

DREAM SHARING AND SHARED METAPHORS

IN A SHORT TERM COMMUNITY

by

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Submitted in partial fulfillment of the requirements for the Degree of Doctor
of Education in Teachers College, Columbia University

1978

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ACKNOWLEDGMENTS

I wish to thank Dr. Louis Forsdale, Dr. Margaret Mead, Dr. Paul Byers, Dr. Henry Reed, and Dr. Robert Van de Castle, who have guided my research and trained me in my discipline. I also wish to thank the three people who have held my personal world together for the past three years: Dr. Alex and Nina Randall, and Cammie Hall. I also extend my thanks to Marjorie Hermanson who midwifed my script into type.

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Chapter I

INTRODUCTION

This study dates back to 1974 when I was first introduced to communication theory by Professor Louis Forsdale. Here it was stated that all communication is subject to degeneration and decay while in transmission. Because I was interested in the transmission of new ideas for the purpose of enhancing the quality of life, the realization of this led to my investigation of how small groups of people overcome this degeneration. I wished to learn how to nurture communication channels, and help create shared contexts, shared references and shared vocabularies for more efficient communication.

It seemed to me that communication failure was often caused by people using the same word with different meanings. For me the problem lay in discovering how people learn enough about each other's experience, values, and thinking to be able to share new ideas.

The journey from 1974 to 1977 has been a long one. On the way some of my idealism has been lost, and new concerns have replaced those that were foremost in the earlier years. Initially I saw the problem through a lens focused on the personality types of culture members. In particular I was concerned with discovering how novel ideal generators interacted with community leaders, and how those leaders react to novel ideas. I soon realized that I had truncated the problem to fit the scope of the tools that were available to me at the time. I was guided into a variety of disciplines in search of meaningful tools and answers to my basic quest. I spent much of one year working on a M. Ed. in international education on the development of entrepreneurship. By examining other cultures' attitudes toward innovators I hoped to gain insights into the general nature of idea flow in a culture. For another period of time, I diligently studied General Systems Theory, Cybernetics, Information Theory, Decision Theory and the flow of information in general systems. During that time I gained an overview of the whole matter of complex systems, and an appreciation of interacting systems--of which the human being and the human society are each examples. I chose to make General Systems Theory my basic discipline, for in it I recognized the elements of a shared scientific reality--a set of ideas that seemed to be basic to most disciplines.

At that time I rekindled an interest in the very peculiar world of the schizophrenic. In an attempt to see how novelty was judged, I looked at the ideas of the schizophrenic for evidence of productive ideas that were being misunderstood or misinterpreted by their social leaders. In the world of the schizophrenic I was able to witness the interface between a society and an individual. Some of the schizophrenics I met were considered insane simply because they could not turn their insights into terms their families could understand. During a separate simultaneous time period, I was taught some of the basic tools of the anthropologist. I was shown tools for systematic observation of complex phenomena, such as group behavior. I was also taught the nature of pattern recognition at both the concrete and abstract level. At another time I investigated group dynamics and the nature of leadership in a group. I examined many different people's theories on group formation, roles, and group behavior. I soon came to realize that a theory is more a reflection of its author than of the phenomena it describes. For a period I interviewed ex-members of religious cults to gain an understanding of how these ideas had been introduced into our own culture. I also examined the introduction of American dialects into a British island culture via Sesame Street. In another project I participated in and observed a small group of exceptional individuals as they discussed world problems in search of a synthesis.

By the time I had completed the majority of my doctoral course work and certification, I had examined my focus issue from a wide variety of points of view. I decided to select one issue for a thesis, and collect participant/observer information on that phenomena and examine it for evidence of novel idea flow, or shared realities. I realized that small groups provided a microcosm for communication research. In order to keep my research within reasonable limits, I began to look for conferences that would meet in a residential setting for about a month and devote themselves to a single topic that had overtones related to the whole matter of novel ideas and cultures. I firmly felt that somewhere in a close observation of such a group a lead would emerge that would tie together my thinking. The fact is, that I had no hypothesis I was planning to test; rather I wanted to get into the field without preconceptions or propositions. My desire was to participate in a group experience and simultaneously record and document the entire group proceedings.

Providence, as it were, always seems to deal out exactly what I need when I am in greatest need. Within about a month of my formulation of my plan, I found two different month-long residential conferences; one on Schizophrenia and the Visionary Mind in California and the other on Dreams and Shamanism in Virginia. I devoted myself over the course of both months to very careful observations and notation of the process whereby total strangers met and transformed themselves from strangers into friends. It was in the second group, and in particular in the group's dreams that I found evidence of the effects of common references and shared contexts on the group's communication. I observed that the people in the Virginia group had established an unusual degree of rapport. Their religious recording of dreams and daily dream sharing was a common point of reference upon which they built group harmony. On the spur of the moment, on one of the closing days of our month together, I realized that my record of the month would be incomplete without a record of the group's dreams. Since the group had come together' to share dreams, certainly the dreams themselves would be an integral part of the group dynamics. I asked the members if they would be willing to share their dreams of the month with the scribe who had so faithfully recorded their activity. Over the subsequent months I acquired a virtually complete record of the group's dreams from their dream journals of that month. As I began to get the xerox copies of the dream journals I became more and more interested in the role of the dreams in reflecting the ongoing group development. Eased on a hunch that the dreams would be a key to the whole group process, I read the literature on dreaming and in particular, on the whole subject of dream sharing in groups.

I found the material exciting and began to examine the role of interpersonal emotions, and the effects of high emotional experiences in the day on the dreams of that night. Since the group had experienced a 24-hour marathon encounter group and emotional housecleaning, I was determined to see what effect such emotional stress would have on the group's natural feedback system, its dreams. I began to code the key elements in the dreams and look for patterns. I found that while the night of the high emotional encounter produced no striking patterns, the night the group did a telepathy experiment was quite another matter. I was immediately struck by the unusual number of dreams on that night, as well as the remarkable number of references to the group and to the group members. I decided to investigate this further and began to read the literature on telepathy. In particular I was looking for evidence of group telepathy or telepathy in non-laboratory settings. Finding little in the literature, I reasoned that I was looking at an unusual phenomenon for which I had full documentation, and more importantly, my whole study was conducted in a total blind. None of us during the month, and in particular on the night of the telepathy test, had any idea that it would be the subject of scientific scrutiny. At the time of the telepathy experiment, it seemed to be just another one of the diverse things the group chose to do during the month.

I reasoned that any evidence of dream telepathy or of shared dream material would indicate the degree to which the group had shared concerns,

ideas and feelings. I examined this subject in the hope that group dreaming would yield lessons about group communication in general, and that dreams might serve as a group communication indicator.

The study that follows includes an overview of the literature that underlies dream telepathy in general, and group telepathy specifically. This is followed by a description of the setting of my observations, the chronology of the month, the setting of the dream telepathy test, its results, and my conclusions.

Chapter II

AN OVERVIEW OF THE DREAM TELEPATHY LITERATURE

In and of themselves dreams have great importance. They have been called the windows of the soul and the door to the unconscious. Bergson notes that people possessing the ability to interpret dreams have always been held in high esteem by their fellows. Joseph was made ruler of Egypt as a result of his adeptness with dreams (Bergson, 1958). Dreams are, further, a manifestation of the deepest levels of human thought. Frederick Greenwood points out that, long before there was any thinking about thought there was thinking about dreams (Greenwood, 1894). Dreams have held an unparalleled place in the overall flow of history. They appear in both fact and legend at the turning points of history. They guide kings, inspire artists, solve problems, and predict key events. Among its unusual attributes, dreaming is among the most personal of all human experiences. Not only is dreaming done while people are asleep and unable to use normal communication channels, but the dreams themselves appear in visual metaphor and not language. In addition to this we find the common appearance of personal symbolism in dreams. It is these barriers to communication that makes dream telepathy such a remarkable phenomenon.

For our purpose dream telepathy will refer to situations where the content of a dream (as it is reported) gives evidence of a channel of communication between the dreamer and another person. Such situations are rare, but they do exist. While there are historic and legendary cases of dream telepathy, the documented cases are quite rare, and the literature on the subject is exceedingly small. Having read this literature extensively and examined most of the recorded cases available in the major journals, I will briefly review the key articles and books.

Historic Cases

Myers defined telepathy in 1882 as "fellow feeling at a distance" and included not only thought transference between distant persons but also emotions and less definable impressions (in de Becker, 1965). The idea that telepathy was somehow discovered in the late 1800's, however, is incorrect. The Babylonian Talmud alludes to telepathic dreams, but provides only a few examples. The most vivid involves the entire army of Assurbanipal. When confronted with the roaring torrent of the River Idida, his army was afraid to cross. To encourage his men, the goddess Ishtar appeared to each of them in a dream saying, "I will march before Assurbanipal, the king whom I have created." (de Becker, 1965, p. 64) In this, as in most of the ancient examples, the Gods play a major role in dreams and in particular those which involve telepathic elements. Even in cases where there is no direct reference to the gods, telepathic dreaming has a spiritual overtone:

The twelve dervishes forming the young Sheikh Hudaieffendi's entourage echo a tradition that existed among the ancients and primitives. In order to share the same dream, the whole congregation slept in the same enormous bed, as if a certain physical promiscuity encouraged spiritual communion. (de Becker 1965, p. 65)

In most cases where individuals share dream content, it is assumed that there is direct divine intervention. In the Bible, for example, Daniel and King Nebuchadnezzar share dream content which Daniel attributes to his involvement with the one God. Nebuchadnezzar "had dreams and his spirit was troubled and his sleep left him." He commanded his magicians, enchanters, and sorcerers to tell him his dreams' meaning. He would slay them if they did not. These men

could not do it without knowing the content of the dream. Daniel was an exception, when he spoke he said:

No wise man, enchanter, magician or astrologers can show the king the mystery which the king has asked but there is a God in heaven who reveals mysteries and he has made known to King Nebuchadnezzar what will be in the latter days. Your dreams and the visions over your head as you lay in bed are these: To you, oh King, as you lay on your bed came thoughts of what would be hereafter and he who reveals mysteries made known to you what is to be. But as for me, not because of any wisdom that I have more than all the living has this mystery been revealed to me, but in order that the interpretation may be made known to the king and that you may know the thoughts of your mind.

(Daniel 2:27-30)

Daniel continued to report the contents of the king's dream and the interpretation. One may wonder if Daniel, in fact, knew the content of the dream, but the king was convinced and "gave Daniel high honors and many great gifts, and made him ruler over the whole province of Babylon, and Chief Prefect over all the wise men of Babylon" (Daniel 2:48). One can only conclude that Daniel was privy to some unusual dream information. Though telepathy is only one possible explanation, one might assume that it played a role in this timely drama.

There are other historic indications of unusual dreaming. Homer includes numerous references to dreams in the Odyssey and the Iliad. While the dreams of the Gods were considered divine, the dreams of other men were of no account unless some recognized interpreter of dreams said they were exceptions. Thus there, was a clear demarcation between ordinary dreams and those with a supernatural quality.

Dreams are in general reflex images
of things that men in waking hours have known.
But sometimes dreams of loftier character
Rise in the tranced soul inspired by Jove
Prophetic of the future.

(Odyssey XXIV, 12)

While the ancient literature frequently uses dreams as the vehicle of such non-ordinary communication, it is difficult to draw clear distinctions between fact and fiction, real events and historic embellishments. Perhaps the only point one can safely make is that the dream state is one to which people can point as a source of unusual insight and inspiration as well as fear and horror. Further one can see that such unusual events; shared dream content, divine dreams or prophetic dreaming provoked sufficient interest to be carried through the annals of history.

While the Sheikh Hudaieffendi developed his giant bed approach to inducing dream telepathy, the first known systematic attempt to induce telepathic dreams by experimental means had to wait until 1895. In that year Dr. G. B. Ermacora published an article called "Telepathic Dreams Experimentally Induced" in the Rivista di Studi Psicici (Ermacora, 1895). The study involved a young girl who reputedly was telepathic with her mother and maiden aunt. While Dr. Ermacora was personally involved and deeply interested in his subject and her honesty, his experimental design was open to fraud. The young girl's family had an economic interest in her success, and all too frequently the child had access to the telepathic target before her morning debriefing. The study was open to fraud, but it broached the possibility of experimental study of telepathy.

Upon this unsettled base, science entered the twentieth century with the very idea of telepathy in deep question.

The Psychoanalyst's Casebook

Freud dealt with some occult matters such as telepathy in Psychopathology of Everyday Life (1904). He remained ambivalent to these ideas throughout most of his life because, it seems, he never had a personal base upon which to build a telepathy theory. He accepted the possibility of telepathic content in dreams and in his short paper, Dreams and Telepathy (in Devereaux, 1953), he notes:

The telepathic message is treated as a portion of the material and goes into the formation of the dream, like any other external or internal stimulus, like a disturbing noise in the street or an insistent organic sensation in the own body. It is evident how the message with the help of the repressed wish becomes remodeled into a wish fulfillment; it is unfortunately less easy to show that it blends in other material that becomes active at the same time so as to make a dream.

(Freud, in Devereaux, 1953, p. 114)

While Freud was open to the telepathic idea, he avoided any formal endorsement of telepathy, and was clear in stating that he had no evidence in her personal practice or of his own to support a telepathy hypothesis. He wrote at the end of that same paper:

Have I given you the impression that I am secretly inclined to support the reality of telepathy in the occult sense? If so I should very much regret that it is so difficult to avoid giving such an impression. In reality however, I was anxious to be strictly impartial. I have every reason to be so for I have no opinion, I know nothing about it.

(Freud, in Devereaux, 1953)

So while Freud denies that telepathy might exist in the conscious mind, he uses this same paper to state that, "sleep creates favorable conditions for telepathy." Two elements led him to this statement. One was the anecdotal reports he encountered about dream telepathy, and the other was his reasoning about the nature of the dreaming psyche and its fitness to accept external stimuli.

This statement by Freud, coupled with an openness on the part of some psychoanalysts led to a small literature on dream telepathy between analyst and patient. Much of Devereux's volume on Psychoanalysis and the Occult (1953) deals with the argument between analysts with telepathic case material and analysts claiming that the data is insufficient.

Fodor in his essay in Devereaux's book, relates an extended case in which two patients and their secretary all share dream content over many months. The three individuals developed an ongoing interest and devotion to examining their dreams and the apparent shared, content. While the dream content was very unusual, there was no evidence of telepathy. The three individuals were close to one another and shared much more of their lives than the dreams alone. The point was raised by Ellis that these patients of were so close in fact that one might assume shared dream content solely on the basis of intimate living and a collective interest in telepathy. He dismisses Fodor's account on the basis of their close association, their interest in telepathy and their knowledge of psychoanalytic symbolism (Ellis, Fodor, in Devereaux, 1963). Ellis fails to note that if close living was the necessary and sufficient condition for dream telepathy then one might expect reports from husbands and wives of their ongoing dream telepathy.

Eisenbud in his essay in Devereaux's book, responded to Ellis by pointing out that Ellis is demanding that the telepathic phenomena behave

according to his expectations rather than examining the phenomena with an open mind. Eisenbud's own interest in telepathy yielded several cases from his own practice in which two patients shared dream content, or patients dreamed of Eisenbud's personal life. In a series of uncontrolled studies with single individuals, Eisenbud attempted to telepathically transmit three digit numbers. While he was only moderately successful, he did conclude that such shared dream content was outside the bounds of chance (Eisenbud, in Devereaux, 1953).

Devereaux (1953) raises issues from his own observations. The most important is that the telepathic phenomena can occur in conformity with certain laws (unspecified) and under specific conditions. He concludes that the possibility of telepathy being an entirely chance phenomena is automatically eliminated. He drew the following ideas from his observations: Telepathic events between patient and therapist occur spontaneously and are hard to elicit in experimental settings. They seem to occur in real time more than with time delay. Sometimes several patients will receive the same message content from their analyst. Frequently the messages are ideas that are in the process of being repressed, and lastly, there seem to be a high proportion of libidinally cathartic content (Devereaux, 1953).

Among all the analysts there is a wide variety of examples of thought transference between therapist and patient. Looking across all the material related in book one finds that there is no simple pattern to the cases. The contexts, people, conditions and expectations of the individuals vary on virtually all spectra. The only consistent element is an interest in telepathy on the part of all correspondents. Ellis is one critic of the analyst/patient testimonials. He points out that,

. . . anybody--including any analyst--may have several emotionally charged incidents which are subsequently repressed. . . . Any analyst who believes ardently in telepathy who wants to prove that the repression of emotionally charged material will telepathically turn up in her analysand's dreams who keep actively looking for such occurrences is bound, sooner or later, to find them.

(Ellis, in Devereaux, 1953, p. 272)

While Ellis disclaims the analyst who looks for evidence of telepathy, Eisenbud notes that searching for shared dreams has yielded specific cases of thought transmission. Eisenbud and others note that while they may be seeking telepathic examples, this does not render their findings invalid. The fact remains that analysts' unshared ideas often of an intimately personal nature appear in analysand's dreams, and both are often at a loss to explain these incongruous elements (Devereaux, 1953). Ullman examines this notion in his study and concludes that the therapist-client relationship often produces what the therapist seeks:

If the analyst is Freudian, the patient dreams in Freudian symbols; if the analyst is a Jungian, the patient dreams in Jungian archetypal symbols; and . . . if the analyst is interested in telepathy, the patient may comply with telepathic dreams.

(Ullman et al, 1973, p. 37)

The literature in the Eisenbud-Pederson-Krag-Fodor-Ellis controversy is not as limited as my review would suggest. The mid-40's raged with the controversy and it appears in toto in Devereaux (1953). In the matter of establishing a dream communication channel, the analyst material provides support for the theory that such a channel might exist. The literature does not establish its unquestioned existence, nor does it open the possibility of any means of control (see also Eisenbud, 1970, Fodor 1952, 1967). In a sense, the whole matter of the analyst looking for telepathy is moot. Certainly if he doesn't look for it, it will be harder for him to perceive, and the act of culling through

patients' dreams with an eye open for telepathy is not in itself enough to produce the transmission of content. Looking for telepathic dreams may increase a client's interest, but the test lies in the examination of the dream content.

The fact remains that the essays in the Devereaux volume present several cases of shared dream content though no known channel existed for such transmission.

Other Indications of Dream Communication

There is a small literature on an unusual phenomena called Mutual Dreaming (Donahoe, 1974), which occurs when two people experience a dream involving the other, and upon waking discover the dream correspondences. Though the phenomena seems to be very rare, it has been reported several times by one researcher. In a short paper, Donahoe reports three cases in which members of his dream study groups had mutual dreams. In each case there was no evidence of pre-sleep agreement on content, though the group members had agreed to look for mutual dreaming. Each case describes the dreams of two individuals in which they were interacting, and upon waking recorded the dream situation as it was seen from their point of view:

My dream account: I had just walked down the mountain in the dream when I met Pam outside a small house. We walked inside and sat down on the wooden floor beside some people. I knew I was tired and that I was about to wake up. I wanted to do something before being forced awake, I asked the group to observe me as I left the dream state consciously. Then I woke myself up.

Pam's Account: My memory of my dream begins with me sitting on the floor with a group of people. One of the people began to fade out and as he did so he told us to observe him since he was tired and going to leave the dream state. His image became more and more dark. Finally there was a kind of hole where his body used to be and in its shape. I thought of the black holes in space and the theory of them being portals to another dimension. I knew he had gone thru to the waking state, then I woke up.

(Donahoe, 1974, p. 23)

While Donahoe only reports a few of these dreams, they also appear in other sources. Kipling's Brushwood Boy and George deMaurier's Peter Ibbetson are both based on a theme of mutual dreaming. In Brushwood Boy, for example, the young hero grows into adulthood while regularly having dreams of a mysterious rendezvous with a beautiful woman on horseback on the "thirty mile run." Later in his life, he is a military hero, and home for a visit when he meets a woman who meets the dream description.

"How could anyone conceivably know anything about the Thirty-Mile-Ride having anything to do with you unless he had been there?"

"But where? But where? Tell me!"

"There--wherever it may be. In our country. I suppose. Do you remember the first time you rode it--the Thirty-Mile-Ride, I mean? You must."

"It was all dreams—all dreams. . . ."

"You! . . . Then you're the Boy--my Brushwood Boy and I've known you all my life" .

"Yes I remember showing you the Thirty-Mile-Ride the first time. You ride (now) just as you used to—then you are you!" .

"What does it all mean? Why should you and I or the millions of people in the world have this--this thing between us? What does it mean? I'm frightened."

"This!" said Georgie . . . "Perhaps when we die we may find out more, but it means this now."

Similarly in Peter Ibbetson the hero has regular meetings with the Dutchess and carries on the dream activity in the conscious realm. These stories are fiction; nevertheless, they reflect, at least, the experience, or expression of the possibilities of the mind. Given Donahoe's material and the work of Kipling and deMaurier, the possibility of dream telepathy is one anecdote stronger.

There is a very small body of literature on a phenomena called Lucid Dreaming. In this special state the individual is fully conscious of the fact that he is dreaming and is able to act on the events of the dream. While there are only a few references in the Journal of the Society for Psychical Research, and in Oldis (unpublished) and Fox (1976), the basics of the material can be found in a review volume by Celia Green (1968). In essence, the few recorded cases of lucid dreaming bear witness to the freedom of the individual to do virtually anything including engage in telepathy. Several cases are reported in which lucid dreamers became telepathic, including one case where three friends attempted to meet in their dreams. In the waking state all three agreed on a place to meet and a time. They went their separate ways and in the morning compared notes on their dreams. During their dreams, two of the three greeted and commented on the absence of the third. The third reported on waking that he had not dreamed at all. Had all three had dreams of meeting as a group, the whole matter could be dismissed as pre-sleep suggestion, but the fact that two should meet and note the missing dreamer is suggestive of an experience with a communication channel. The two had, in fact, shared something which was unknown to all of them prior to the dreaming (Fox, 1976).

Other lucid dreamers report that in the state of lucidity they have been able to visit with other dreamers, interact, exchange specific target words, and return to waking consciousness. In one such case a father dreamed he visited his absent son, and the dreaming boy told him a word the father had never heard before. On waking the boy asked his father about a strange word the boy had heard in his sleep; the word was that which the father had encountered in the lucid dream (Green, 1965).

Other cases of lucid dreaming involve a kind of telepathy in which the dreamer visits unknown places only to verify the appearance of the place on waking (Oldis, unpublished). While these cases, like those of mutual dreaming,

are not proof of the existence of dream telepathy, they both argue against the theory that shared dream content is the result of suggestion, expectation, or shared life content. Mutual dreamers and lucid dreamers seem to be operating with categorically different states of consciousness that "normal" dreams. Mutual and lucid dreamers seem to be consciously participating in their dreams while normal dreamers tend to receive dreams. These cases are all suggestive of a natural channel for sharing dream content.

There is another anecdotal source. Krippner and Fersh (1971) examined 22 long-term communes for evidence of paranormal events among the members. While there was much superficial interest in paranormal events, the communes had few examples of these powers. Only one of these communes used dreams extensively; and a child,

. . . is encouraged to relate his dreams to the rest of the commune. Varied interpretations are made of the dream reports, much as has been done for centuries by the Senoi tribesmen of Malaysia. One mother claims that her child has such well developed ESP ability that the mother needs only to mentally request that the girl come and the child appears within minutes.

(Krippner and Fersh, 1971, p. 8)

No such event was actually observed by the authors.

The anecdotal material, in and of itself is not enough to establish the existence of dream telepathy. It does not provide the kind of hard data derived from laboratory studies; the fact remains that these situations exist and they warrant further examination. Dr. Mead once told her class about a tool she suggested that good anthropologists should develop.

When one sees an unusual behavior one should look around to see how others of the tribe behave; if people stop and stare, you are witnessing a truly unusual behavior, but if they all continue with their business, you can rest assured that the behavior is a normal part of their culture. In the case of dream telepathy, one would assume from the amount of literature generated over one case that the phenomena is highly unusual. I feel that one statement sums up the position of the anecdotal material:

One cannot exclude the possibility of two totally unrelated events coinciding by chance. Consequently, such incidents are not in themselves sufficient proof of the existence of telepathic and clairvoyant perceptions or dreams. Accounts of such occurrences will become truly significant only when telepathic and telesthetic phenomena are confirmed by repeated experiments.

(Vastlier in Ullman, 1973, p. 42)

In another statement, the main critic of the analyst material, Ellis, stated,

. . . no scientist may legitimately accept the existence of any phenomenon until its objective existence is indubitably, unmistakably, unquestionably and repetitively established.

(Ellis in Devereaux, 1953, p. 270)

Using Ellis' criteria, one might question the existence of many currently established scientific phenomena. In the spirit of Ellis' challenge I will examine the major laboratory studies on dream telepathy.

The Experimental Studies

Drs. Ullman and Krippner at the Maimonides Dream Laboratory performed

systematic research on the existence of dream telepathy. Dr. Ullman comments early in the volume Dream Telepathy (Ullman, Krippner and Vaughan, 1973) that he had observed telepathy in his patients, and that it seemed to operate either sporadically, or consistently, when there was a block to communication. His intent was to establish the existence of dream telepathy on a sound statistical experimental basis.

Their studies are described in detail in Dream Telepathy (Ullman et al, 1973) and I refer the doubters to those pages. In this section I will review their research. Their work rests on a basic idea put forward by Whately Carrington in his book Telepathy:

Basically Carrington put forward the postulate that telepathic interchanges were facilitated by common association between two minds. His association theory held that if an idea or word (so-called 'K-object') were presented to a person who was in telepathic rapport with another person, then the second person would have associations with the 'K-object.'

(Ullman et al, 1973, p. 59)

As an example, Ullman suggests if Person A is told "dog" that Person B will have associations like "bark, bite, bone." Working with this idea, the researchers formulated a set of tests in which three people would be involved. The first is the subject, a person paid to sleep in the lab while wired to an electroencephalograph machine and awakened at the end of each dream as determined by his rapid eye movement (REM). The second is the agent, a paid individual who remains awake all night and when signaled that the subject is dreaming concentrates on a random preselected art print for the duration of the dream. The third is the experimenter whose sole duty is to monitor the EEG data, signal the agent at the onset of dreaming, and wake the dreamer at the end of each dream. At the end of each dream, the awakened dreamer reports his dream to a tape recorder, and in the morning upon final waking, he reviews his dreams and adds any remembered elements. The dream reports were transcribed and given to judges who have no previous involvement with the study. These judges were then requested to evaluate the dream reports and score hits or misses in accordance with the correspondence to the original art print. The art prints were the targets and the dreamer's ability as a receiver was judged on his ability to hit the target with dream content. The dreamer was also asked to select among a number of art prints for the one that was the target. As a result, each dream test was scored on the basis of the dreamer's target selection as well as on the basis of impartial blind judges. Subjects were selected on the basis of an ability to recall dreams, and for a positive attitude toward dream telepathy. Similar criteria were not stated for judges or experimenters, and the agents were members of the staff, and others who had been involved in the project.

The controls on the study were quite simple. First, the three people involved in the original studies were isolated from one another. Intercoms were used to avoid any personal contacts that might carry vital information. The art print for the night was drawn at random from a large file of unmarked envelopes. The targets were unknown to both experimenter and subject, and the agent had no knowledge of the unselected prints. Later experiments introduced variations on this basic theme, but in essence the early studies were quite conclusive. Using the art prints and dream transcripts the judges read dream transcriptions and chose which paintings seemed most related to the dream. The results support the telepathy hypothesis. In one case, for example,

The ranking of the transcripts by the three judges supported the telepathic hypothesis against odds on the order of a thousand to one that it could happen by chance.

(Ullman et al, 1973, p. 117)

Later variations on the basic studies included:

- moving the agent varying distances from the subject;
- moving the agent to another building;
- extensive Study with subjects who showed proficiency;
- including control nights with no target;
- using known psychics as both agent and subject;
- using well-practiced dream recallers;
- having the agent sketch the target print as a focusing mechanism;
- use of multisensory input to the agent.

Though some of the early studies involving a complex judging system produced non-significant results, on the whole the data from the Maimonides Lab unquestionably supported the telepathy hypothesis.

The Maimonides researchers conclude their volume with a series of comments from experts in the field of ESP, dream research, and brain studies. With the exception of one critic who "wouldn't believe it even if it were true" the comments express support for the validity of the studies and the circumstances under which they were conducted. The volume of research aptly concludes with the statement,

Our most basic finding is the scientific demonstration of Freud's statement, ". . . sleep creates favorable conditions for telepathy." In both the formal studies and the one night pilot studies, we have found that a person who is open to the possibility of ESP is relatively comfortable in the laboratory, and is able to remember his dreams, will more than likely dream telepathically.

Regardless of profession, walk of life, waking psychic ability or knowledge of having ever before experienced ESP, the great majority of subjects (65 out of 80) were able to report correspondences that were suggestively telepathic.

(Ullman 1973, p. 209)

These studies demonstrated four key phenomena. Using the REM awakening system described above, it is possible to:

- introduce material into dreams;
- symbolically affect dreams;
- have unexpected material appear;

and - have appearances of material from the agent's daytime activity.

These four elements appeared to differing degrees in each of the studies and were independent of all the variables examined.

There comes a time in any field of research when one has to accept the validity of what has gone before, and begin to strike out on new paths. Time and resources do not permit the active researcher to continue to test that which has been proven to his satisfaction. To my full satisfaction, the research at the Maimonides Dream Laboratory demonstrates the existence of

telepathy between waking agents and sleeping subjects.

Since I began my research with no background in dream telepathy, I had to prove to myself that such a phenomenon could, indeed, exist. Basically, the Maimonides material speaks to interactions between single waking agents and single sleeping subjects. These conditions bear little resemblance to my dreamers. Since my material was gathered in a natural setting, among a group of 15 who were all simultaneously sleeping, none using EEG waking tools, and who had spent 20 days establishing emotional rapport, I needed more than the simple demonstration of telepathy before I would have a base upon which to build. First of all, I had to see if there was any research on group dream telepathy; and second, if there was material in the literature on emotional factors in telepathy; and last, if there was anything on sleeper to sleeper telepathy. The later Maimonides studies dealt with two of these matters, and there was an ample anecdotal literature on the last.

Group Telepathy

Is it possible for there to be telepathic contact between members of a group? The problem is very complex because all the possible permutations and combinations among group members leads to accounting problems, though there are studies of single agents sending to groups, and of large groups sending to several subjects. Briefly, there are three items in the literature of interest here. Tart and Fadiman (1974) report a case in a natural setting where a single person sent conscious material to four sleepers. The setting involved a great deal of emotional concern on the part of the sender, as well as unusual atmospheric conditions including a sudden lightening storm. The implication of the study was that a single person could transmit waking thoughts to a small group, and the transmission was enhanced where emotional contact between sender and receiver was present. It further suggests an atmospheric component in telepathy. Data from other psychophysical disciplines can be marshaled to support a hypothesis that thunderstorms and changes in ion density enhanced the telepathic phenomena (Beal, 1977).

One of the Maimonides studies dealt with group telepathy. Having shown in earlier work with Masters and Houston that sensory bombardment enhanced the ability to transmit, the Maimonides staff arranged for the audience at a New York City rock concert to be the senders to a pair of target receivers. The agents numbered about 2000 concert goers, who were in altered states of consciousness through the influence of psychedelic drugs, the music, and the group contact. The telepathy score was excellent on the Maimonides scale. Of six art prints projected to the group, four appeared in the subjects' dreams. Another facet of this study involved the use of two subjects, one of whom was not identified to the group while the other was named, and his sleeping location given. The identified dreamer scored 4 hits in 6 attempts, while the unknown dreamer only got one hit for the same 6 tries. Though the study is limited, Ullman comments:

This experiment suggests that agent orientation toward the subject plays an important role in helping the subject telepathically beam into the target. If one further assumes that both subjects were telepathically "reaching out" then the fact that the agents are attempting rapport with one subject and not the other may indicate that it is easier for the subject to make telepathic contact if there is rapport.

(Ullman et al., 1973, p. 176)

The matter of telepathy and rapport will be discussed later. Ullman also notes another case of planned group telepathy. In a summer camp setting, one researcher organized an informal telepathic dream contest. One woman volunteered to concentrate on a picture while she was awake with her infant. In the morning the group was shown a target pool of pictures and found to their

delight that the majority had hits on the target. (Ullman, 1973) All of this research is supportive of the telepathy hypothesis and it implies:

- 1) a channel can exist between a waking sender and sleeping subject;
- 2) the channel is open from individuals to groups or from groups to individuals;
- 3) atmospheric conditions may be a factor in telepathic contact;
- 4) rapport between sender and receiver may be a factor in telepathic contact.

The whole matter of agent-subject rapport is a difficult one. In the psychoanalytic anecdotes, critics found fault with the close rapport of agent and subject because they felt that there was too much room for common dreams based on rapport instead of on actual telepathy. To overcome this, some studies (Eisenbud, 1953; Ullman et al., 1973) used such unemotional targets as three-digit numbers, nonsense syllables and impressionistic paintings. The nonsense material was easy to spot in the dreams and eliminated the possibility that commonday residue would be mistaken for telepathy. These studies allowed a greater degree of personal rapport. The results obtained with nonsense material was sufficiently stimulating to launch Ullman and Krippner on their research path. The same material, however, raises another problem. If, in fact, the telepathic channel exists to convey important information between the minds of people in close rapport why would such trivial material as three-letter nonsense words, or Zener cards serve as suitable messages. In most of the Maimonides studies, impressionistic art prints were used; and it is not clear why such material would have sufficient importance to be transmitted. The matter of rapport and message importance is central to the whole telepathy matter. Virtually all of the spontaneous anecdotal telepathy reports involve consanguineous or affinal relatives and messages about deaths and tragic events in the family. There are numerous references throughout the history of psychical research of family members having dreams that correlated with important events in the lives of their kin. All of these accounts include a written record of the dream and a life event with which the dreamer had no previous information (Journal of the Society for Psychical Research, 1952, 1956, 1958).

The anecdotal material, both spontaneous and psychoanalytic, suggests that two elements facilitate telepathy; that is, personal rapport, and message importance. The main Maimonides material suggests that interest, openness, and comfort in the laboratory, etc., are necessary and sufficient conditions for telepathy and that emotional rapport will further facilitate telepathy. In one of the Maimonides studies, one of the star subjects made a special effort to establish close rapport with his agent before sleeping. By spending several hours together in close conversation, they hoped to enhance their telepathic channel. While the particular subject was already one of the top telepathic performers, this series surpassed his normally excellent scores. The possible implication of this is that a channel can be enhanced through the development of interpersonal rapport.

The third point I was examining concerned sleeper to sleeper telepathy. While the majority of the Maimonides laboratory material deals with waking agents sending to sleeping subjects, Ullman's own early interest in telepathy comes from attempts to establish links with an interested client while both were asleep. The majority of the documented anecdotes are cases of sleeper to sleeper contact (Ullman et al., 1973, Devereaux, 1953). Beyond the cases reported by Ullman and the psychoanalysts, The Journal of Psychical Research has published numerous spontaneous anecdotal accounts of telepathy between two sleepers.

In summation, my review of the literature has established the following as tenable hypotheses:

- 1) dream telepathy can exist;
- 2) contact is possible between two sleepers;
- 3) emotional rapport can enhance the telepathic contact;
- 4) groups of dreamers, or groups of agents, can be involved in dream telepathy.

Chapter III
THE FIELD RESEARCH ON DREAM TELEPATHY

To a certain extent the research done at Maimonides was done to establish the existence of dream telepathy. Given that the anecdotal literature in itself could not substantiate the existence of the phenomenon, Ullman and his team endeavored to demonstrate that telepathy could function and would function under the conditions necessary to meet the criteria of scientific objectivity. They created a sanitary set of conditions under which the communication of information could only take place through a non-ordinary channel of communication. While this methodology does not meet the criteria of the Logical Positivists, that one must disprove hypotheses in order to actually know anything, the reader of this research invokes Occams Razor and concludes that telepathy is the simplest explanation for the unusual phenomena. To the extent that the philosophy of science will allow, the Maimonides research demonstrated that the anecdotes were all pointing to a real phenomenon. I am faced, however, with a quite different problem. In the course of collecting a natural history of 15 people who met to improve their understanding of their dreaming mind, I encountered an unusual collection of dreams on the night the group attempted to dream telepathically. In effect I have a field trial of dream telepathy as it occurred in a non-laboratory setting. In such a setting and under the conditions I found, it is possible to examine the dreams that occur when a group of people decide to dream telepathically under optimal conditions with emotional rapport, and with shared targets. What follows is a record of my observations of 15 dreamers during their attempt at telepathy.

Setting

The following dream research was conducted during a month long residential conference sponsored by Atlantic University. Atlantic University is a branch of the Association for Research and Enlightenment which is a foundation dedicated to research of the psychic readings of the late Edgar Cayce. In founding Atlantic University, Cayce described an institution in which one would experience "balanced living through the integration of physical, mental, emotional and spiritual dimensions of life in a controlled environment." (Davidson, 1977, p. 14) The goal of Atlantic University is to create a learning experience for the whole person. Atlantic University sessions are short-term gatherings of 15 to 20 individuals who engage in a wide range of activities oriented toward the many dimensions of their whole selves. On the average, these sessions last 2-4 weeks and are held in a rural setting on a working farm in Western Virginia. While each session has a single main focus, there is an overall pattern of group activity to engage the different dimensions of the whole person.

Each day is built around three half-hour periods of prayer and meditation, and includes at least two hours of work with current dreams in small groups of four to six persons, approximately two hours in a conceptual seminar where the Cayce readings and parallel material are studied and another two hours in group process sessions. The physical dimension is incorporated via daily exercise, occasional sports, family duties in the house and garden and a special dietary regimen extracted from the readings.

(Davidson, 1977, p. 14)

Because of the spiritual nature of the Cayce material, these sessions place greater emphasis on meditation, prayer and dreams than is found in any

traditional educational settings. It is the intention of Atlantic University that each individual experience the opportunity for growth found when living in a small family setting and working together to create a community.

While specific Atlantic University sessions have taken place in other settings, the farm in western Virginia is the main campus. The setting is a single farmhouse of Civil War vintage placed in the middle of several small dairy farms. It is situated midway between a valley stream and the peak of a foothill. It overlooks acres of cow pasture and woods with no visible signs of either roads or towns. In the nighttime Skyline there are no lights or city glow and the prevailing sound is that of crickets and cows. There is local access to a small town, a few fast food restaurants, parks, swimming holes, and seemingly endless tracts of woods and hills. There are few disturbances and only a few adjacent neighbors who leave Atlantic University participants to themselves.

The farm is also proximal to the Association for Re. search and Enlightenment summer camp, and its facilities and staff. While the building is more than 100 years old, it stands in excellent repair due to the efforts of many Atlantic University participants working on its entire structure. It is a farmhouse built on the familiar pattern of that era. There is a very substantial kitchen and dining room and a smaller entry room and living room. The farmhouse also has ample porch spaces and approximately eight bedrooms and three bathrooms. The dining room has one large square table with room for the whole group of participants at one sitting. The kitchen is large with sufficient room for small gatherings and discussions while meals were being prepared. The parlor/entry has several chairs, a piano, and a closet full of art supplies. The traditional living room has no chairs, but a soft rug and a large number of cushions, pillows, and similar items for sitting. The room is the setting for virtually all of the didactic and conceptual discussions and group activities. Its limited furnishings permit an endless set of variations of sitting, lying, and lounging through these sessions. This room is also the setting for the three daily meditation sessions. The living room also has a collection of books from the Association for Research and Enlightenment and private libraries, and a small stereo system for cassettes and records. The bedrooms are quite large and each is sufficient for use by two or three occupants. Each room contains a bed, bureau, and closet space for each occupant. There is a wide porch around two sides of the house with a sofa and two arm chairs as well as two hammocks and the celebrated front stoop. An average day at an Atlantic University session involved:

7:30	a.m.	- Yoga exercise
8:30	a.m.	- Meditation under daily rotating leadership
9:30	a.m.	- Breakfast
10-noon		- Dream work groups with four members/group
noon		- Lunch
1	p.m.	- Yard work and free time
2-3	p.m.	- Afternoon session
5:30	p.m.	- Meditation
6:00	p.m.	- Dinner
8:00	p.m.	- Evening sessions
10:00	p.m.	- Evening meditation

The three daily meditations, the two education/discussion sessions, and the daily dream work form the core of the Atlantic University education. All members are expected to involve themselves in these activities every day. The free time/work time vary with the day and the individual. People who are on scholarship have particular chores to do, while the staff use this time to plan the ongoing events. Others use this time for trips into town, art work, long walks, reading or simple relaxation. The core of the Atlantic University program depends on the focus of the particular session. Each session is built around a central theme and this pervades the didactics as well as the

meditations and other aspects of the program. The subjects are drawn from the Edgar Cayce material and provide a cogent focus for the short term community.

While dream work is a part of every session, it was part of the central theme of the session I attended and studied.

Methodology

Because I used an inductive approach to my research, my observations did not call for specific tests, or observations of particular phenomena. I went into the field with an open mind and no more tools than a notebook, tape recorder and camera. I planned to tape record all conversations and group deliberations. While only those gatherings of the entire group were to be taped, I later decided to tape each of the dream groups in which I was a member. The objective was to obtain a complete taped record of the verbal proceedings of the group, including all didactic sessions and group rituals. I recorded 150 hours of conversation and group meetings.

My notebook was to serve several functions. The main function of the notebook was to keep copious notes on the group activity. I kept notes on: who was present in each group meeting; the ongoing flow of speakers; flow of people in and out of the rooms; seating pattern (including meals); nonverbal group activity, and unusual occurrences. I also recorded my observations on the group level of energy, my observations on the relations between people, and most importantly, my observations on the nature of the group process. I also kept a record of my hypotheses, theories and intuitions regarding the whole matter of group observation. These were recorded in a special marginal area. As a participant in the group, my notebook also housed my dream record. As a direct result of the discipline of keeping a notebook, I began to find that I was also writing down pieces of poetry and other ideas, which, began to emerge as notes for a novel. This was also fully recorded. The main ingredient in my notebook turned out to be the notes on the people's activities in the room. I filled 560 pages of 11" x 14" paper over the course of the month. I averaged 4 lines of notes every 5 minutes during group meetings. During one 24-hour period (The Marathon Encounter) I filled 75 pages of notes in virtually nonstop note-making.

The camera was used to make a photographic record of the setting, as well as record the daily artistic production of the group members, and special graphic productions.

My intention was to make a complete and unbiased record of the month in such a way that any day could be reproduced at will and examined for its contents and the participants' interactions. As an observer, I was particularly interested in seeing how the group evolved from strangers to friends. I was also looking for indicators that could be used to evaluate the degree of group harmony. Lacking a formal hypothesis, however, forced me to carry on this observation of harmony in a very broad sense. While the tape recording included the dream groups in which I participated, and a certain amount of dream material was discussed at each breakfast, I made no systematic effort to collect the group's dreams on a daily basis. On the fourth day before the end of the month, I suddenly became aware that I was not assessing this material which was so central to the group's evolution and our awareness of each other. On that day, I asked the members if they would be willing to allow me to collect their dreams for my study. The presence of my notebook and tape recorder in such a small group had become accepted and my purpose in recording the group dynamics was fully understood; therefore they readily agreed to make copies of their dream journals. During the last four days, six of the members made Xerox copies of their dream journals. I spent much of the summer and fall writing to the members, and by December I had received xerox copies of the dream records from all but two. The two who failed to respond did so for different reasons: one, had had only a very few dreams and poor dream recall; the other had decided not to reveal her dreams to anyone. The others were glad

to supply their dreams and encouraged the study.

The Atlantic University Session

The program at Atlantic University was wholly devoted to dreams and to the shamanistic approach to the dreaming mind. The following description is a general statement that was used by Atlantic University in the brochure advertising the session:

LIVING OUR DREAMS: PERSONAL MYTHOLOGY, COMMUNAL TRANSFORMATION, AND GRACE

June 7-July 2

What are your dreams, and what do they mean to you and to us? There's more to dreams than can be interpreted. Their vision must be lived for their transformative potential to be realized. Watch our dreams come alive as we befriend them in their natural habitat, the symbolic life. Our session will be a dreamworld community. We'll attempt a re-creation of mythic reality, viewing the community experience as symbolic history and our individual dreams as the seeds of our personal myths that provide us each with our unique meaning. We'll use various devotional and educational resources, such as meditation, prayer, creative writing, arts and crafts, singing, dancing, psychodrama and encounter, often combined into ceremonial search and celebration of our developing mythology of transformation. We'll explore Jungian, American Indian and other shamanistic frameworks to re-connect us with the psyche's original mode of experiencing the creativity of grace and the Christ pattern. With the aid of the Cayce readings, we'll try to develop our own contemporary mode of embracing the transformation of consciousness that today's dreams are urging.

Our activities, exercises, ceremonies and leisure were all designed to enhance our capacity to dream. It seemed that all our activities had a dream component involved and even minor activities fed into our general dream consciousness. Perhaps the best description of activities like ours comes from a paper by A. F. C. Wallace about the Iriquois dreaming ceremony (1958):

Dreams are not to brood over, to analyze, and to prompt lonely and independent action: they are to be told, or at least hinted at and it is for other people to be active. The community rallies round the dreamer with gifts and rituals. The dreamer is fed; he is danced over; he is rubbed with ashes; he is sung to; he is given valuable presents; he is accepted as a member of a medicine society.

The dreamer cannot even ask for his wish; like a baby, he must content himself with cryptic signs and symbols until someone guesses what he wants and gives it to him.

(Wallace, 1958, p. 245)

The Group and Its Members

The group consisted of 14 full-time members and one who was with us for only the first week (she was the wife of one of the leaders and had only expected to stay a short time). The members had diverse backgrounds with a common interest in dreams and the Cayce material. Their ages ranged from 22 to 45 with the majority in the 25 to 35 range. All were caucasians of American backgrounds. All were Protestant, except one, and that one person was Jewish. The group consisted of half men and half women. The following is a brief description of each member.

The leaders included two well-known psychologists in the field of dream

and parapsychological research. The first of these was Herman [fictitious names have been used throughout], who had previously been a professor at an eastern university and had devoted himself to dream research and teaching. He had studied as a Jungian and was deeply involved in the creation of personal myth and dream reality. He had recently become associated with the Association for Research and Enlightenment, and was an editor of one of their journals. He was extremely popular with the group and his comical attitude was a continual delight for all of us. He was naturally prone to dance and gaming and only became serious when talking about dreams. His own humor would frequently interrupt his own more serious moods. Herman was deeply concerned with the mythical nature of dreams and took his role as a dream shaman seriously. He regularly did watercolors to enhance his dreaming and would devote hours to this fine art. The key to Herman was his elfin nature and his general popularity with the group. He had his wife-to-be, Liz, with him in the group and she was an integral part in the ceremonies and events. Both of them had a long history of involvement with Cayce material and dream work.

The other leader was Burt. He was an internationally known dream researcher and parapsychologist. He had been involved with dream research for years and has written several key articles and books in the field. He also was a professor at a major eastern university and had been involved with the Association for Research and Enlightenment and Atlantic University for years. While his special interest was North American Indian shamanism, he was also fluent in mythology and the psychological approaches to dreaming. He, too, was popular with the group, though the group's feeling for Burt waxed and waned. More than Herman, Burt developed strong feelings for and against members of the group. Burt's high regard for the group and overwhelming interest in being involved with this adopted "family" made him a center of activity for everyone. His relationship with Alice, another group member, involved some tension and this tension is part of the emotional content of the dreams during the telepathy experiment, to be described. Burt was a "morning person" and it was his objective to have the whole group rise at 7 a.m. for exercises and dream sharing. Burt's wife, Doreen, was with the group for the first week, but could not stay all month.

Alice was not one of the leaders, but she was the oldest woman present. She was a dream group leader in her own right and her age was almost identical with Burt's. She often engaged in emotional outbursts and seemed alienated from the group at times. Coming from a multi-faceted background she spent much of the month working with personal matters and integrating her past with the new life she was creating for herself. Her occasional distance from the group and her involvement with writing her doctoral thesis made her the least accessible of us all, and the object of some misunderstanding and confusion. Her alienation from the group and her conflict with Burt are key issues in the telepathy study. She was the only Jewish member of the group, and this appears to have had an effect on a predominantly charismatic protestant group. Her religion was a factor in the dreams on the telepathy night.

Alex, I came to the group immediately after a one-month workshop in California where I had had a number of potent personal experiences, and as a result was feeling very attuned to my own mind and insights. I had been practicing the participant/observer research mode and had become proficient at attending to the group while making notes. My role was clear from the outset. The group accepted me as a scribe of their activities and they welcomed the idea that they were to be so carefully observed. I had noticeable effects on the members of the group, but I managed to tread the fine line between participant/observer without noticeable disturbance. It is interesting to note that four group members appeared in more dreams than me. This suggests to me that I was able to maintain a fairly low profile in spite of my writing and note making.

Cindy was the Association for Research and Enlightenment representative at the farm, and the staff person fully responsible for the building, meals,

and all business matters. She also served as the yoga teacher for morning exercise, and was a morning dream group leader.

Frank was not officially a staff member but was scheduled to lead the next month's session at Atlantic University and was in charge of the artistic materials and one of the morning dream groups. Like Cindy, Frank had a long history of involvement with the Cayce material.

Nina was also on the Atlantic University staff. She was hired as the cook, because of her long involvement with the Cayce diet material. She spent most of her time either preparing a meal, or preparing for the next meal. Though her time was somewhat limited, she did participate in morning dream groups, as well as the didactic sessions and meditation.

Kirk and his wife Ginny were both at Atlantic University on partial scholarship for which they were responsible for some building maintenance. They were students at a western college in psychology and counseling and were deeply involved with Cayce material.

Ginny's sister, Mary, was also a member. Of all the group Mary was most notable because of her silence. She seldom spoke and quietly absorbed all that went on in the group. She had personal matters to work on all month and spent much of her free time joking with her sister and Nina.

Jerry was a young man on scholarship with an interest in dreams but little experience with Cayce material. He was one of the two members who had dreams that sent him on a vision quest during the month. He had a dream that told him to come to Atlantic University.

Ellen was a schoolteacher in the middle of a career change who was seeking guidance from her dreams. She had been involved with dreams and Cayce matters for several years. Ellen and Nina were the two group members who did not make their dreams available for research. Nina stated that she had very few dreams because she had to rise early for breakfast. Ellen claimed her dreams were too private for my research.

Don was a theological student who was soon to be ordained. He had a long interest in dreams and was highly disciplined and devoted to his work. He was able to continue doing morning yoga even after the formal class broke down.

Briefly, that describes the group of Atlantic University students. Before I examine the dreams of the month from the whole group of dreamers, I will describe the major events of each day as they occurred. Each day had a pattern, described earlier. The standing order of events called for a new experience or activity each day.

The meditation form was basically fixed, though it was under rotating leadership and each leader was free to improvise within bounds. The bounds were that each meditation would last about 30 minutes and would include a recitation of an affirmation. Our affirmation was, "Father as we seek to see and know thy face may we each as individuals and as a group come to know ourselves even as we are known, that we--as lights in Thee--may give a better concept of Thy Spirit in this world."

The daily dream groups were also a standard format. There were four groups led by Herman, Burt, Frank and Cindy. The rest of the group membership divided themselves into four subgroups under these leaders. Once a week the dream groups' membership rotated so that each group member got to spend one week with each leader, and hopefully, each member would have at least one week with each other member. The dream groups involved several hours of sitting outside with the others in one's group and sharing dreams from the night before. Each single group member had an opportunity to relate his dreams and in the ensuing discussion all members would suggest possible meanings and interpretations of the dreams. There was no attempt to come to a firm and final conclusion about a dream; rather we sought to increase our awareness of our dreams. Generally the group members were open to an endless set of interpretations. Frequently, the discussion of a night's dream would require some special explanation from the person's life and these explanations often led to extended discussions of the person's lifestyle and habits. All was done

to help the dreamer come to a fuller understanding of himself and of the role of dreams in his life.

Meals were daily fixtures, and they were all taken family style at one large table. Though dreams were often a topic of conversation it was not incumbent upon us to discuss our dreams. We eventually evolved "The Morning Newspaper" at breakfast where we would share any dreams that seemed important to the whole group.

There were two other events in the normal Atlantic University day. These were both before breakfast. Morning would begin with a set of yoga exercises led by Cindy. Initially, everyone came to the yoga sessions, but over the course of the month, participation dropped until by mid-month, only Don was left, leading himself in exercise. Similarly, we agreed at the outset that each morning we would draw a picture of our dreams so we could look for common themes in our dreams. This practice was followed religiously for the first week and a half. One evening we did a massive mural of our dream symbols and by the next day there was little continued interest in drawing. Later our interest in drawing led to a great deal of dream painting with watercolor. By the end of the month, the formal morning drawing had disappeared and was replaced with a great deal more spontaneous art work.

The Analysis of the Data

In the early stages of my analysis I examined my notes for evidence of overt patterns in the group's behavior. I looked for such things as increasing length of personal conversations, development of code words, and/or private language, changes in seating pattern, changes in starting times of meetings and latecomers, and a host of other parameters. I hoped one of these would bear witness to the evolution of our group and demonstrate what I had experienced as a very deep personal feeling for the others in the group.

In terms of evolving a group identity, the deepening of emotional ties and relationships after the 24-hour marathon encounter group seemed to be a vital factor in the group evolution. Initially, I examined the period before and after this emotional peak with hopes that some behavioral pattern would emerge. In point of fact, one did. Up to this encounter the group had not engaged in single activity as a whole group in unison. On the evening after the marathon, however, we all found ourselves in a spontaneous gathering, singing old tunes on the front stoop. What was more amazing than this spontaneous group singing and the close family feeling it engendered, was the fact that two members of the group had dreams the night before in which we came together as a group: ". . . We are a chorus, ready to sing our part, but not part, of the drama. . . When the chorus sang we too were part of the show. . . ." (Alex, 16th Night) "There was a ceremony in which a group was participating. It was a marriage, I believe, . . . seemed like a group marriage or union of two different colored faces. We expected that it would lead to many children in the future" (Burt, 16th Night).

Such an anomaly struck me as highly unusual and seemed to warrant a fuller examination of the dreams for evidence of other unusual anomalies, or dream feedback on the group behaviors. In order to examine the dreams for such content shifts, I copied each of the 450 single dreams (single dream being a unit determined by each dreamer) onto a data analysis card. I used a modified form of Dream Content Analysis after the method described by Hall and Van de Castle (1966). Essentially I coded each dream for the following:

- Name of Dream
- Date of Dream
- Major Content Elements.

I read through the entire collection of dreams (blind to dreamer and date) looking for appearances of common themes or specific images and established the following list of major content elements. This is not a definitive list of all the elements contained in the 450 dreams, but the major items that arose from the dreams themselves. These elements refer to either specific images in the dreams or general categories in which a number of related images seem to belong. The dream was coded, and its data card marked if there was a reference in the dream to:

- 1) a group member by name
- 2) at least two group members by name
- 3) "the group," "all of us," "everyone here," etc.
- 4) a group, gathering, party, team, etc.
- 5) an individual family or a family
- 6) member of an individual's family by name or role
- 7) an A.U. ceremony or event, implicit or explicit, like swimming, party, telepathy experience
- 8) Atlantic University, the Association for Research and Enlightenment staff or staff of summer camp
- 9) symbolic form of Atlantic University, the Association for Research and Enlightenment, or code names or symbolic material
- 10) group member by role he serves in group
- 11) flying
- 12) embarrassment
- 13) sex, intercourse, sexual organs, nudity, etc.
- 14) vehicles, trips, travel, journeys
- 15) death, violence, overt or implied
- 16) uniforms, police, army
- 17) animals
- 18) rebirths or babies
- 19) color, art, drawing, painting, etc.
- 20) food—either general or specific
- 21) T.V., image, movie, glasses—visual phenomena, etc.
- 22) transcendental and esoteric matters
- 23) fish, seafood
- 24) water

- 25) spouse
- 26) houses or buildings
- 27) black people
- 28) prison
- 29) church, religious service, priests
- 30) children
- 31) clothes
- 32) fecal matters, bathroom
- 33) wheel, dance, circles or "sundance"
- 34) communication or communication tools
- 35) school, university or education
- 36) music
- 37) dreams, lucid dreaming or unusual dream patterns
- 38) dreams that seem to have parallel content to another dream

I made an effort to insure that dreams were only coded if they contained specific references to the subject category. All doubtful images were rejected. Limited funds did not permit further analysis by external judges. I can only point out that 1) the analysis was conducted in a blind manner relative to dreamer and date; 2) I approached this from an inductive point of view; and 3) I insisted that the dream images clearly fit the specified categories. After this level of coding, I coded the dream cards for name of dreamer and date of the dream. I analyzed the dreams for:

- total number of dreams per night
- number of dreamers reporting dreams each night
- references to

- ceremonies
- family members sundance themes churches, etc. sexuality violence
- death
- groups, parties, etc. images of food members of the group by name
- members of one group excluding spouses

Each of these lists was transformed into a bar graph with day of the month on the X axis and number of references to the category on the Y axis.

Chapter IV
THE DATA

While the full record of the month fills hundreds of pages and the dreams fill a card file box, I have endeavored to reduce this material to a readable size. What follows is a record of the month, both in the waking realm and the dream realm. The material herein is not a complete record, but draws on the high points of the day, and the most intriguing points from the night. For the most part, the statements are condensations of my own notes, or phrases lifted directly from conversation. It would be possible to demonstrate from tape transcriptions that these events are described faithfully. The listings of dreams are not complete, but are selected to show the unusual dream anomalies. In most cases the material reported and attributed to a dreamer is the central theme of a dream, or at least a prominent image from a dream. A considerable amount of the dream material is not reported here because some editing was necessary in the interest of a reasonable sized paper.

The material is presented with the daytime event record in the left side of the page and the dream record in the right column. The purpose of this is to permit the reader to examine just the dreams, or just the daytime material, or the juxtaposition of a given day to the following night's dreams. The date on the dreams are for the date of the morning the dream was recorded. I included in the dream column a note on the total number of dreams from that night. I also recorded the number of times per night that group members were referred to by name in the dreams; the number of references to food per se; the number of references to overt violence; and the number of references to sex, nudity, masturbation, and other sexual matters. While my content analysis examined other areas, these five yielded the most interesting patterns.

1st Day - Arrival of most members

- After dinner, group makes rhythm music
- Discussion of Cayce diet, house, rules
- First schedule is established
- Pair off for Icebreaker and introductions
- Alice leaves and cries after being rebuffed over getting help finding a typewriter.

1st Night - Total dreams: 12

References to group members: 4

Food: 2

Violence: 2

Sex; 1

2nd Day - First morning dream groups, yoga, art

- Session: Burt talks about shamanism
- Leaderless discussion on many topics
- Week work schedule posted
- Session: Body games, dervish turning, and pantomime

2nd Night - Total dreams: 26

- Members: 8
- Food: 3
- Violence: 2
- Sex: 1
- Burt dreams of a group in the sighting circle of a gun. The gun is pointed in the wrong direction, but the group is under control and subjugated.
- Alice dreams of Burt and Jerry dreams of Alice. All were previously strangers.

3rd Day - First joke about my note making

- Yoga group down to 7, forms circle and sways
- More willingness to share dreams in group
- Session: group hypnosis test
- I note that the group accepts my activity
- Group shovels gravel in yard
- Volley ball game (first and only)
- Session: Burt does hypnotic induction to meet image of one's Highest Self.

3rd Night - Total dreams: 17

- Members: 6
- Food: 1
- Violence: 2
- Sex: 2
- Jerry and Frank dream of Atlantic University by name
- Burt dreams of me going to great depths (in water) and building a ladder while the group worried if I would make it.
- there were no references to "highest self"

4th Day - First recording of dreams at
breakfast

- exercise abandoned for massage
- Session: discussion of why we came to Atlantic University
- Much drawing and art during group
- More group rhythm music
- Group listens to radio drama
- Session: group massage/guessing game

4th Night - Total dreams: 20

- Members: 9
- Food: 2
- Violence: 3
- Sex; 1
- All three violent images involve gunfire
- Burt dreams of two groups on opposite sides of a hill and Liz acting as a go-between

5th Day - Three for yoga

- Guided fantasy during meditation
- Breakfast discussion of fantasy and dreams

- Session: Herman relates life history in dreams
- Group draws while listening to music
- Session: rhythm music
- Alice explains her withdrawal during first week
- Group draws while listening to music

5th Night - Total dreams: 17

- Members: 7
- Food: 2
- Violence: 3
- Sex: 1
- Alice dreams of two dead people
- Burt dreams of Herman's art works
- Liz dreams about an Atlantic University session
- I dream about yesterday's meditation format

6th Day - Morning activity as usual

- Alice leaves meditation after comment on Christ
- I have realization of importance of dreams to group. I hypothesize that dreams are inherently true statements about the state of our personal psyche and the state of group cohesion
- First weekend - no sessions
- Meditation as usual
- Several go swimming
- I go to Pentecostal revival meeting
- Herman sets up dream tent for vision quest

6th Night - Total dreams: 17

- Members: 3
- Food: 1
- Violence: none
- Sex: 2

- While there was no overt violence, there were 3 dreams in which there were implements of violence or threats.
- Burt had a dream about volleyball
- During the night some outsiders were playing and drinking on our volleyball court

7th Day (Sunday) - No formal activity

- A sheet is stretched over a wood frame and we turn it into a dream blanket. We all draw our own symbols on it (from 4 p.m. to bedtime). While three of us—Alice, Herman and I—all had ideas for the center position, Alice put a large black mark there. Much discussion about ego
- Session: Drawing on blanket
- Discussion that blanket is outpouring of collective unconscious

7th Night - Total dreams: 14

- Members: 2
- Food: 2
- Violence: 3
- Sex: none
- Herman dreams of group in "Sundance" formation; he also has image of medicine bags
- Alice dreams of a colored blanket

8th Day - Six for exercise

- We do a journal exercise to work with dreams
- New work details assigned
- New dream groups begin
- No morning dream drawings
- I write my first personality descriptions
- No drawing during session
- Session: Burt talks about Cuna Shamanism
- Idea of finding dream stone

- All walk in search of personal dream stone
- Idea of taking stones to the vision quest dream tent
- Herman offers polished rock to us at dinner
- Session: beginning of making medicine bags
- Discussion of ideals
- Herman does group reverie induction to get images for medicine bags
- Evening meditation is a foot massage and foot washing led by Alice

8th Night - Total dreams: 20

- Members: 5
- Food: 2
- Violence: none
- Sex: 1
- Alice dreams of someone doing her laundry and of her doing laundry for an unknown young couple
- Frank and I dream about Atlantic University
- Frank dreams of Dream Gestalting
- Jerry dreams of a colored blanket
- Kirk dreams of trips to the moon

9th Day - No drawing or morning dream art

- Session: work on medicine bags
- Session: we all chant and march to the top of the mountain where the dream tent is located. We are met there by Herman and Burt in costume and we engage in a ritual to plant our singing stones in the dream tent. Each of us finds and sings the sound of our stone. Finally we all walk down to the house in silence. We all seek dreams about the singing stones.
- Evening work on medicine bags.

9th Night - Total dreams: 22

- Members: 8
- Food: 2
- Violence: 3
- Sex: 2

- Ginny and I dream about the dream tent
- Herman dreams of his costume character
- Burt dreams that Frank wants Herman not to hurt the group.

10th Day - First dream drawing since dream blanket

- Lots of dream sharing at breakfast
- Burt and I discuss upcoming marathon encounter group and possible problems with Alice, who is frequently separate from the group
- 5 go to evening movie
- I gave the group a tape recorded radio drama for evening listening

10th Night - Total dreams: 15

- Members: 5
- Food: 2
- Violence: 1
- Sex: 1
- Burt dreams of a church with person named Don as Minister

11th Day - No morning activity

- group jokes about my recording
- discussion of changing morning wake-up bell; first group self-redesigning
- group decides that breakfast should include "Morning News" where dreams are shared, but not evaluated
- house water turned off
- Session: Herman leads us in dream journal work
- Session: Psycho-dream-drama ends with group performing surgery on me

11th Night - Total dreams: 20

- Members: 9
- Food: 2

- Violence: 2
- Sex: 1
- Frank dreams of drawing his dreams
- Cindy dreams of a classroom that teaches intensive study in balanced living
- I dream of surfing and using my notebook as a surfboard
- Don and Alice dream of buying a house

12th Day - Only two for exercise

- New day scheduled in effect to allow more time to sleep and dream
- first talk of making drums for a ceremony
- Group pillow fight
- Session: Burt talks about Cuna shamanism with tape
- We take medicine bags to mountain top to collect singing stones
- Session: massage and aura massage

12th Night - Total dreams: 20

- Members: 9
- Food: 2
- Violence: 2
- Sex: 4
- 3 references to color in dreams
- I have a dream of a church with the women from the group there
- Frank dreams of his own dream group
- Alice dreams of Herman as a new leader
- Liz dreams of chamois used in medicine bags

13th Day - Only Don for exercise

- Responsibility for dogs shifts to me (two strays)
- Several trips to town

- 11 of 15 go to town for dinner pizza
- no planned activity

13th Night - Total dreams: 37

- Members: 6
- Food: none
- Violence: 2
- Sex: 3
- The group content level of violence is lower (fists vs. guns)
- 3 dreams refer to the Association for Research and Enlightenment
- 8 refer to groups, class, meetings, parties
- Alice dreams of a water shutoff and of buckets over doors
- I dream of the dogs, and one takes me to the dream tent; I dream of all Association for Research and Enlightenment women

14th Day (Sunday) - No organized morning activity

- Conversation regarding upcoming marathon encounter
- Food preparation for marathon
- Rainbow appears amid excitement
- I discuss dream tent vision quest with Herman
- Outside female comes to lead a reverie with music
- Body work to get tension out
- Group splits for special musical experience. Half of the group [Burt, Liz, Nina, Kirk, Ellen and I] lie and listen; the other half [Jerry, Mary, Ginny, Don, Frank, Cindy] facilitate visual experience in the listeners
- New work details and dream groups

14th Night - Total dreams: 16

- Members: 3
- Food: 4

- Violence: 0
- Sex: 2
- Frank dreams of Atlantic University and groups
- Burt dreams of a group in therapy
- I dream of Herman's costume self
- 2 dreams refer to red; one to green
- Burt dreams of selling stones!
- I dream of surgery (reference to 11th day)

15th Day - Don conducts the meditation--
like a church service

- Group anticipates arrival of David who will conduct the marathon encounter. He is an Atlantic University staff person trained in small group interaction
- After evening meditation, the group remains in the room and begins the marathon
- The marathon begins with drawing of a mask that we can use to withdraw from the group.
Rules: If you want to retreat put on your mask--it's OK to do this;
Before you put on mask be aware of body tightness or clutching feeling
Reasons: David says that dreams take us only so far and we meet our own blocks. It also allows us to know why others appear in our dreams and who they are
- Everyone names mask and describes the mask personality
- First question about tape recording and the presence of the anthropologist/scribe
- Group decides tape is OK
- Alice puts on mask in first 15 minutes
- Discussion from 9 p.m. to midnight. Break then from 12:30 to 6 a.m.
- Marathon discussion of Alice, Herman, Frank, Ellen, Burt, Cindy, and me.
Much crying and self-discovery by all.

15th Night: Total dreams: 9

- Members: 5
- Food: 1

- Violence: 0
- Sex: 1
- Liz dreams of a hit man and fear
- Frank dreams of himself and me going to party
- David dreams of washing Jean's hair

16th Day - Group assembles at 12:30 for continuation of the marathon

- Session begins with a drawing of yourself in relation to the group last night and another drawing of this morning
- Discussion around the room with each picture used as focus for emotional state
- Jerry and Cindy discuss his affection for her. 3 hours
- Discussion about Alice, Herman, Kirk and myself--1 hour
- Short break, then discussion of Burt, Mary, Don, Liz, Frank, Nina
- Group ends after 18 hours of encounter
- I hypothesize that group interaction depends on sharing enough to have something to talk about, and different enough from each other to have something to say about it

16th Night - Total dreams: 11

- Members: 11
- Food: 2
- Violence: 1
- Sex: none
- Don dreams of a discussion with Alice where he stops listening because he does not agree
- Cindy dreams of a large family and of someone named Jerry (not "our" Jerry)
- Alice dreams of being part of a group, of teaching the group about her dreams and of a dead old woman and a wedding
- Burt dreams of a group marriage
- Liz dreams of eating a rainbow with Herman, and a truck driving through her living room

- Alex dreams of the group and that we are a chorus for a show

17th Day - David leaves amid great excitement and joy

- Group of Cindy, Nina, Mary, Ellen, and Frank tell funny embarrassing stories about childhoods
- Burt asks me how I will do this paper
- Afternoon meetings of dream groups
- Spontaneous gathering on front stoop and we sing old songs-1 hour
- Smaller group continues to sing while others listen and play games
- All go to town for ice cream
- Small group does "waterfall" massage in Kirk's van after ice cream
- I note that this is the closest the group has ever been and there were no harsh words or bad feelings exchanged
- Burt and Alice report some negative feelings but that they didn't want to spoil group feeling

17th Night - Total dreams: 19

- Members: 9
- Food: 2
- Violence:
- Sex: 3
- Herman dreams of water color
- 11 images of groups, families—most images of groups in any night

18th Day - No exercise or other morning activity

- Discussion of upcoming ceremony to finish medicine bag contents
- Several people begin watercoloring in free time
- Frank, Liz, Herman and I all go to town to buy art supplies
- Session: some unfinished encounter and opening of old wounds
- I become aware that the marathon shifted the shape of group boundaries and personal interactions were effected
- Session: hair ritual. The dream blanket is spread on the floor and each of us gets his medicine bag. One at a time, each group member

takes a turn sitting on the blanket with the medicine bag opened in front of him. The rest of the group members file up to the center person, give the center person a small note and pull one hair from the head of the center person. Notes each contain short statements of qualities which we would want from the center person. The object is to exchange our perceptions of each other's good qualities for a token bit of pain and sacrifice. In the end each of us had a set of hairs from each of the others, and we had a pile of little notes that listed our strongest qualities. All done in virtual silence and with solemn reverence.

- First appearance of blackboard graffiti:
"Group Name Contest"

18th Day - Total dreams; 15

- Members: 9
- Food: 0
- Violence: 1
- Sex: 4
- Don dreams -twice of a primitive tribe with a pain ceremony
- Alice dreams of children's art work like blanket
- Alice and Burt both dream of dead people and museums
- I dream of universal unity
- Two people dream about me
- Ginny dreams of "All in the Family"
- Herman dreams of two ants in his hair

19th Day - Dervish turning instead of meditation

- I discuss vision quest with Herman based on my earlier dream of going to the tent
- Alice says she felt like a member for the first time last night
- Alice, Burt, Ellen, Cindy, Jerry, Frank and I go swimming
- Epidemic of watercoloring begins-Frank, Herman, Nina and I
- Session: Burt talks of dream telepathy and suggests we try it. Burt suggests we draw lots to select two members who will be the targets of the dream telepathy. Our object is to divide into two groups each with one target person. We are to attune to the target through a spontaneous ritual and give up our own dreams so that we can dream for the target person. We are told we might have unusual dreams.

Herman, Alice, Kirk, Ellen, Cindy, and I are all interested in being the target person. By choosing playing cards, Herman and Alice become the target individuals and leave temporarily so the rest can draw lots to determine the target to which they are to attune. By drawing playing cards, Jerry, Liz, Burt Kirk, Frank and I are Alice's dreamers, while Cindy, Nina, Ginny, Mary, Ellen and Don are dreamers. Burt expresses disappointment that he is not in Herman's group, but states that the process was fair and the "fates" clearly had spoken.

- We split up and develop our rituals. Alice gives personal trinkets to each of us who are in her group. She directs a ritual— candle in center of our circle, Alice talks and then discussion, then we all meditate while holding hands.

- Cindy reports to me on Herman's group. They sat on Herman's red blanket. Herman distributed personal objects, then they meditated together with hands held until Nina said a prayer. Herman sat face to face with each person in turn and they held hands up--palms almost touching. Herman gave his medicine bag to Ellen and his singing stone to Cindy.

19th Night - Total Dreams: 55

- Members: 48
- Food: 10
- Violence: 2
- Sex: 5

Group - 5 members dream of seafood

- Frank dreams of a long uncomfortable room where a group meets, but the uncomfortable room is not conducive to group unity

- Frank dreams of Atlantic University and "of the clarity of the ESP demonstrations," of psychic matters and a lot of energy around his head

- Alice dreams of a friend who hires people to do her work for her and of an eggplant meal

- Burt dreams: "While participating in a telepathy experiment. . . make a picture. . . disappointed that it isn't for Herman. . . there is a mixup in the target person. . . now for Alice

- Burt dreams of a group that was to act out a pantomime. Several of us were drawing and painting

- Burt dreams of an office and is surprised that the staff will work so late

- Kirk dreams of a group of people chanting to prepare for sexual

intercourse

- Kirk dreams of a group gathered for Research and Enlightenment. This group begins to dance.

Herman's Group -

- Jean dreams of Herman's personal symbol

- Jean dreams "we are all sleeping in this one room we know something will happen"
- Herman dreams of Burt's personal symbol
- Mary dreams that we wash each other's feet
- 3 dream of Herman and Liz
- Ellen dreams of Atlantic University, medicine bag's, and having to live another person's fantasy
- Ellen dreams of lying in bed with Burt and Herman

20th Day - Several report dreams at breakfast

- Both target groups meet
- Burt fears session because the people who least like Alice are in her group
- Alice says its like Christmas morning
- I note remarkable number of images of group members, but there is no discussion of this.
- Group discusses fish as "See Food" and "appearance of the spirit in our dreams"
- Group discussion lasts four hours with Alice saying little about her reaction to "her" dreams
- Work details
- 10 members go to Fiddlers Convention in town



20th Night - Total dreams: 10

- Members: 2
- Food: 2
- Violence: 0
- Sex: 2
- Alice dreams of name of Atlantic University farm, of sex, her relation to Burt, two fighting cats
- Don dreams of ice cream

21st Day (Sunday) - No planned morning activity

- I leave for vision quest in dream tent
- No record of group evening except their -account of a directed fantasy to depths of unconscious to seek a group symbol

21st Night - Total dreams: 23

- Members: 8
- Food: 5
- Violence: 1
- Sex: 2
- Unusual amount of color in dreams
- Five members of the group report waking at 4 a.m. with unusual dreams
- Don dreams of Atlantic University, of shooting a wolf who is Herman
- Herman dreams of a dead man
- Alice dreams of two women cleaning her house
- Frank dreams of Atlantic University and art supplies
- Liz dreams of a new source of energy and of the Association for Research and Enlightenment
- Frank dreams of being on a path with me that leads back to its own beginning
- My vision quest yields dreams of
 - an island with an interstate highway being built
 - a three circle symbol  which is changed to 
 - a meeting with Dr. Mead where I attempt to purchase some crystals
 - 7 men who offer me money who trick me and we are all destroyed
- Cindy dreams of circles like my own

22nd Day - Nina decides not to go to the
dream tent based on her dream

- I ask group to make copies of dream journals for my research
- Frank and I discover parallelism in our dreams
- Alice and I note parallel dreaming also
- Alice hurt in dream group because we did not get to talk about her dreams—she withdraws
- Session: Alice describes her dream work tools
- Cindy creates group mailing list
- Jerry talks about a game he has invented
- Spontaneous group game of dream pantomime, then tag which becomes a water fight
- Medicine bag is used as an amulet in water fight
- Frank shows slides of works of art and flowers in the evening
- Friend of Jerry's arrives late

22nd Night - Total dreams: 9

- Members: 3
- Food: 1
- Violence: 0
- Sex: 0
- Don dreams of swimming
- Jerry dreams "everyone is here"
- Kirk dreams of Association for Research and Enlightenment headquarters
- I dream of a boat going to the island
- Alice dreams of being rejected and cheated

23rd Day - Jerry's friend joins us for breakfast

- Normal dream groups, seven go to town
- Session: Burt lays out plans for the final ceremony
- Group breaks up and each goes to gather material for ceremony: firewood, rocks, a sundance post, a giant drum. These are fashioned to allow us to form a circle around the drum with a post through its

center. Like a maypole, it has strings descending from the top of the post. The giant drum is made from a used tractor tire which is ceremonially painted and rests on cinder blocks. There are four fires prepared from local wood, which mark the cardinal compass points. Some members describe it in sacramental terms while others talk only about the objects in and of themselves.

- After dinner, each person paints his face according to his own design
- Members share wine according to a ceremonial format as described by Burt
- Post and tire are consecrated and placed within the fire circle. They now become Sundance Pole and Sacred Drum.
- Cindy, Ginny, Mary, Nina, and Alice leave ceremony before it is over, object to Burt's "script."
- Ceremony slowly breaks up and ends with small group sitting around the fire
- Several stay up late and talk in groups

23rd Night - Total dreams: 11

- Members: 11
- Food: 1
- Violence: 0
- Sex: 1
- Don dreams of "a shaft, like a maypole, of Atlantic University teaching a class, and Burt asking group to experience the hidden nature of something
- Frank dreams of Alex instructing a class in a castle
- Jerry dreams of his game and a party
- Cindy dreams of a group (like a family) on a tour at the same time a symphony is being performed
- Kirk dreams of experimentation

24th Day - Group rises at different hours

- Herman chooses not to lead meditation
- No planned breakfast
- Kirk, Cindy, Ginny, Mary, Nina and I all go to town. Much discussion on Burt being forceful and overdoing ceremony
- Group makes food for picnic (6 hours)

- All go on picnic on local mountain in state park. Much friendly talk. Burt walks alone. Group plays word and story games.
- Herman, Kirk, Liz, Don, Frank, Alice, Nina and I all do watercolors
- Herman, Burt, and I all talk outside the farmhouse and see a bolt of lightening at the location of the dream tent where Jerry is spending the night.

24th Night - Total dreams: 11

- Members: 6
- Food: 0
- Violence: 1
- Sex: 1
- Herman dreams of Alice standing on a cliff, jumping off and flying
- Jerry dreams of Herman on a diving platform ladder above a pool of water, they read "Mystics' Life Prayer"; Jerry had the group send Herman some energy
- Don dreams of Kirk boxing around a maypole and of a fire truck with a ladder
- Cindy dreams of a picnic
- I dream of being a technical writer, who translates conversation into books and papers

25th Day - No one doing morning exercise

- Only six for meditation
- At breakfast, Burt explains that the drum ceremony was for him and not for the group
- Alice gives bookmarks to her telepathy dreamers
- One more begins to watercolor— Mary
- Herman and I discuss my island dreams and one of Don's dreams and note the common theme related to the Sundance
- Afternoon Burt leaves and group gives him the Dream Blanket in a small ceremony using chants from the Sundance ceremony
- Frank, Herman, Liz, Jerry and I create a ritual baptism for me to give closure to my research
- Pillow fight after meditation

- Session: Herman gives instructions on "detoxification."
- All lie on floor and in circle and imagine each group member and call out what that person would represent if he or she appeared in our dreams. Final affirmation of our relationship with each other.

25th Night - Total dreams: 2
(Not all reporting)

- Members: 4
- Food: 1
- Violence: 0
- Ginny dreams of whole group in a restaurant celebration eating pizza. She also dreams of writing an apology to Burt

Chapter V ANALYSIS AND DISCUSSION

When I first examined the data I did so in the same order as it has been presented. The only difference is that I was faced with the raw dreams and a notebook full of comments and observations on the group process. A number of observations about this data were made before I looked at the data from the telepathy experiment. Before I examine the dream content from the telepathy night I will present a few of these other observations.

The first unusual aspect I noticed about the dream material was the manner in which the dreams refer to and comment on the daytime activity. Cryptic as these messages often were, they spoke in a symbolic manner about each person's experience of the group, and his own activity in the group. Several examples will illustrate this point.

One of the first of these examples I noticed was Burt's dream of the 3rd night regarding my role in the group. It had become apparent by the third day that I was making a comprehensive record of the group, both on tape and in my notes. Burt, a scientist himself, had commented during the day on my activity and questioned if I would be able to keep up the pace for the entire month. That night his dream was of me going to the bottom of the ocean and building a ladder to the surface. Both Burt and the group members in the dream had been concerned if I was going to be able to hold my breath long enough to come to the surface. The idea of going to depths to perform a task, step by step, appears as a commentary on Burt's perception of my place in the group. Morning discussions indicated that he felt the comment was a natural outcome of our daytime interaction and discussions. On the same night Jerry and Frank both dreamed of Atlantic University by name. It would seem that it took several days for some daytime material to become part of the dream realm. This idea of a delay between daytime events and dream correlations has been examined and appears in the dream literature (Garfield, 1973, and Stevenson, 1925).

On the eighth night, Alice dreamed of someone else doing her laundry. On the eighth evening she was responsible for meditation and suggested that we have a group exchange of foot washing and massage. Alice also had another dream that reflected on our waking reality, in which she dreamed of a colored blanket on the night following our artistic endeavor with the dream blanket. The fact that Don and Jerry also each dreamed of a colored blanket on the second night following the dream blanket drawing further demonstrates the way dreams reflect our conscious reality.

In a similar manner, the excursion to the top of the mountain to place our singing stones in the dream tent was of sufficient import to produce two dreams of the tent, and dreams of the leadership. In one dream, Burt dreamed that Frank asked Herman not to harm the group. All three had had principal roles in the excursion up the mountain.

There are other examples of this reflective process in the group's dreams, and they seem to peak on the night after the marathon encounter group. While the marathon material is too extensive to reproduce here, it is sufficient to note that particular emotions and relationships which were discussed in the marathon later appear in symbolic form in the dreams, e.g. Cindy and Jerry.

My interpretation is that dreams reflect real events and that this serves two functions. The individual's dreams are a record of his deep emotional reactions to situations, events, and other personalities. Second, when this dream material is shared with a group, it serves to maintain group cohesion. By expressing emotions and impressions that appear in dreams, the group examines itself, redresses grievances, clarifies misunderstandings, and promotes clear relationships. Second, the reflective nature of these dreams

when placed in a context. of open dream sharing permits the group to redress grievances and guide itself through the labyrinth of interpersonal pitfalls.

At the individual level, whenever an intense experience occurs in the conscious realm, it is integrated, developed, or at least noted in the dream level of mind. When these images are discussed in the group, everyone has an opportunity to clarify these matters. As an example, the appearance of violent images in Don's dreams served as the gateway to a group discussion and a psychodrama that helped unravel this aspect of his personality. Several members of the group commented after this discussion that Don had undergone a noticeable personality change. The integration of these violent feelings and open airing of Don's feelings enhanced his relations within the group and resulted in a closer feeling.

The dreams were not always reflective. Some of the dreams dealt with issues and events which later became part of the group activity. The clearest example came when Herman dreamed of the medicine bags on the night before we began the creation of the bags. While the idea of the bags had been discussed in the staff meetings prior to that night, and the necessary materials had been purchased, it until Herman had his dream that the group actually began to create the bags. While this is not common in our culture, the Senoi of Malaya and other primitive groups regularly rely on dreams as indicators and action determinants (Stewart, 1954, 1973).

Another pattern emerged in looking at the whole collection of dreams. I did a content analysis of the dreams looking for images of violence; either real or implied, overt or planned. The numeric count of violent images showed a decline over the course of the month, and qualitatively the violent images shifted from overt mass violence to threats or pain. While the majority of these dreams of violence were Don's and Burt's, others dreamed of violence on the 4th night. So much mass violence appeared that it provoked some discussion in the morning. During the rest of the month, there were occasional discussions of the violence and how much it had diminished. Both Don and Burt dealt with their violent subpersonalities in the marathon encounter and their violent dreams subsided. The graph of the number of violent images per night of dreams indicates the trend (Fig. 1). It is also apparent that the night of the telepathy experiment produced a peak in violent dreaming followed by near total diminution of violence. While there are three peaks of violent imagery, there is no indication of a cyclic pattern.

Further examination of the content shows that the number of images of death or dead people diminished even more strikingly than those of violence (Fig. 2). Similarly, the number of images of bloodshed or bodily harm declined during the month. My belief is that these declines in violence are indicative of the month long trend toward cohesion and close interpersonal relationships.

The pattern of sexual images in the group's dreams does not show a similar decline (Fig. 4). There was an increase of sexual imagery on the night of the telepathy experiment, but more interestingly there were no sexual images on the

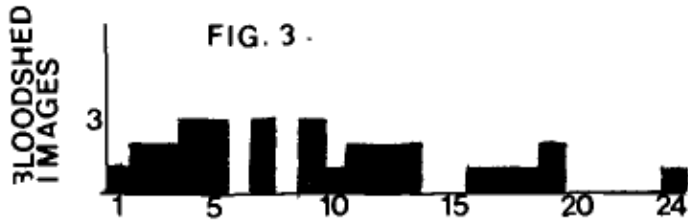
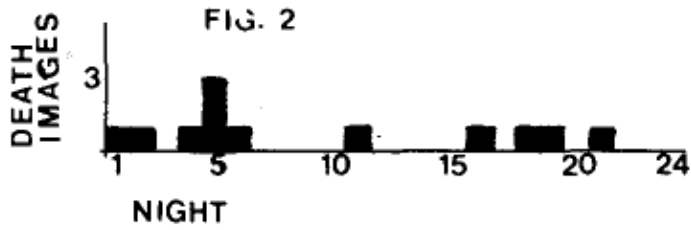
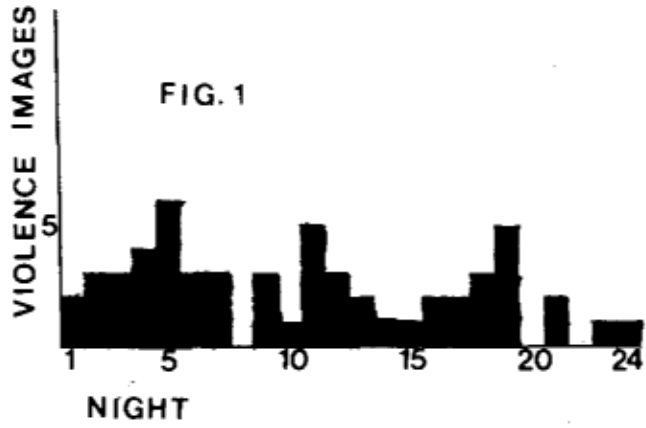


Figure 1. Number of violence images per night.

Figure 2. Number of death images per night.

Figure 3. Number of bloodshed images per night.

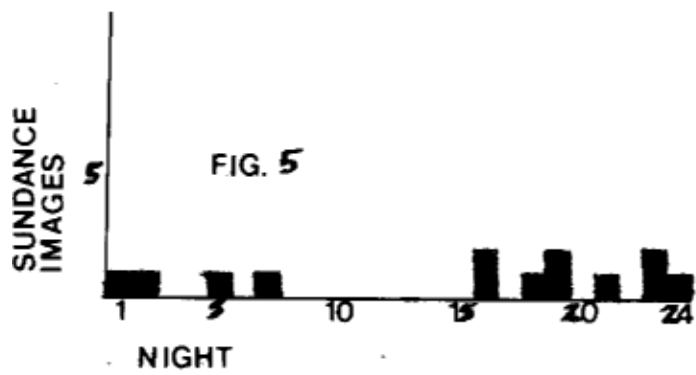
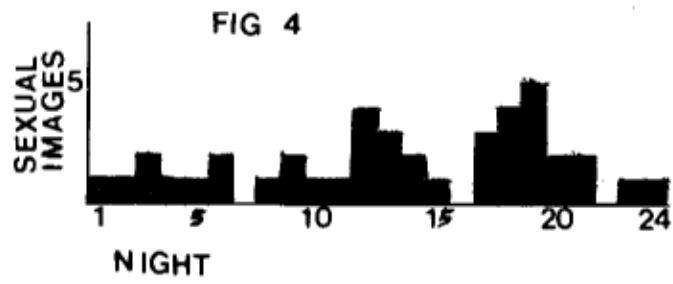


Figure 4. Number of sexual images per night. Figure 5. Number of "sundance" images per night.

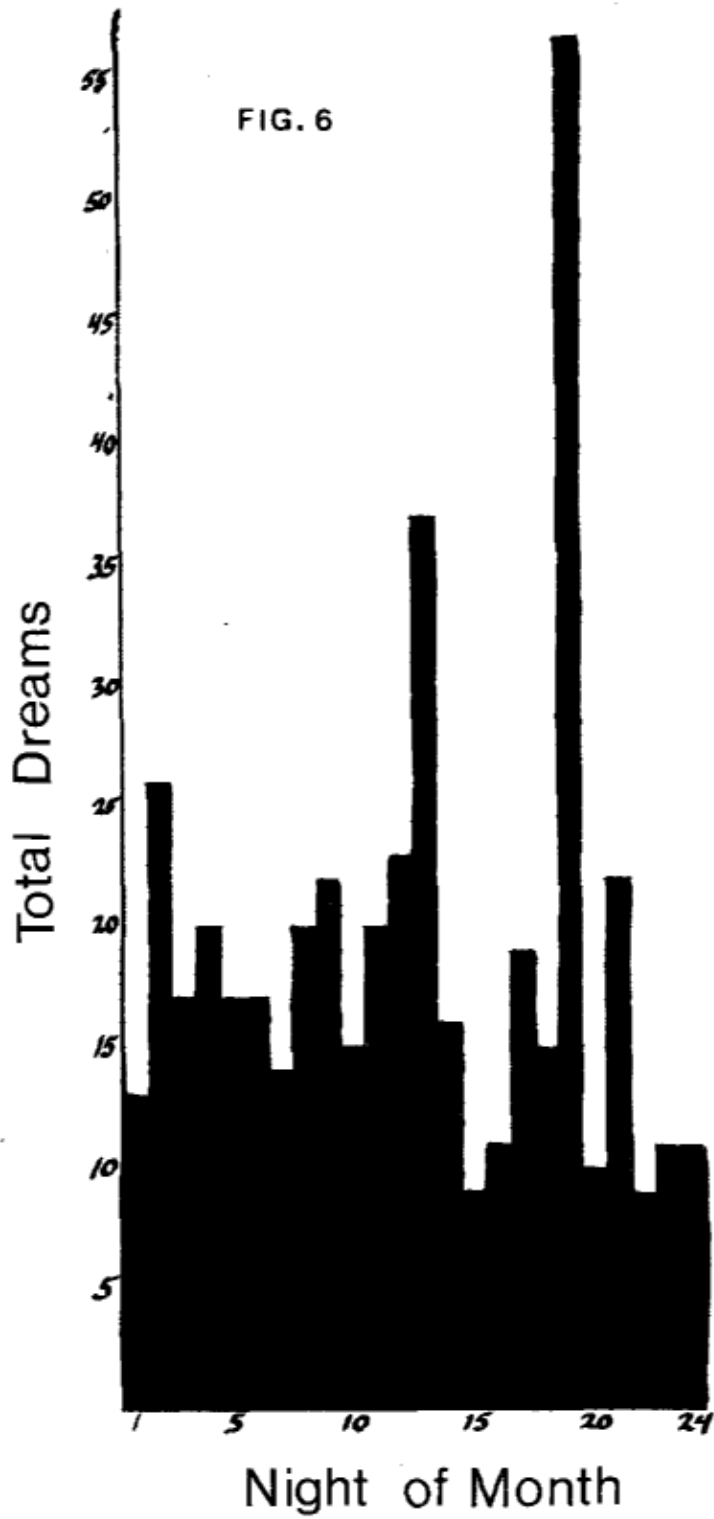
night following the marathon. It may be that the intense emotional experience left emotional matters settled and there was no need for elaboration in the dreams. The only other peak in sexual imagery came on the night following our second massage. Since the first had been feet, and the second was more free form body massage, it is reasonable to assume that the increased contact stimulated sexual thoughts. To my knowledge there was no sexual activity among group members throughout the month except for pre-existing couples.

Another interesting anomaly is the appearance of dream images related to the Sundance Theme (Fig. 5). Herman had invested a great deal of energy in the group making us aware of the Plains Indians Sundance. Herman uses this image as a guiding theme for his work. He made numerous references to Sundance through the month and our closing ritual was designed with the Sundance in mind. By looking for dream images of groups in circles and maypoles, I found that these themes increased over the month with a cluster of sundance dreams toward the end of the month. While the total number of sundance images is quite small, there were three nights when sundance appeared in two separate dreams, the marathon encounter, the telepathy experiment, and the closing sundance ceremony. These three events appear to be the emotional high points of the month and they fed into the whole sundance theme.

These patterns are interesting in their own right, and show some of the ebb and flow in the group's dream consciousness. No one particular pattern was indicative of the increased feeling of group cohesion. In looking at the total number of dreams per night I observed a striking phenomena on the 19th night.

Figure 6 is a graph of the total number of dreams per night. While the trend over the month is toward fewer reported dreams per night, the 19th night is outstanding not only as the night of the greatest number of dreams during the month, but also as a noticeable peak of dreaming amid several nights of less dreaming. The 19th night was also the night of the dream telepathy experiment. In order to get a handle on the unusual number of dreams on the 19th night, I performed a further content analysis of the month's dreams. I made an analysis of the number of references to members of the group name in all the dreams. Figure 7 is a graph of the number of references to members per night. It is striking that on the night of the telepathy experiment there were 48 references to group members name while on an average night there were only 8.3 references to group members. This is not inherently indicative of telepathy, but does indicate that the conditions of the telepathy experiment were suitable for dreaming of other people in the group. I believe that the mutual concern engendered by 19 days of constant contact, plus the emotional effects of the marathon encounter coupled with instructions from a leader to dream telepathically provided fertile ground for dreaming

Figure 6. Total number of dreams per night.



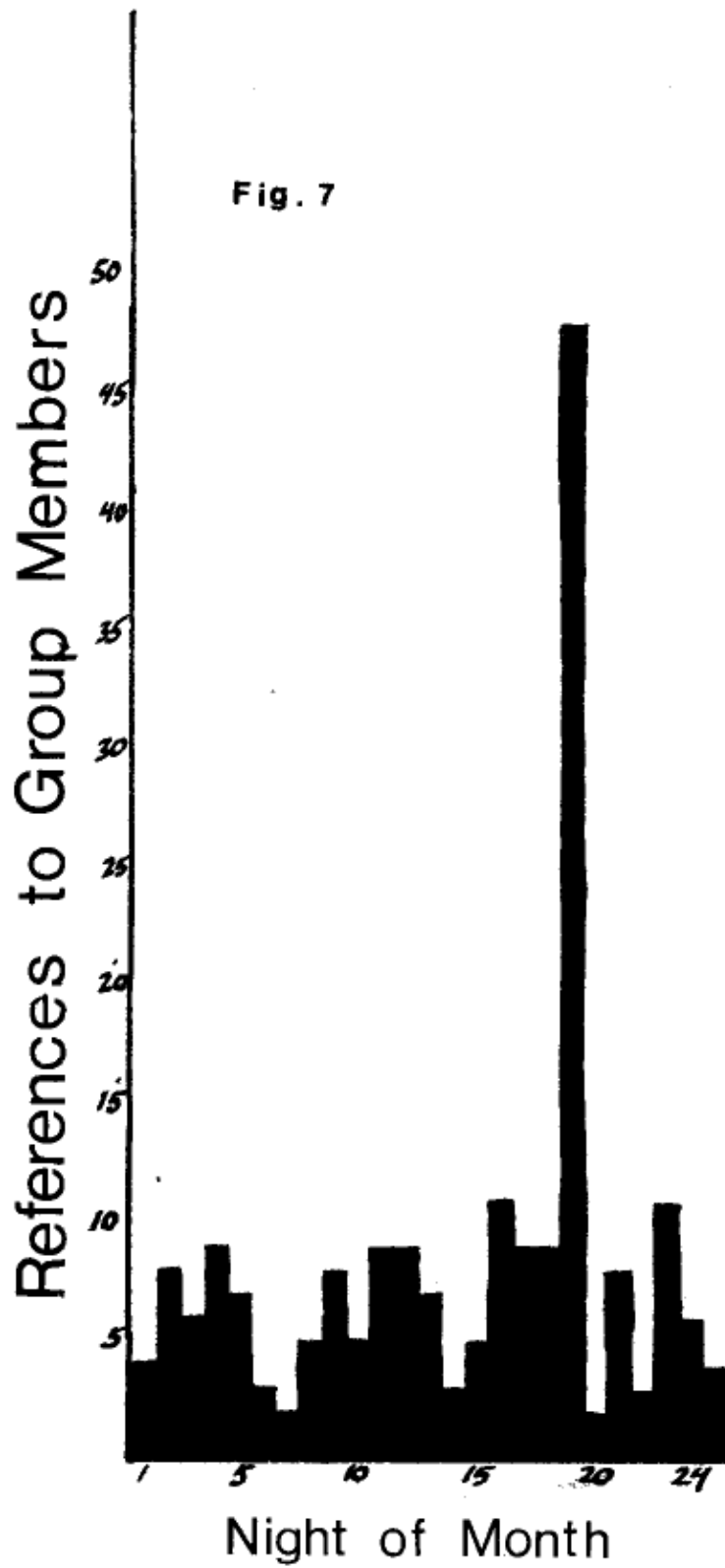


Figure 7. Dream images referring to group members per night.

of fellow group members. I decided to examine the dreams following the marathon to see if the intense emotional contact alone had produced similar dreaming of fellow group members. Since the marathon encounter covered two days, with a short sleep break, I looked at the dreams from that short break and those of the night following the marathon's conclusion. On the 15th night (the short break) there was a total of 9 dreams of which 5 referred to group members. The 16th night yielded 11 dreams with 11 references to group members. I translated these figures into proportions, and found that during the break in the marathon 55% of the dreams contained images of group members, while the next full night of sleep produced 100% of the dreams containing images of group members. On the night of the telepathy experiment 84% of the dreams contained images of group members. This suggests to me that the emotional effects of the marathon also produced dream images of group members, though not to the degree found on the telepathy night. These proportions are misleading since they refer to the number of images of group members compared to the total number of dreams. To be more informative one would want the comparison of images of group members to total number of images in the dreams. The problem of establishing the definition of a dream image requires specific criteria. The application of the criteria to my data involves the judgments of outside judges. There also appears to be a qualitative difference in the dreams from the marathon and the telepathy night. My qualitative reaction is that the dreams from the telepathy night show more personal concern for the individuals in the dreams.

I wondered if the instructions to dream of others in the telepathy experiment may have encouraged the siblings and spouses in the group to dream of each other. I wondered if their concern for each other was reflected in the unusual number of group member images on the night of the telepathy experiment. Since there were two couples and one pair of sisters in the group, their dreams of each other could account for the unusual pattern. I wanted to see if the people who were strangers at the beginning of the session had learned enough about each other, and made sufficient emotional contact to appear in each other's dreams. To test this I eliminated all dream images of one's spouse, or sister, from the record of images of group members, and plotted this in a graph (Fig. 8), which shows the number of times members of the group dreamed about people who had been strangers at the beginning of the month.

While the average number of "stranger images" is 2.8 per night, the night of the telepathy experiment produced 35 images of non-family. The pattern remains that the telepathy experiment set conditions suitable for dreams of strangers with whom one has had intense encounter. While this is "fellow feeling at a distance" there is no indication that

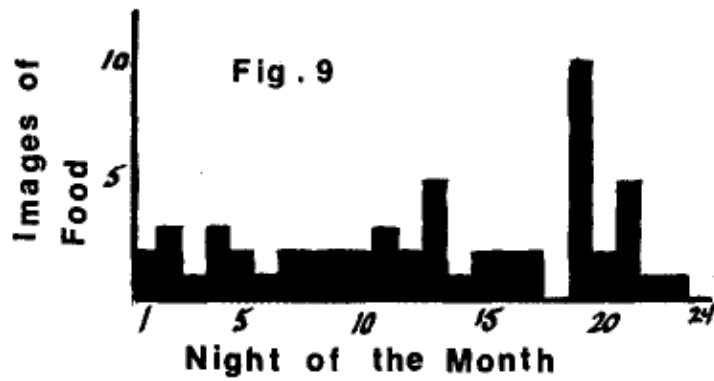
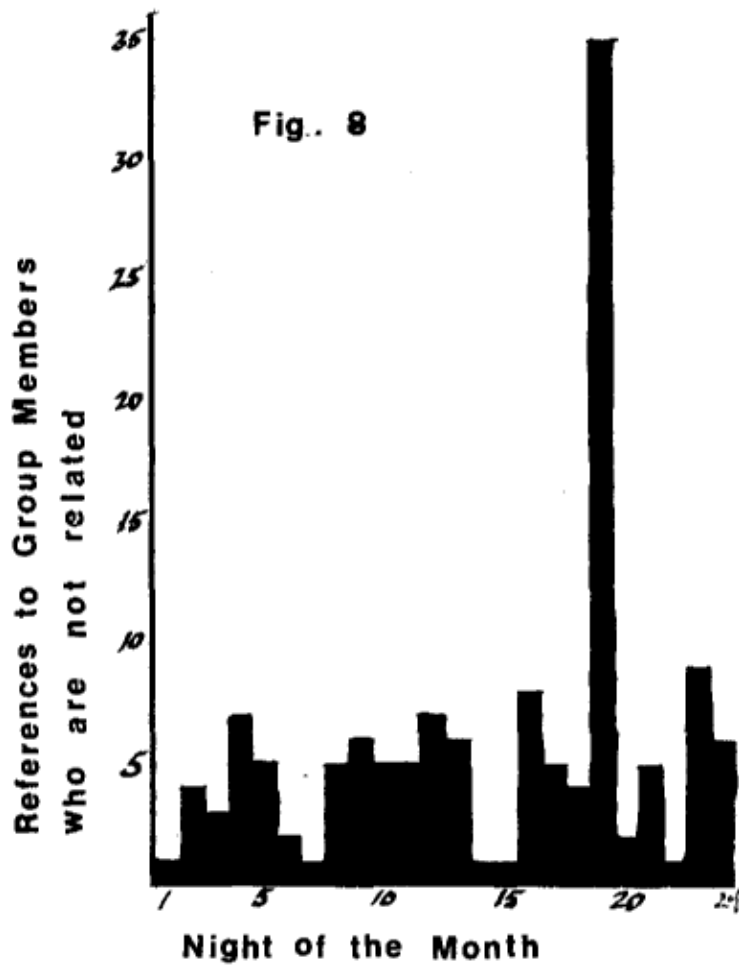


Figure 8. Number of dream images referring to unrelated group members, per night

Figure 9. Number of food images per night

dreaming of an individual is equivalent to sharing dream content with that person. Needless to say, dreaming of someone and dreaming with someone are quite different activities. The former is an expression of deep emotional concern for another person, while the latter would be indicative of an information channel between the people.

Since the design of the telepathy experiment involved attempting to give up one's own dreams and dream about the target individual (Herman and Alice) I decided to examine the dreams from the experiment for any indication of success in dreaming of the target. The group had been divided in half, and each half had a different target (Herman or Alice). Since the groupings and the targets were a product of chance, there were no overt emotions involved in target selection; however, once the targets and the groups were known, the group members had definite feelings about their targets. The fact remains that Herman was one of the group leaders, and he was a very popular one at that. His elfin personality was the delight on the group, and the marathon showed that no one had hidden hostility or malice for Herman. Alice, on the other hand, had been very withdrawn from the beginning of the month. She had stormed out of group meetings on two occasions. One was when the group was meditating and the leader of the meditation began to talk about Christ. This was offensive to Alice who was feeling independent, and left the room. On another occasion she had stormed from the room because she felt that no one cared about her feelings. She was one of two members in the group who used her mask during the marathon, and there were open misunderstandings between Alice and Burt. Even her dream account carries references to feeling alone, alienated, unloved and betrayed. While some of the group had established a rapport with Alice, the members of her telepathy group included several who had had conflicts with Alice. An examination of the success of the two groups in dreaming on target would show how the members reacted to these two very different members of the group.

What follows is a table of the number of times group members dreamed of:

Herman -	12
Alice -	7
Nina-	5
Kirk-	4
Don-	3
Ellen -	3
Liz-	3
Alex -	2
Ginny	2
Burt-	1
Cindy -	1
Frank-	1
Ellen -	1

While it is apparent that Herman had an edge in number of references to him in dreams, Alice also commanded a substantial number of dream references. Of greater interest than the raw score is which group members dreamed of Herman and Alice and how close they came to reaching their target. Herman's group dreamed of Herman 7 times and Alice only once, while group dreamed of Herman 5 times and Alice 6 times. While each group had some success in dreaming about their target, there was a lot of cross-dreaming among dreamers. This seems to indicate the effect of Herman's popularity and the overt resentment some felt for being in Alice's group, and supports the hypothesis that emotional contact can play a role in the subject matter of dreams.

Looking at the two group's dreams of non-target group members, group dreamed more of Herman's group members than of members of her own group. Herman's group was largely able to dream of themselves. On the level of direct dream references, it is clear that Herman commanded more dream attention from

the whole group than did Alice. In this matter the dreams are reflective of the group's behavior in the conscious realm.

None of this material is indicative of telepathy. Both images of group members and success in dreaming about another person are easily explained as simply being the concern of the individuals for one another, and the intention to dream about one another. There is evidence in the literature to suggest that the desire to have a particular dream is usually a sufficient condition to have that dream image appear (Tart, 1969). The demonstration of telepathy must show dream content that is beyond the mere desire of each dreamer to hit a shared target.

The examination of the food images provides a unique example of dream content outside the known realm. Looking over the month, there were an average of 2.2 images of food per night. On each of the nights with more than one food dream, the images were always of different foods. The night of the telepathy experiment, however, was different in the realm of food imagery. Not only were there 10 images of food, but there was sharing of food images. There were 2 images of ice cream, and 3 of Italian food, but most striking was 4 overt appearances of sea food. Several points enhance the unusual nature of this set of images.

First, since the dinner the previous evening was lasagna, this could explain the Italian food images, but does not explain the four seafood images. Second, all four who dreamed of seafood were in Alice's group. Third, there was a cryptic appearance in Frank's dream of a "five-letter word that starts with G and has double letters." A little discussion in the morning group revealed that Frank was searching for G. B. Shaw's famous spelling of fish: GHOTI. The other four images were less cryptic:

Burt - "we are looking for clams"

Kirk - "I'm eating oysters but it tastes like white tuna, and it catches in my throat."

Liz - "two packages of lobster"

Alex - "I am eating a large piece of fish that is wrapped in brown paper."

As a member of Alice's group and a "fish dreamer," I noticed that we were taken aback by this unusual appearance of common images. In group discussion we decided that the fish image was evidence of the presence of the symbol for the Spirit in our dreams. This notion of the fish as a symbol for the Christ spirit is substantiated in the literature on mythology symbolism (Campbell, 1959, 1969, 1970; Jung, 1964, 1973). Alice was the only Jewish member of the whole group, and she had once left a meditation because of a reference to Christ.

While the group itself was not particularly religious, the Association for Research and Enlightenment has somewhat evangelical overtones to all its public actions, and some of the members were quite anxious to help Alice release her alienation and loneliness. The group decided during the dream group that the fish symbols were symbols of the Christ spirit working through them and trying to heal Alice of her alienation from the group. This takes on added significance in light of the instructions from Burt and Herman on the evening of the telepathy experiment.

One of Herman's theories of telepathic dreaming is that the phenomena is most active when dreams are being used to heal other people. It was in this light that the dream telepathy was directed toward the two target individuals in the two sub-groups. It was intended that we who gave up our dreams would do so in order to have dreams that would heal the target person of wounds, both physical and psychological. This is supported in the psychoanalytic case literature which indicates that the dream telepathy channel is often activated when other channels of communication are temporarily blocked (Devereaux, 1953;

Ullman et al., 1973). The seafood symbols were not the only references to Alice's background and situation.

Later in the dream discussion, the group members noted that there were several dream images that concerned imprisonment, Germans and oppression that seemed connected to her religious heritage, the group members were quite content with the idea that their dreams had spoken to Alice's dilemma and as such had helped heal Alice. The group never expressed this as overt telepathy, though Burt called it a "hit" on the target. Since Alice's feelings had been openly discussed during the marathon, their presence cannot be taken as evidence of telepathy. Group concern for Alice is sufficient cause for the imagery that related to feelings. What remains a puzzle, however, is the particular matter of the seafood symbols. One of the early psychoanalytic studies involved an investigation into common images. Eisenbud states,

By examining 300 dreams for images of rain and then calculating low odds on chance appearances of a dream, then low odds on two people having the same story line with major theme, come up with minimum odds of 4 million to one.

(Eisenbud in Devereaux, 1953, p. 245)

While we are not trying to find odds on a common story line, we are trying to understand why five people all shared a related dream symbol on a single night. Hall and Van de Castle's classic book on content analysis includes a breakdown of the images in 1000 dreams of 1000 college students to give a measuring stick for the commonality or uniqueness of any given dream image. Of 1000 dreams, fish appear only 8 times and seafood not at all. In our group there were 5 images of seafood other than fish on one night within the dreams of 7 people who had come together in reverent meditation with the express purpose of being telepathic. I could find no evidence during the month that indicated a latent interest in seafood or factors that would lead me to believe that we had developed a subconscious common seafood symbol.

While many animals had been discussed during the month in connection with the Shamanistic aspects of the session, fish or seafood were not overtly discussed. Among the personal symbols frequently discussed were turtles, frogs, unicorns, bears, hawks, snakes, and others; but no individual had expressed an interest in fish. Further, none of the art reveals images of fish. There had been only one prior image of a fish in a dream, and that was to a loaf of bread baked to look like a fish.

Chapter VI

Conclusion

I cannot explain why five people dreamed in such a parallel course on the night of the telepathy experiment. While this is the point where one is most prone to tout telepathy as the only viable explanation, I hesitate. The strength of the group cohesion was at its peak that night, the dreaming was at its peak. The moon was new, and there is a small unpublished literature that suggests that this phase yields greater dream recall (Reed, unpublished research). It seems reasonable to conclude that the shared group experience, and feeling for Alice's personal matters, was sufficient for us to dream about a symbol relating to a healing force, but what remains unclear is how the group members all picked seafood images from among the many possible images that relate to healing. It seems reasonable that the group members would all make dream connections between our personal metaphor for an ailing person and our personal metaphor for healing. I am surprised that we shared our metaphor for healing to such an extent.

Ullman et al. postulated in Dream Telepathy that during REM dreaming the human mind is most susceptible to psychic impressions which are incorporated into the dream. At these times the dreamer is scanning not only his internal environment, but also his "psi field," to see if any hostile or threatening influences exist external to himself that require attention. Eisenbud was critical of the idea, because he couldn't accept that Zener cards and paintings could carry enough emotional weight to break through the barrier of the mind.

It should be clear that the members of Alice's group were open to the idea of telepathy and were also faced with a person to whom everyone reacted intensely. In short, the conditions were ideal for dream telepathy to be operative.

At the end of Dream Telepathy, Schwartz asks,

How can the postulated emergency function of psi perception in dreams be tested in a situation which is totally playful, and where the major experimentally induced stress is that of not getting sufficient uninterrupted sleep and perhaps the possibility of not turning in good scores? The entire experimental setup is, in fact, so imbued with so-called "demand" characteristics, a kind of implicit programming of the subjects and experimenters and maybe even the judges—hidden hopes and expectations, that one could almost assume that nothing at all would result if not for all this. Does the subject simply play along with the experimenter's game?

(Schwartz in Ullman et al., 1973, p. 250)

Perhaps the single strongest factor in this study is that there was no experimenter or game. The members had come together simply to work with dreams, and I, as natural historian, as unaware of coming events as each other member. The format of the Atlantic University session is one answer to Schwartz's question. While the group did not produce the kind of content sharing found in Ullman's lab, it is apparent that non-psychics coming together for 25 days outside the laboratory with a common interest in dreams and each other, and without the virtues of REM awakening devices were able to share a symbol in their dreams.

The question remains whether or not 5 fish dreams constitutes telepathy in a formal sense. What is the criteria for telepathy? Is it enough to share an image that has no root in daytime affairs, or is it necessary to actually share plot lines, or does one only call it telepathy when people can meet in the morning and greet with "wasn't that a neat dream we had." My criteria from the

start has been that telepathy is limited to those cases which give evidence of a communication channel between people, and where information has been transferred when no other channel of transmission was available. The dream material from the telepathy experiment gives evidence of a communication channel, but there are other possible channels other than the telepathic one. One must also bear in mind that a channel is really no more than a set of shared metaphors, and by the end of the 19th day the group had certainly begun to share its metaphors.

One other approach to telepathy is to leave the matter entirely up to the dreamers. By letting them decide if the material is telepathic to them, the natural historian simply records the beliefs of the group under examination. This stands in contrast to allowing outside judges to decide if there are correlations in the dreams. In a natural setting like Atlantic University, it would be impossible to compare dreams to target art prints, but it would be possible to find out how the target people felt about the dreams "dreamed for them." Though I have no concrete data on the discussion in Herman's group, he was visibly moved by the power of his group's dreams and their relation to his life. Apparently several intimate matters were broached in the dreams. Alice was very collected while hearing the dreams we had dreamed for her. Generally there was little discussion of the dreams, but Alice did comment several times that the content of her group's dreams spoke to conditions in her own life and were unusually insightful. The effect of the experiment was to loosen some of the tension around Alice and draw her closer to the group as a whole. The fact that we shared as we did with Alice is only a small indication of the cohesion engendered by the Atlantic University group.

I should like to return to the quest which initially sent me to live with these dreamers. Can dream sharing help overcome the natural entropy in communication, and create group cohesion? My conclusion is an unequivocal Yes. Not only did the reflective nature of the dreams help to iron out interpersonal differences, but the very act of sharing dreams put the members on a personal level of intimacy. While the evolution of the group cannot be attributed entirely to the dreams, as a focus point they directed the group throughout its evolution from a band of strangers to a family feeling group of friends. There have been a wide number of approaches to group dynamics and small group development (Mead, 1964; Berne, 1963; Davis, 1969; Mead and Byers, 1968; Olmstead, 1959) but to my knowledge there have been no recordings of attempts to use dreams as a means of observing group cohesion. The fact is that the group became extremely close—so close that they could express their common concern for one member who had felt alienated. Alice became more integrated into the group after the 19th night and I suggest that our dreams for her were an integral part of her desire to be closer to the group. We had become a tight unit by the end of the month. The idea of dream sharing effecting group cohesion has a heritage of its own. A. F. C. Wallace points to a heritage of dreaming and group cohesion. In his short paper, "Dreams are the Wishes of the Soul . . . Among 17th Century Iroquois," he describes a culture in which great attention was paid to the dreamer. On the Feast of the Dreamers, a group would bear gifts to a chosen dreamer until his dream gift was realized. The effect of sharing dreams is profound, and was part of the glue that held the tribe together (Wallace, 1958).

From another source, Kilton Stewart, reports on the Senoi of Malaya who were a dream sharing tribe with no evidence of either violence or mental illness. The Senoi even appeared to have a social hierarchy based on one's ability to dream powerful dreams (Stewart 1972).

Both cultures bear witness to my theory that dream sharing reflects group cohesion. Since we each have some dream control, and have the ability to dream toward a particular dream style, we have a natural ability to build group cohesion if it is desired. The potential is excellent for dream sharing and group building to eventually yield mutual dreaming, telepathic dreaming, or shared symbolism and group growth.

In conclusion, I would hope that the future would find Atlantic University, or a similarly interested group designing a further experiment in this type of dreaming. Ideally one would hope for an open ended meeting of people who had come expressly for the purpose of trying to become telepathic. One might also hope that the group would be somewhat smaller than the group at Atlantic University. One would seek a group large enough to enhance the possibility of a telepathic match yet small enough to permit everyone to share dreams at breakfast and stay until all the dreams had been described and discussed. I think one failing of the session was that by breaking the group into smaller groups, interesting content parallels may have been lost. Had we done our dream sharing as a group or two large groups, we might have enhanced our group awareness, and found more content parallels. Ideally, the whole group would draw upon the night's dreams for guidance and direction on how to behave during the day. The Atlantic University session seemed to use little of the group's dream material in the actual planning of our activities. My impression is that the reflective nature of the dreams would be enhanced by daily discussions of how to carry the dreams into action (Stewart, 1972).

Finally, it seems clear from the laboratory research that telepathy with dreamers exists. I do not feel that the material collected at Atlantic University can be called indicative of telepathy though it certainly suggests a path for healing and helping other people. I hope that in the future I will have a chance to be part of a formal attempt to achieve telepathy and that a group dedicated to exploring the human mind from the inside might one day be constituted. In the meantime, we have lessons to learn from the de Becker account of a certain Sheikh, Hudaieffendi, who

practiced all the virtues, cultivated all the sciences, and read books in the majority of classical languages. Obeyed by his disciples, feared by his adversaries, flattered by authority, he devoted himself to the cultivation of collective dreams. So master and disciples purified themselves bodily, mentally and spiritually together: they got into an enormous bed together, a bed that contained the whole congregation. They recited the same secret formula together and had the same dreams.

(De Becker 1965, p. 77)

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APPENDIX

DREAMS FROM THE NIGHT OF THE TELEPATHY EXPERIMENT

Alice's Group

Kirk - A group of us is gathered for research and enlightenment. As we begin to dance the sparks begin to fly. I'm eating oysters, but it tastes like white tuna, and it catches in my throat and it takes me five minutes to pull all of this out. . . Irene, Cindy, and Ellen in the dream had given me something else to eat because the other stuff wasn't any good. Nina tells Mary and there's not enough spaghetti for her. Nina has a container of spaghetti in front of her. A group of people being led by Alex is beginning to chant to prepare for sexual intercourse.

Liz - Herman buys two packages of lobster. . . . suddenly all my Jewish relatives come to visit. . . Thanksgiving Dinner.

Jerry - I heard someone say that a few people dreamed about me.

Alex - I had been picked up by the police for driving with the choke out. I was coming home . . . eating a piece of fish. . . . I wandered among vending machines and at one time I got a large piece of fish and was wrapped in brown paper.

Frank - It's good to see--he lives in California. He's reading a heavy two volume work dealing with the vice of Nazism. It's like the Rise and Fall of the Third Reich, but I know it deals with the occult things and is actually the Spear of Destiny.

Don and his fiancé who looks a lot like Alice.

I see a little black spider and I get up and return from the bathroom after this writing, of dreams, and it reminds me of the dream I had of Alice with the black spider on her neck.

I feel overshadowed by some other presence. I pray, I feel no one should exert their will onto someone else in order to take them over. . . . Maybe dealing with psychic matters .

We go into the back left hand corner (of a store) where there is a specific name that starts with a G. It has 5 or 6 letters in it, some of them are double letters . . . (Story of a baby) It's like having received a message from a higher source or from the child itself informing them of this. We were all impressed with the clarity of the ESP demonstration. Something about St. Peter which represents the will who says silver and gold such that I have I give to you to be healed in the name of Jesus Christ. . . .

I leave a long uncomfortable room where a group meets because of its shape and its becoming nonconductive to group unity . . . Burt is here and others too. There's a certain corner of the room and I can't see too well (later conversation in dream sharing confirm the corner image is Alice).

I see a fancy Ford pickup truck at a dealer's. Nina is there.

Burt - There is another scene involving a truck or van like the camp bus of Kirk's. Ellen is there.

Then some activity was about to begin, there was a group that lived out in back of where we all lived and they were supposed to show up and put on some kind of pantomime and it was supposed to activate this group. Herman appeared and he was really jazzed up.

Several of us were in a room working on painting or drawing. We could hear the program over a P. A. set

. . . (long description of a psychologist friend with negative connotations regarding constant depression, and unpleasant personality).

. . .
Someone said he was acting just like Alice.

I was on a baseball team . . . Four of us were practicing to cover a position between first and second. The object was to coordinate our efforts so that no balls would get past us.

. . . I was in Durham, North Carolina, doing dreams and sort of head of the ESP Lab. . . . (Visit office) At one point I was walking across desks where people were working and asked if there were usually this many people working this late . . . I was impressed with their dedication to the job.

. . . We were going to look for clams or something similar. I thought I saw some old mussels and asked if he wanted to try to pry them open to see how they looked inside.

We were participating in a telepathy experiment. I make a drawing which showed a plant to the right that had a tomato on it. . . . It seemed that I was disappointed that my dream didn't fit Herman because there was a mix up in the target person or at least I thought so, my orientation was toward Herman, but now was for Alice. . . . So then I suggested that, and Alice looked at my picture . . . (description of confrontation with Alice over telepathy drawing).

Sex jokes, sex instruction talk with family.

Alice - A brown paper bag containing one slice of eggplant and other ingredients for a one-dish meal--tomato sauce, cheese, onion (with a couple, offering them food). They are average people, not at all aware, not "into" all this.

Something . . . involving people going around and having, taking chances.

Herman's Group (two members not reporting dream records)

Don - I'm at college and it is the last day to turn in work papers.

I woke with a very distinct feeling this dream was for Herman. An older woman, a great aunt type, is being interviewed by a T.V. personality or personalities about her relationships to other members of her family. I walk into a large room where it is filled by my relatives sitting together as couples at tables and center toward some platform or stagelike area where someone sits. The old woman is there talking about this gathering of the family together. I realize I am a member of this family.

I'm with a group of people, Atlantic University people or similar people or group. It is a college campus, I believe. We are working with this very shiny flashlight.

Mary - A group of people—Kirk, Burt, Herman and Ginny . . . tennis court crowded with lots of women . . . only one instructor. Everyone washes each other's feet and then steps into a vat of cream.

Large group of people stating their qualities.

Herman - Ceremony with Burt and Francis.

Ginny - We're all sleeping in this one room. . . . We're sort of exposed to the air and waiting for something that's going to happen. Herman and Liz come in and go to bed. Herman doesn't want to take off his clothes in front of everyone, but it's dark. He's sort of embarrassed to do this. But he does. We're all asleep and I heard or at least felt a movement. A telephone rings and I answer it and someone asks if there is a girl there from Florida. And I tell her she isn't here yet. Then the next day the girl calls and I tried to get her to tell me about herself and if she is in Florida and to describe herself. And I wanted to know if she has long black hair and chunky in build but she never really wanted to tell me exactly who she was. I thought it was awfully strange that some woman called the day before looking for her and then she calls the next day.

Something about being outside and we're all trying to get back into the house. Alice made a suggestion to hang onto each other's waist and go single file into the house. And no one really wants to really follow that advice. Two people I think, and I really wanted to be the first or the last and I wanted to do something with Herman and Liz.

Being in a house or designated place where people came to participate in workshops like Atlantic University. Herman was asking for symbols, everybody to dream about some symbols. Then over my bed I had three toys and one was a turtle. And it was a plastic, inflatable turtle with a purplish-pink color. . . . An older nun who needs help kneeling.

(During Ginny's description of an old woman in her dream, a female on the tape notes that she dreamed about this same person and continually says yes to each description. The group decided that the preponderance of older woman images are of Alice.)