mind in the future...just on relationships, I see a little bit of a wound if you like, something in a relationship that did a little bit of a scar, don't let that hold you back, the important thing to remember in life is that if you think

'why does everything go wrong, why can't everything go perfectly?' but the reason we're here is three-fold, to spread happiness, to gain knowledge and to bring up the next generation but we only ever gain knowledge when things go wrong so if things go right, we just carry on with our lives and don't think, we only start to think when things go wrong so unfortunately we only learn when things go wrong so with the relationship pain, that was there for you to learn and the important thing is that you do learn from it and help others not to make those mistakes but also for yourself, for the future, to get everything right, just bear in mind what happened that time. Thing is a while ago I got the number 7, trouble is that I'm not sure whether its 7 months or 7 years when you get a number like that...I think I'll go for seven months because it looked relatively recent...it's a memory you need to flush away if you like, once you've learnt your lessons from it, don't hold on to it, let it go...I've got a slight pain around the right knee, that's probably just a little injury you got in life that plays up every now and again so you need to be careful with the right knee, not to over exert it too much which you no doubt know...I want to calm you down aswell, I mean you're probably quite calm now sitting in the room while I'm talking but just try to sort of close your eyes, let everything go now and then and things will improve for you...I think there's a bit of a tightening up, I think that things have gotten a bit rusty in some area or another and you just need to ease yourself in slowly in some sort of physical way, things will start to open up for you...I see, I'm not quite sure what the university term is for it but I think its, like when someone's senior at university like a professor or something, I think you call it the chair, its not like chairing a meeting, its sort of like the other person in that chair is head of faculty or something, I saw that sort of chair for you. I've got the impression that the weight of the chair isn't that easy, it's a slippery path, it's not being made easy for you but its there for you in about 7 years time...you've got a slight problem with the back, nothing major but a slight aching so just be careful with your back make sure you don't bend down too much and so on, you know when you lift things, always bend your knees etc cause I think there might be a slight weakness, not actually in the bones but in the muscles...I'm getting a sensation around the teeth, so it could be just simply the fact that you need to see the hygienist to get them cleaned or whatever but slight swelling around the gums, the right hand side of the bottom gums, maybe some minor attention needs to be done to that, nothing too severe. I've got someone from the southern hemisphere coming through now, quite distinct features, it's a bit difficult to describe the person because he looks more like a cartoon character, like, I don't know, like one of those American hero cartoon characters, with very straight stern features but sort of worried features coming through. I think from New Zealand, the southern hemisphere showing some concern, their primary concern is maybe that your relationships are right. I feel somehow, how you sometimes want to hide your eyes behind your hair, you know how like some people have got long hair, you know ladies or whatever have hanging down over their eyes and sometimes you feel a bit coy or shy and you feel you want to put your head down...still got this Roman link around, it's quite strong...I feel quite tired with you aswell so you might find at this moment when you get to this point in this tape that your body feels quite tired, feel like you want to relax, drift off maybe for a little while and play the tape later, you might find that you need that sort of relaxation, so if you find at this point of the tape that you're drifting off, that's fine, just drift off and you can always rewind it later and catch up on the rest of the message...*(big pause)*. I think there's a bit of adjustment that needs to be done in your life aswell, there's a bit of fine tuning...yeah things that are quite little, you need to get someone in to make those adjustments so that things are just right...I'm feeling that you're life's fairly full at the moment and sort of overflows going through...Fairly a sort of quite, still a bit stressed even though you hopefully a bit more relaxed now as you're sitting in the room as I'm talking and also when you play the tape later, I think it's so to do with flying, there's some sort of fear of flying which isn't surprising but you've got that clenched fist, that sort of stressful feeling, you're sort of worried about something going wrong, the plane being shot down, whatever, shot down by

a missile of some sort...*(big pause)*. The readings slowing down now, I'm just trying to help you relax aswell I need that relaxation. As you listen to the reading, it's partly therapeutic, you should feel that you're getting more relaxed and you know, as if you're letting go of some of the tension that's built up inside you...I think you need some energy aswell in terms of your intake food and drink, so make sure you maybe have one of those drinks with a fair amount of energy, one of those milk based drinks. It might help you build up aswell...*(big pause)* Someone, I think that you met recently, maybe on holiday this summer, cause I'm seeing someone wearing a sort of like white swimming trunks with a sort of shiny and slack black stripe across them, although you won't be associating with that person now, I saw some positive impact of that meeting...and I'm seeing you going underwater, sort of like diving or snorkelling or whatever in one of those exotic locations, but I think there might be some general interest in life under the water rather than just the holiday because it looks like a serious type of adventure...but also I feel that you feel that symbolically, you feel like you're drowning a bit and you need to come up for air now and again just to sort of take in the nourishment that you need, and I think that if you do go out snorkelling, diving or whatever that you will find something valuable...*(big pause)*. Just in terms of the diet, I can feel that there's a liking for, in terms of fruit that bananas are a favourite one so just make sure you get enough fruit in your diet and...watch out for, as you go about your life, what might trip you up in that sense, in terms of food, cause I think that food could have an impact on you if you ate the wrong things...I sense there's some interest in racing cars, in formula one type cars with you...may even be that someone you used to know who used to race cars, I'm getting the number 31 and I think it was about 8 years ago, it might be another person from spirit coming in now, to pass on a different message...just bear in mind that when I get numbers I might misinterpret what they mean but the numbers are usually accurate ...I think this persons giving you a warning to...a wake up call really...not to let yourself get in the way of anything, to be able to progress...I think there's an anniversary coming up but it's a strange one because normally people celebrate anniversaries once a year or so but this is a six month one, so you're celebrating something six months after it happened, and normally the reason you tend to think of months in terms of age or whatever is six month old babies so maybe there's an event like a christening or something coming up. I think that will probably be in the next couple of weeks but you must know about that already...I'm also feeling a sensation of a baby on the way so there could be a pregnancy, six months pregnant or six months till it's due cause I think the six months are relevant to that aswell...sorry, I know I'm giving a lot of combinations for this six months but also if there isn't a pregnancy now then the conception is in six months time, cause the six months is definitely accurate...okay I'm still getting this sensation that you're holding onto something, you need to relax and let go and you're scared to let go I think, it's like you've been holding onto this thing for so long that it's almost scary letting go of it and getting on with things and getting on with your life...and also if you do try and meditate at home, just try and relax and let go and you know let yourself fall asleep or let yourself float, whatever just get yourself a bit of time now and again cause I think you need that time to let yourself wander, daydream and so on...

I've got someone called Sarah, and I think it's a sister, it's either a sibling type sister or a nun type sister cause I'm getting the word sister and Sarah together. I'm getting the number 7 for this Sarah, something from 7 years ago or...somehow its letting go, I think it's to do with her...I think you're ready to let go now. I think this reading in some way helped you to do that. Remember that thing I said about music earlier cause I think music is going to help you a lot. I'm getting a slight feeling around the lip, around the right hand side of the lip, might be that you get cold sores, in that area, I get a slight feeling around there so again you just need to be careful with your lips...if you ever feel upset and feel your stomach churning...just think about the future and what the future holds because the future's going

to be good for you. Also don't go over that food, make sure you eat, not too much you know, make sure you eat enough. Earlier I saw a coming together and I think I said in 8 weeks time but whatever I said before was obviously right...I also see a moving apart from a destructive type influence...someone who's quite negative, I think you need to move away from that person and that will help you a lot aswell. So allow yourself to enjoy life and feel good...feel somehow this message is going to help you, you know you, your whole body to actually feel like its let go of something and whatever's been bottled up has come to the surface and gone away and your body is actually ready to take on the world and do good things. Remember what I said earlier about the purpose of life, spreading happiness, including to yourself. Make sure you aim for that happiness aswell. I feel that there's a sense that maybe in some way you feel that readings can be a bit scary, witchcraft and so on, a slight feeling of that and I felt that somehow this reading may have removed that impression that there's a sort of warning label around the reading, opened you up a bit more to what you can find out from the spirit world from a medium. I feel you see things very much as black and white scenario, I'm like that, I see things very black and white, I'm not a grey fuzzy person and I see you seeing the world through that sort of black and white eyes which is good, it's quite analytical and so on but you need to sort of draw the boundaries, make sure you're not too ridged cause there's a lot of grey and fuzzy sort of people out there who, it's quite difficult to get on with them if you don't take into account the way that they work aswell. Right now I've got a third person coming through from the spirit world and this time it's a youngster, I feel its about seven years old, she's about seven years old, she's holding out her arms, wanting to give you a hug like she used to. A lot of love, the type of love that I think one would normally feel for an older sibling so this young girl I would say was younger. She's got a pain around her stomach, left hand side, well when I say stomach, abdomen just above the hip, just above the waist so there may have been some sort of injury or condition there, she's coming through quite strong, making her presence felt, she wants to, actually what I feel is that because she's with me, she actually wants to be with you cause you're I think two rooms away which is the furthest I've ever done clairvoyance, so just remember, if you're ever just on you own and you feel like something's brushed against your leg or something don't think 'oh that's strange', just think that might be her trying to make contact, just to say hello, so if anything like that happens don't be scared, say 'thanks for being there'.

Now I feel with your life that it's time to, you know, you've been sowing seeds for quite a long time, and I think its time to harvest them, to make something with all the work you've done, gather it up and get some sort of benefit from it materially and so on, I feel like if you don't harvest up the that you've done now and again, it'll go to waste. I can see you in the kitchen with a radio playing. It's a strange radio; it's not the radio I'd expect to be in the kitchen, it belongs from somewhere else...I think maybe you had some new in the kitchen over the radio, regarding, something to do with a plane and it sort of stuck in your memory, part of you is still standing there in the kitchen where you heard this particular news and not moving on...cause holding onto something can be...quite hard for the person you're holding on to, not for you, you've got to bear in mind that it's best to hold onto them in a nice way, sending out nice thoughts once a day. I've got someone who sort of like had an injury and they had trouble lifting their head, their head used to get sore cause its lying on the bed, like the bed sores you get in hospital. There's something wrong with the neck, maybe some sort of paralysis...I think it's someone you used to know quite well, had a relationship with...I feel in somehow now they've passed on this message, they feel better themselves...I see...a sort of a five sided building, a bit like the pentagon, it's got five sides...with this person...With your wrist, I'm just feeling a slight, I don't know, it might have been that you strained your wrist at some time, maybe you do to much with your wrist in terms of writing etc, be careful not to overdo things...I've got a slight churning of the stomach with you, oh no, sorry, I think I've got someone else in the spirit

world, a bit hunched up, a hunchback type person, he's the one with the stomach that's playing up a bit, made it difficult with him being hunched up cause he's always looking up from the tops of his eyes at you cause he's always bent over. I think this is an old relative, a grandparent...I think this is coming through to be remembered basically, he's also got a condition around his right knee aswell, it may have been relevant to, I think it's feasible that he didn't have a lower right leg, maybe he lost it in the war or something. Sort of a peg leg, an artificial leg. It didn't bother him too much, he got about okay...(moaning) I think you sort of need a holiday aswell cause I feel that you're often around electrical equipment and so on and you need to get away and be out in the open...I think the fresh air is good for any skin conditions that people have as well...cause I'm getting quite a tall man through who's shaped like a bit like a triangle, I don't know, he's go quite thin shoulders but quite heavy, sort of like water retention rather than just the fact he ate a lot, and that used to affect his skin. I'm getting the name Jeff coming through, maybe the surname Saunders, I'm not sure about the surname but I'm pretty sure of the name Jeff, I'm getting an address as well, the number 37, and it's something like, it sounded like Albuquerque, but I don't think that's right, Abercorn or something like that, some word along those lines, Crescent etc. or Court. So that's an address he would've recognised for you. With you I'm getting a lot of magnetism which is a nice sign, you need to make sure you don't attract too many people at once. I think I mentioned earlier about being an attractive person, that's why I used the word attract I suppose, so you need to be careful. I think the number 7 is a significant number, like the seventh relationship you have is the significant one, or the perfect one, whatever...I'm getting a link with Japan as well, so there's a Japanese person involved here...and the Americans use the expression 'alien' for someone who's an immigrant, possibly an illegal immigrant, someone without a permit, I think this Japanese person is someone who's here without a permit. Got some more spirit links coming through. There are a few people at once here. It's like a group of people come through to see you. As long as they've come through to watch you and help you and so on, so be it. A group of people you know who all passed to spirit together. Just going to keep an eye on you and help you. I think they passed to spirit through some sort of bomb. Certainly some sort of conflict. I'm seeing bombs and bullets whatever, bombs and bullet-holes. These two make things, I'm not sure if its carpets or curtains or some sort of fabric type thing. They look more like carpets actually. I've opened my eyes and looked at the clock and sensed time is up and, I'm not sure, nobody's knocked on the door yet. Oh, there we are.

APPENDICES CONTD.

Appendix L: All readings by *Medium 3*

1

Spirit says there is something wrong. Something not right. Carlisle mentioned. A boy came forth about 9 years old. Said he is frightened. 5 feet high. Showed me a tubular structure. Over 6 feet tall. Birmingham mentioned. Big right toe.

2

Two ladies came one calling themselves Grand Mother. The other one is a friend. Grand Mother says she is frightened. Why said I "Don't you like me". It's not you, I don't like this place. How about your friend. I'm OK thank you. May I measure how high you are. OK. You are quite tall and broad. Yes! Where are you from? Manchester. I am a friend of the family. I know you too. Thank you Man. Mentioned the name Bob. Is Grand Mother still frightened. 'Not so much'. Any object. Yes. Looks like a plant. Object: Metal, outdoors, over 7 feet tall, industrial.

3

Temperature dropping. I am father. Do you like Malcolm? No! Why? I don't like your type. Spirit points to Caribbean. Dominican Republic. Mentions aeroplane. Spain. Says Christ is close. Pains in Medium's right foot and left forearm. Said Christ in this room. Do you mean Jesus? Yes! Spirit say's he classes Ciarán as part of family. Do you like me now? A bit. I want to tell the World about Jesus. Pain in left forearm. Figure in gown in room. Object: Metal, 7 feet tall, wool.

4

Lady comes forth a little frightened says she is a friend at work. Office. She is helped by someone who doesn't mind being called an Angel (Senior Spirit). How is the Angel dressed? Normally. Spirit touches right neck? Horse. Mentions Twin Towers. Mentions far N.W. Canada. North Germany. Syria. Angel is tall thin, wears long blue dress, comes from Mid-West USA. Lady will not let me measure how tall she is. Lady mentions name ABDULLAH. Somewhere near Lancaster mentioned. Also Hong Kong. Spirit says something about error.

P.S. Christ says angel is wrong about Germany.

P.P.S. Angel agrees.

5

Man came forth. Big. Pointed to Lancaster and Client D. Reading. Are you frightened? No! Are you alone. No! Who's with you? Christ! Pain in left foot. Why? Omen! Is Christ, Jesus? Yes! Got long hair? Yes! (Longish). How tall? 167cm. Beard? Yes. Fairly long. Hair black. Big Right toe? Smell of incense. Bilger...Name? Does Jesus like Mediums? Yes! Object (from person called Jesus): Very tall. Post? Monument. London Stone.

APPENDICES CONTD

Appendix M: Example reading by *Medium 4* (for sitter A)

I'm drawn, and the feelings that I am getting. I feel that I am being drawn to a female. If I'm wrong with the sexes, please forgive me. I am of medium height, I want to say. Not extremely tall. Not what I would call a short person. An average height. I am getting a gentleman in the world of spirit, shorter than yourself. Now he would be of a family link. He would have, from what he's showing to me, an 'A' in one of his names, an 'T' also in one of his names. And he's speaking about the anniversary of someone passing away. I want to touch December. Not the beginning of December. I want to go almost roughly around Christmas time or past Christmas time. This man loves you very very much. You should be aware of him. I know he's carrying a fatherly love, a caring love, and yet I feel this is not your father. The love that he's carrying for you is of a fatherly love but it's not your father. It could be a grandfather. And I want to go back, I want to go back into your childhood. From what he's saying to me, you're very tiny, you're just a tot and I feel that the background of your childhood when very young was very balanced. A lot of laughter, a lot of caring from your parents and those around the family circle, I want to say. But as you have moved forward in growing up, suddenly you are roughly between the age of 16, 17, and 18 years of age. Even from 15, if I track back a little. And, life had changed very suddenly, not for you, but for those around you. Your immediate family. And this would have caused quite a lot of, what I call, pain of the heart. And you're not the only one that would have shed tears. For whatever took place around the immediate family grouping of which you are part of, at that age that I gave to you, made you sad. And yet, I know, that you have grown into a very strong and resilient human being. For a while in your life, you have known what sense of direction you have wanted to take, but suddenly, I'm going to say grandfather. Grandfather in the world of spirit, things have become slightly unbalanced, and for a while it's almost as though you lost your sense of direction, not quite sure about it.

You should have come out of that period of time because there is a lady drawing very close into the light that I'm now looking at. Very nice looking when young. And as I said that, she said to me, "what do you mean, I am still young looking". And mentally I said to her, "I'm sorry". Very slender, but had put weight on as most of us do as we grow older. But what she said to me as I saw her walking into the light. Boots were made for walking. And I said to her that's not good enough, we all know boots were made for walking. It is symbolical, you should be walking within the next five years a completely new pathway, a new sense of direction, for in your mind, from what she's saying to me and what I'm looking at, you have become, should I say, more matured, it doesn't mean that you're old. One can be matured and be young. And you do know, yes, I have got to pull my roots up, I have got to venture out, almost into another part of England. To grow and to do what you have to do. And when I said to you, almost another part of England, she also corrected me. For you will also travel abroad and you may live in another country for a while, but England you will always return to. When you have travelled abroad, it's going to have something to do with your new sense of direction of what you are wanting to do or what you are already involved in. Now I'm looking at books. They're not story books, they are books of knowledge, they are books of learning. And suddenly I am looking at a blue ledger. I saw it just for a fleeting moment, tucked away in whatever working space you have got, that you work on. And there is this blue ledger, and there is a lot of gathered information in the blue ledger. The lady that I saw that drew very close for you, is saying to me, look after your pennies and your pennies will look after you. A very old saying this. And I also do feel that when she was on the earth she would have had, at times, heavy heads I want to say. Headaches at times and yet I'm experiencing what she had when on

the earth, and it will be only half of the head that this head would have been experienced. I hope that you know that once we leave the earth and we do the transit of life, all pains are forgotten and life is almost like another beginning of a new life. So she is well and she is happy. She is showing me an 'E' and once more I'm going to take a chance and I do feel there are two 'E's. I don't feel that they are together, but there are two 'E's in her names somewhere. I am getting, I am looking at nurses. Suddenly I am in a hospital and there are nurses, I can see them walking around. So somewhere within the family, this is not an illness, someone within the family grouping will have, or should have, a lot of training to do nursing. They are carrying the gift of nursing within them and I hope, whoever they are, if they are not doing it, they will do it, because they are going to feel satisfied in their souls, I want to say. Or there is a gift there of wanting to look after the sick, to look after humanity. There is a birthday in the month of March, there is a birthday in the month of April, there is a birthday in the month of the early part of January. And why do I feel suddenly that you are carrying more than one gift here? Remember I said to you about your sense of direction changing, but I also feel that there is a spiritual link here with you. It's almost as though at times it gets hold of you and it draws your attention and you can get involved into using whatever gifts that is lying dormant with you, to be developed. If it has not already been developed, I want to say. Of being mediumistic and all the colours of healing are here. I'm looking suddenly at a ball of light, but it's a ball of healing energy and all the colours are here on it. Whoever you are. Remember what I'm saying, think about what I'm saying in the days ahead of you. You have a lot to give to mankind. You have a lot of healing qualities within you and they are beautiful colours as I'm looking at them. But I saw them as I say, swirling almost, like a form of energy, and then forming a ball. Now when this happens I'm going to say to you, use it. Use it, by sending out a thought and giving them that ball of energy, of healing. For absent healing is a wonderful thing, for it is based on trust, on believing in the godhead and also feeling very very strongly about mankind. And you do carry this within yourself. You will never walk alone through this lifetime on this earth. You will never ever walk alone.

I'm looking at twins. Now, if you go back into your family tree you're going to find that you are, there have been twins that are now in the world of light. And no I can easily go back, 1, 2, 3, three generations away from this generation, for these twins. I cannot see them, I listened to what they were saying to me. And I said to them, well let me see you and I know we should not do this, but every so often we will push our luck and ask them to show themselves to us, and they do. And I can't, I am not seeing them. I'm very aware of them. And they would have lived into, what I would call, a proper old age before passing away. Don't be sad. Let the past go. Whatever hurt you have experienced emotionally, please let it go. I walk forward and remember to think positive and not negative. Let the sadness come, let the hurt come and walk forward, for there is a lot of very good things that you have already achieved and will carry on achieving more. There are hands across the waters. I'm in a warm country, their seasons are not like England. When it's warm, it is very very warm. And even their winters are very very mild. I want to touch Australia for this link. I do not know what part of Australia, but suddenly I could hear the lady and the grandfather in the world of spirit said to me, look, and as I looked I saw Australia, very plainly, but I could see it. And that is a happy link. A lot of laughter, a lot of happiness exists in that group of people that lives in Australia. And if you ever made a visit to Australia you would be spoilt, you would laugh, you would be so happy. There is a small, should I say, pocket-book. And there are sayings in this little book. I opened it you see, mentally and I looked. And its either poems or verses. Whatever it is, it's a form of literature that could give you upliftment. And the times you can use it as well and pass some of it onto others. There is a 'Tom', a 'Thomas' in the world of light. And he is short. But he would have been called 'Tom', although at times he felt, why don't they call me by my proper name. And he saying to me, I accepted it. I want to go to the wartime for this man, because suddenly I looked at him again, and there he is standing in an army uniform.

But I could see him, a lovely human being. And I'm looking on his lapels, and I hope I'm pronouncing this word properly. And he has three medals that would have been given to him. And when the war was over, I do feel that he got hurt, he got some kind of injury during the war, and would not have seen the war through. Would have returned to England. A very happy human being, 'Tom'.

No greys. Things were either black or white. No greys within even his personality. He saw life exactly as it is. Now I'm seeing something that I, oh...at times as mediums, the things that make no sense to us, we've been taught we've got to give. And I feel very silly about this, but I am going to give it. Tom said to me, now look, and I am looking into the world of spirit for this, and as I am looking, the pearly, I hope I'm right as I'm giving it, the pearly kings and queens. So, somewhere, once more in the generations, this was talked a lot about. And there is a man and a woman, I am not seeing them, I am just being told as I looked, who would have dressed like that, at the right time for the right place. If I'm wrong please forgive me, but I did see it and I know I've got to give it. You will have to search for this. Find out if you do not know about it, for it is there. I will leave you, I will say to you, god bless you. I hope that I've been some use to you in giving you what I have given. God bless you.

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Appendix N: Example reading by *Medium 5* (for sitter A)

I think there is a lady in the room, is that right? Yes. And, um, who are you? Mother? Yes, Mother. Can I touch you? Ah, you're a bit smaller than me. Is that right? Yes. So, what are you, about 5 foot 4'? About 5 foot 4'. And, how about objects, what can we see? I can see a pot, a cooking pot, a brass cooking pot, is it? Show me. That's a rather large pot, isn't it? Mm? Has it got a lid? Yes, it's got a lid. Mm, it's very nice? So, did you work in cooking, dinner cooking? Mm? Ah, you did. And, was that in the restaurant? No, at home? No, that's interesting. Or did you work in a shop selling pots and pans? Yes. You had something to do with a shop, pots and pans? Yes. Show me some more pots then, what else did you sell in the shop? What's this, it's got a handle on. That's a nice big saucepan, it's lovely. Did you have a favourite piece in your shop? Let's have a look. Ah, yes, I can see it now. Is it a long pan for cooking fish or something? Mm? Let's have a look. That's very nice indeed. It looks like a fish cooker to me. Mm? Now where did you live? Are you English? Yes, you're English aren't you? Yes. Just do this sum for me: $1+1=3$. Right, it's not, correct. $1+1=2$? Very good. And are you happy? You are happy, good. Do you like being in this place? Oh, you don't mind? That's very good. Do you like it in here? Yes? Do you like me? A bit. A bit. Do you find me strange? Slightly. And, um, did you have any children? Yes. How many children did you have? Was it one? No, two? No, three? No, more than three? Oh, you had a large family. How about four? Five? Five children?! That's a very large family. Your household must have been very busy. Yes, it was. Mm? And, um, were they all boys? All boys?! That's unusual to get all boys. I'm surprised. Didn't you have one girl at all? No? Ah, right. And, did you watch the television at all? What was your favourite programme? Did you have one? Was it 'Coronation Street'? Oh, you liked 'Coronation Street'. Was that your favourite? Yes. I notice my foot is tapping. Tapping. Did you used to do that? Mm? I think you must have done that because I don't usually do that. Mm? Am I right? Just like that? Yes, I did. You did? I did. Can I see you moving around? I can see someone moving around in front of me. Have you got someone with you? Mm? Yes? Is it one of your relatives? Yes, a relative. Is it a man? Will he let me shake his hand? Mm? This is a tall man. Mm? I can feel your hand in my hand. Very tall man, yes? Mm? If you don't mind me saying, is the man thin on top, bald? Mm? Yes. And, is this man related to you? Yes. Is he your husband? Yes. That's nice. Do you like it where you are? Mm? Yes? Is it better than here? No? Why's that then? Isn't it nice where you are? No? Why? Is it, um, dirty? No? Is it frightening there? No. Is it crowded? Mm? A bit crowded. Do like where you live there? Your house is nice is it? Mm? It's quite nice, yeah? So why don't you like it? Is that house as good as your other house here? So that's not the problem then. Do you miss your children? Oh, I see. You miss your friends and children and relatives, do you? Mm? Yes. Never mind. Do you see them at all? Do you go to visit them? Yes. And do they talk to you? They do? That's nice isn't it. And are they mediums these people, are they psychic people? Yes, well that's fantastic. That's very very good. Do they work in that business? No? Well, do they visit mediums? No? Well, they must be very clever. Have the power do they? Mm? That's excellent. Very good indeed, is there anyone else with you there? Yes? A person? No. An animal? Is it a dog? I can see a dog in front of me. Is this your one? I can see sort of light colour with spots. Mm? A nice dog. Let me see. It's a lovely dog. That's quite a big dog isn't it? It's a sort of, medium size would you call it? Lovely. And do you take it for walks where you are? No? Does it live in the same place as you? Yes. So why don't you take it for walks then? Do you let it out into the garden? No. Does it go out by itself? Mm? Do you go for walks at all? You do. And do you go with your husband? Is it nice scenery around there? Not really. What's it like, is it like a town? A bit like a town? How about a city? No, not quite. Is it like Hatfield? No.

Sort of, not like it at all. Mm? Is it like this place at all? Only slightly. Slightly. Ahm, have you got clouds there? No clouds. Is the sky blue? Yes? Is it nice and sunny? Mm? I bet its warmer there than it is here? Mm? It's nice? Quite nice. Do you want to show me any objects while you're here? Can you find an object for me to look at? I can see something long, longish. What on earth could this be? Something long. Wonder what that is then? It looks like a long pole to me. Mm? What could that be? Is it a lamppost? Some sort of tool? A tool? A tool. It's quite big to be a tool though isn't it? Was it used in a factory or something? No. In a workshop? Oh, was it used, was it a little crane or something? Was it used to lift vehicles, cars? Mm? No? Looks like a little type of crane. You seem to like that don't you? Was it used in your husband's work? Mm? No? In some sort of workshop. And was it in your house? Mmm, that's interesting, yes. What's it to do? Is it to lift a person up? That's interesting. Did it lift you up? Mm? It lifted you up did it? Mmm, let's have a look. How does this work then? To get you into the bath? No. Into your bed? No. Mm? That's very interesting. What could it have been? Is it something to do with your car? No? Yes? Mm? Something to do with vehicles. Was it indoors? No. it was out in your outside. Yes. That's very interesting. Would your children know what that means? Yes. That's good, that's very good indeed. And, is there someone here, touching me? Is that you Beloved? Mm? You're holding my hand aren't you? Are you sad? Mm? You are sad? Is it because you miss your family? Are you crying? Mm? No, just a bit sad. Would you rather be here? Mm? Yes. Never mind. I'm sure you'll make new friends there won't you? Mm? Hopefully, yeah. And is your husband sad? Mm? No? Is he enjoying himself there? He's enjoying himself. Has he taken up golf? I can see him with a golf club in his hand. I can definitely see him with one. Did he used to play here? Yes. Aren't there any golf courses there though? No golf? Isn't there anything to do there that is interesting. Yes. What do you do? Watch TV? Yes. Is it like our TV's here? Do you still watch Coronation Street? Yes. Good. And what else do you do? Do you go shopping? No shopping? Do you go on holidays? Yes? That's interesting. Do you go abroad? No? do you go on English holidays? Do you travel through time? Mm? Can you see the past at all? How about Henry VIII? I can see Henry VIII. Can you see him? Mm? Yes, you can. Why has he come into the room then? Can you visit all those great people in your place? That's fantastic, you can. And do they still live in palaces? Mmm. And can you walk round that palace. Yes. That's very very interesting. Let's see if this really is King Henry VIII, is it? It's certainly a big person, isn't it? Is that King Henry VIII? And is he happy about being here? No. I'm not surprised really. He must have made a guest appearance for us. Mm? Mm? Sort of, guest appearance for us. So that must be very interesting to visit all these people, famous people. Mm? Mm? Slightly. Mm? And do you like those famous people? Great people are they? It's fantastic to see them? And do they still wear old-fashioned clothing? And do they wear modern clothing as well? Yes. And do all people wear modern clothing now? Yes. Is it like our modern clothing here? No? What's your clothing like then? Can I see, what do you wear? Show me a duplicate of one, what you're wearing. Is it a gown? Mm? What's that, a white gown? No? you don't want to tell me? Is it a secret? So, what is it then? Is it a gown? A dress. Oh, I see, a dress. Is it a long dress? It seems like a long white dress to me. Let's have a look. Oh, I know. It's not quite to the ground is it? Mm? It doesn't touch the ground does it? No. And do you get that from Marks & Spencer's? Do they have Marks & Spencer's there? No, not quite. Is it similar? Mm? But you don't go shopping there do you? Sort of. I thought you said there was no shopping there. Mm? Have you got any money? No money. I see, it's not like our shopping then? You just go and help yourself? Sort of. Is it like a big warehouse? Mm? Sort of. And can you get any other products there, like TV? Is it like Argos? No? A warehouse, is it? Like a big superstore, is it? And it's all free. Can you pick anything you like for free? Mm? That's very interesting. So you do something like shopping. How about food? Do you buy food? No? Do you eat anything? Mm? No? Don't you get hungry? But my helper eats and drinks. Is that right Beloved? Mm? Mmm. So you don't

have to eat and drink then? No? You do? I thought you said you didn't eat anything? True. You mean you don't feel like eating anything today? No, not hungry today? You don't have to eat everyday. Only when you feel like it? I see. And have you got a supermarket there, like Sainsbury? You've got Sainsbury. And is it called Sainsbury? No? It looks like Sainsbury though? That's nice, that's very nice then. Lot's of products to choose from, well stocked. And it's all free? Mm? That's lovely. Do they have any checkouts? Sort of. Mmm they have a checkout. Mmm But you don't pay any money there. That's very interesting. And do you drive a car?

No? So how do you take your shopping home then? Do you carry it? No? Is it delivered? It's delivered. You wake up and your food is there. Is that how you do it? No, a delivery man comes does he? Mm? It's like dot com is it? Like the dot com man. Sort of. That's very interesting. And do you have to do any cooking? No? That's amazing then. Very interesting, indeed. It's been very nice talking to you. Mm? Did you enjoy talking to me? Mm? Were there other things you wanted to talk about? You're just sad? Like to be with your children? Mm? Or are you a bit better off now? Are you more happier? Mm? Now you've talked to me. A little bit happier? Good. And how about your husband? Mm? He's happy about being here? Coming to see me. Yes. That's good, I'm pleased. Are you gonna' take your dog out somewhere? Or does he go to his own world? Does he go to dog world? There is a dog world, yes? Mm? But he also stays in your house as well, does he? Yes. Does he disappear with all the other dogs sometimes? That's very interesting. 'Cos Harry Edwards, he said in his book, there's all different types of worlds for animals. Is that correct? Mm? Mm? Yes. Do you live in, would you say your place is, um, English, or European? Is it English? Yes. And, do all sorts of people live there? I mean, do you get Africans living there? No? Do they visit at all? They do come and visit. Mmhm. Why's that, do they prefer to be in their own types of villages, or towns? 043. Yes. That's very interesting. And is it peaceful over there? Mm? No?(!) Why's that? Is it noisy? Are there arguments? Arguments? What, is it politics? It's political. I see. And what is it, is it the Labour Party? Does the Labour Party work there? Are they in charge, the Labour Party? Mm? Yes? I see. Mmm. And do the Conservatives run the place sometimes? Or is it a coalition? Mm? No? It varies then? I see. Are you getting fed up now? Mm? No? And do you vote for the various parties there? I see. That's very interesting. Who do you vote for? Labour or Conservative? Definitely Labour. Mm? How about Green Party? No? I think I would vote for the Green Party. I'm into that.