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INGO SWANN IN INTERVIEW

*An Extraordinary Sensitive Who Is Astounding
Science With His Out-Of-The-Body Vision
and Extended Awareness*

STIGMATA, AGE-OLD ENIGMA

Are Christ's Wounds Really Appearing in Others?

NOETICS

The Emerging Science of Consciousness

OUT-OF-THE-BODY EXPERIENCES

Anecdotes & Experiments of "Astral Projection"

RUDI SCHNEIDER REVEALED

Chronicle of a Physical Medium

SOMERSET MAUGHAM'S PROPHETIC DREAM



Ingo Swann is a talented new-age artist with extraordinary abilities of experiencing out-of-the-body vision and influencing energy at a distance—both of which he can consciously control. Tested by the American Society for Psychical Research in New York, Mr. Swann is currently participating in other controlled psi experiments at Stanford Research Institute in Menlo Park, California. A uniquely aware individual, he here personally discusses his paranormal abilities, his experiments with scientists and his philosophy of life, including his views of man, space, time, energy, and the universe.



Interview: Ingo Swann by The Editors

PSYCHIC: When did you first become aware that you were psychic?

SWANN: First, let me emphasize that I don't think the word "psychic" describes me. I've never gone into trance, nor do I give readings or consciously use telepathy. But I have always had access to other levels of awareness—extended levels of awareness which frankly don't have names yet.

PSYCHIC: How about your ability to project your consciousness out of your body? When was your first experience of that?

SWANN: When I was a child I used to play around by zooming out of the body and going into the earth. I was born in the Rocky Mountains and I used to like to follow the different metal veins through the mountains. I would just kind of zoom along them until they came to the surface.

PSYCHIC: Did you have any spontaneous experiences?

SWANN: Yes, when I had my tonsils out at the age of three, I was under anesthetic but I watched the doctor perform the whole operation from out of my body. His knife slipped and cut my throat a little bit. Then he put my tonsils in a jar and hid them behind two rolls of paper in a side cabinet. When I woke up I cried because he'd cut my throat and he didn't understand how I could know that. Then I told him I wanted to have my tonsils as a souvenir. He said that he'd thrown them away, and I said, "No, you didn't. You put them over there behind those things." Of course he was stunned that I could know it.

PSYCHIC: When did you first try to utilize this ability in any experimental way?

SWANN: In October of 1971 some friends took some photographs of me in a dark room when I was trying to create energy. They used some very sensitive infrared film which showed balls of light that I was trying to produce.

PSYCHIC: How did you produce this energy?

SWANN: I felt I was going out of my body and from there directing the energy to form balls of light in my hands.

PSYCHIC: What other experiments have you done?

SWANN: In experiments at the American Society for Psychical Research, we wanted to find out if it was possible to view a distant object or describe things that were not in the room. Though I think it is premature to say if it is out-of-the-body projection or anything like that.

PSYCHIC: How about experiments in psychokinesis—the ability of the mind to influence matter?

SWANN: There are two types of psychokinesis in my view. One is the application of direct force to an object—such as making a compass needle move by a movement of the hand. In the kind I've been working with, I sit very quietly and, at a distance, effect a small change on an object.

For instance, in experiments by Dr. Gertrude Schmeidler at New York's City College, I was able to make a small piece of graphite become hotter or cooler when it was

from three to ten feet away.

PSYCHIC: How did you do that?

SWANN: I would say I think this is done by spiritual rapprochement with that part of the physical universe. The spiritual being is able to create such an effect in a way similar to moving his own physical body, which, if you think about it, is a most successful psychokinetic effect which science has yet to explain.

PSYCHIC: Then perhaps you think a person exists in this dimension and in another one at the same time?

SWANN: Oh yes. This has been generally accepted in historical psychism, but not nearly enough research has been done on it. We are always prone to interpret a psychic event in terms that the five senses can appreciate. Yet we have to establish greater senses in order to establish a reality for these things that exist at other places.

If you view yourself as a spiritual being, then you can operate in any part of the universe by determination alone. Of course you don't have hands or anything to do that with, so you use one of the highest abilities a spiritual being can have—just intending that something should change, and it does.

PSYCHIC: Is there any connection between what you do and what physical mediums or psychics do?

SWANN: Not that I have found, unless it is the ability to glean information from the past, which is extending one's spiritual memory beyond the present time. But I've never found any premise that says I'm psychic in the terms of how psychic is usually defined.

PSYCHIC: What about looking ahead in time?

SWANN: I don't make prophecies. But I do see a necessity to rehabilitate an ability to exist in a predictive sense. I mean we now have to monitor what every move we do today will yield, in general, in the years to come in terms of ecology, population, finance, education, everything. And this takes the world of prophecy out of the world of prophets and puts it in the hands of social policy makers — and ourselves.

PSYCHIC: Have you had any specific glimpses, seen any trends?

SWANN: No, except to say that this planet will be long in the future to those who can confront and become operational on responsibilities for creating a good future.

PSYCHIC: Sounds like you're referring to the age-old concept that we mold our own futures and that "As you think, so you are."

SWANN: That's a good axiom; it always has been. It's even more basic than "As you sow, so shall you reap." I suppose one could rediscover the concept that mind is the builder and that one's thoughts transcend time to mold and shape oneself and the future as one merges into it physically through linear time. To me that's the future.

PSYCHIC: Does your art have any connection with your paranormal abilities?

SWANN: Yes. I began painting auras around bodies, plants, and rocks more than ten years ago, not as they are traditionally portrayed as following the contours of the body, but as I saw them—fields in various colors which included bubbles, dots, and flares of energy. The result was almost exactly the same as Kirlian photographs of human and plant energy fields which were not made until many years later (see Appendix C of *Galaxies of Life*, edited by Stanley Krippner and Daniel Rubin, Gordon & Breach, 1973).

And the painting "Aft Ship's View of Sagittarius" (*Psychic* cover July 1972) represents my impressions of actually being in space above the earth via out-of-the-body experiences.

Also, my goal as an artist has been to recreate in the minds of others certain conditions of existence or awarenesses that I have experienced.

In the fifteen years I was working this way, I began to be able to hold steadily for an extended period of time a very complex aesthetic experience and localize it on a canvas. Then I would have people look at it to see if I had achieved my effect. My paintings are all of an intellectual-spiritual-psychological type aimed at bringing alive in the viewer the same sensations I experience when I first got the idea.

PSYCHIC: So to you it's another type of spiritual projection then?

SWANN: Yes.

PSYCHIC: How long have you been interested in spiritual or cosmic art?

SWANN: I think all this lifetime. As a child I could remember past lifetimes, and I was always interested in the aesthetics of the universe; flowers, animals, the mountains and streams, the cycles of the seasons. I would meditate on these relationships and feel how beautiful they were.

Later on, I became more interested in the same thing that goes on between people—spiritual interactions that take place.

PSYCHIC: You say you recall past lifetimes?

SWANN: Yes, I recall a time in the past when people with paranormal abilities were appreciated. I was an advisor to a conquerer in Europe who had a great deal of faith in such people, and employed them as advisors. At that time it was very easy for me to read people's minds. I would advise the conquerer or king what I felt were the true motivations of a person who came for an audience. I think that was in the eighth century.

PSYCHIC: Does your belief in reincarnation influence you today?

SWANN: I wouldn't call it reincarnation per se. Rather I would say that people who are conscious of themselves as spiritual beings probably have the ability to take another body once they lose one. So I call it the ability just to get another body.

PSYCHIC: How is that different from reincarnation?

SWANN: Reincarnation includes the doctrine of karma. I think that a person who's not aware of himself as a spiritual being will in his next life live in terms of what he feared in the last life. But if he is aware

spiritually, then this ability to go from body to body has with it the responsibility of acting positively for the future's sake, and not acting now as a result of the past. So that's why even if karma should or could exist, I'm not interested in it. I'm interested in creating a good future, not in living as a result of the past.

Also a person who can recall past lives is usually a person who will begin to work conscientiously for a future because he's embarrassed by many of his past lives. Those who can't really remember their past lives are usually the ones who are adamant about saying they were a famous person, like all the Cleopatras. It's a justification for living now in relationship to the past rather than creating a future.

For example, in terms of my art, it was very hard for me to acquire a technique. I worked hard for four years in New York very badly as a matter of fact—without much control of color or organization. But suddenly, within three months, the whole thing changed and I blossomed to have a control and mastery over paints that simply was foreign to anything one could learn in a given lifetime. It was like tending a garden for a long time in which nothing grows, and suddenly one morning the whole thing has bloomed. It was a great shock. I realized that much of it came from an accumulation of abilities learned in the past somewhere.

PSYCHIC: In regard to your past life as an "advisor," do you have much telepathic experience now?

SWANN: It seems to be very difficult now, simply because I'm not interested generally in being telepathic. I mean, who wants to tune into all these people on the streets with all their problems? At that time there was a purpose for it, but I can't think of any particular use now. But sometimes it's easier to tune into certain people than others. I think everybody knows that.

PSYCHIC: Many people say that telepathy occurs more often during crises or other emotional times.

SWANN: Yes, these abilities do occur then. However, telepathy has never been properly defined. If it were we would have a formula that would produce a stable result—a

definition upon which could be built a functioning telepathic science. We don't have that yet.

PSYCHIC: How do you think we could achieve a proper definition?

SWANN: By researching ourselves as spiritual beings, rather than as bodies and brains. An awful lot is known now about the body and quite a bit about the brain, but there's nothing in these physical concepts of us that ever begins to give access to paranormal abilities. We need to research ourselves as spiritual entities if we want to learn about our paranormal potentials.

PSYCHIC: The American Society for Psychical Research became interested in doing research on the out-of-body experience because of the implications it has for survival of bodily death, didn't it?

SWANN: Yes, the assumption is that if there is something that can leave the body when a person is living and indeed seem to be in other places, that there is no reason why this might not be part of what survives death.

PSYCHIC: Do you feel this concept has any validity?

SWANN: Oh, of course. If you view yourself as a spiritual being rather than a body, you soon become very uncomfortable with the idea that you die when your body dies. That seems totally unreasonable to me.

PSYCHIC: Have you had any experiences with so-called discarnates?

SWANN: I have been aware of other beings around who are not inhabiting bodies but I don't think of them in terms of ghosts or people who have gone to higher elevations or anything like that. Most of them have seemed to be in a very problematical state concerning their own existence. They seem to be very tortured individuals. I've read books on ghosts and spirits, and I've looked around for these types of things, but I guess if they exist they're just not communicating with me.

PSYCHIC: How do you "see" when you are out of the body and don't have eyes?

SWANN: By direct perception through extended levels of awareness. Let's draw an analogy of a person having a dream. He often remembers the dream visually but his eyes were closed and he was asleep, so his "seeing" in the dream

was not with his eyes. So this means that there must be a component of the human personality which has a capacity for direct perception of other levels of awareness which yield the same result as ocular vision but which has nothing to do with the eyes.

PSYCHIC: When you are traveling "out of the body" do you have an



"We have to establish greater senses in order to establish a reality for these things that exist at other places."

actual feeling of traveling?

SWANN: Sometimes, yes. I'm very aware of the linear displacement of space and time.

PSYCHIC: Have you ever encountered anything strange on these journeys?

SWANN: I have been aware of other beings floating around.

PSYCHIC: Human beings or animals or . . . ?

SWANN: You usually have to ask them. If you begin to operate outside of your ordinary senses, then you'd better get ready for a few surprises because other things are there.

PSYCHIC: Any bogeyman?

SWANN: Bogeyman probably in the sense of something strange and never before perceived that could be frightening but cannot harm you.

So I would not caution others about this aspect of it. But I would emphasize that they be very cautious about how they go about achieving this.

PSYCHIC: Then you feel there are dangers in out-of-the-body experience?

SWANN: We know that people sometimes have out-of-the-body experiences when they're in crisis situations, when they're very ill or under drugs. And all of these can be very taxing on the body itself. So I would caution them against drastic methods of trying to achieve it, though the out-of-body experience itself is a natural heritage of man.

PSYCHIC: Do you feel religion is at all related to these experiences?

SWANN: Not as it is currently structured. But I think an effective religion has to be one that graces life with workableness—not with solace nor with escapism. A true religious perspective is one in which life gets better as a result of having a religion, instead of worse. Life in America seems to stress the worst aspects of religion, because life is getting worse and worse. So I suppose we might be in store for a religious revival, but I doubt very much if it would have much to do with parapsychological phenomena. It would come through a more humanitarian viewpoint of living.

PSYCHIC: Do you think there is a current spiritual revival in America?

SWANN: Not that I have spotted. Though I have spotted other people spotting what *they* thought was a spiritual revival.

PSYCHIC: Do you think then, the current interest in parapsychology is a fad, or will it continue to burgeon?

SWANN: It's a fad obviously, but it's also a necessity these days. On a planet that is limiting its own future, it's necessary to discover more about ourselves as beings. And therefore, for some, parapsychology is opening up a new frontier. For those who are looking at it as a horse to ride upon, it's a fad, and it will soon fall out from under them because it requires a lot of hard work for understanding. Simply saying I believe in it is not enough.

PSYCHIC: What do you think of the so-called Age of Aquarius?

SWANN: It's beautiful as a song.
PSYCHIC: And as a concept?

SWANN: Well, the prophetic Age of Aquarius is an age when man will realize himself as man. I don't see any sign of it yet. We all have a right to look forward to a golden future when man knows himself and can exist creatively and happily with himself. But it's going to take men and women with guts to build that future for us.

PSYCHIC: What, then, are your views on astrology?

SWANN: I'm appreciative of those people who are trying to establish it as a science in terms of influences of invisible energies and related ideas. But historical astrology is certainly not as applicable generally as it's thought to be. I'm aware of patterns that seem to go with interpretations of horoscopes, but I'm also aware of a lot of claims that to me simply are not valid.

PSYCHIC: How about the occult arts, such as numerology?

SWANN: I was always interested in numerology. In fact, the second "n" in my name Swann comes from a famous numerologist who said that, if I added an "n", I would have the number eight and, therefore, I would have more money. So who can turn down an offer like that? I starved for several years after that. If it's going to come, well . . . it didn't come right away.

PSYCHIC: Do you think other people can learn to develop paranormal abilities?

SWANN: Yes, if they learn to conceive of themselves more totally as what they really are: spiritual beings. They will be able then to expand themselves, and perhaps create a spiritual ethic. I think that these abilities often come with expanded awareness.

PSYCHIC: Are there any prerequisites for this development?

SWANN: One is a life in which a person is happy. I feel that if people become involved with unanswerable problems that make life unhappy for them, they don't have time to confront the rigors necessary to create an outward expanding type of existence for themselves. All of the paranormal abilities that we know of have a common feeling of expansion and grandeur attached to them.

Only people who are happy and are confronting life wholesomely and beneficially have, in my mind, a potential in this direction. I was very unhappy at one time, and then I didn't even have enough ability to earn enough money for a subway fare.

PSYCHIC: Do you think society as a whole can benefit from the development of such abilities?

SWANN: Not so long as abilities are attributed to individuals alone. We've had enough of psychic stars in the paranormal world; they've not left a heritage that's very grand. For something to become beneficial to society, it has to become a social type of thing. If paranormal abilities become potentially within everyone's grasp, then society could benefit.

PSYCHIC: If most people could develop paranormal abilities in some way, how do you think it would change society?

SWANN: It may depend how the paranormal abilities are established. If they're established as competitive abilities, you'd see a change in a certain direction. If they're established as humanitarian abilities, then the change would be in another direction. If they're established as spiritual or aesthetic abilities, then you'd see a change in yet another direction. It depends on how they're established in the social framework as a whole. Right now, there seems to be a tendency to regard them as a human potential, which seems to me a fruitful premise to begin upon. But it's a matter of discovering more of what these abilities consist of that will lead to how they are established.

PSYCHIC: Has developing paranormal abilities changed your life at all?

SWANN: I don't know at the moment. There has certainly been a lot of activity, but I don't mistake that for a change in life pattern or style. I'm pretty much the same as I was before I went into all this. I have to work a little harder and things are happening with rapidity that never happened before. It depends if I stay with this type of research or not.

PSYCHIC: Are you doing any other research now?

SWANN: Yes, on several fronts. I

have recently completed plans for working with a number of researchers throughout the nation. At the moment, I am involved in a new project at Stanford Research Institute.

This research is different in character from traditional parapsychological research in that the SRI scientists are physicists. The preliminary work for this project was conducted last summer. We made use of a magnetometer which was shielded by superconducting shields, and thought to be impervious to any form of outside influence. When I brought mental or extrasensory attention into this mechanism it apparently yielded results which indicated an increase and decrease in the magnetic field within the apparatus. At SRI, we want to find out if it is feasible to discover relationships between extraordinary human functioning and presently known physical laws.

PSYCHIC: What specifically is the experimental approach?

SWANN: Well-guarded research procedures with the maximal amount of the best equipment available to bear upon the situation—sensitive magnetic measuring devices and specific targets, such as laser light, which has an establish wavelength. SRI also has shielded electroencephalograph rooms with well equipped measuring devices.

PSYCHIC: Are similar experiments planned with other subjects?

SWANN: Yes, the program is part of a very broad preliminary approach to the study of extraordinary human functioning. And I wish them well in their task.

PSYCHIC: Have you ever thought of using your paranormal abilities to make money?

SWANN: After my part of this project at SRI is finished I fully intend to embark upon a series of projects where the abilities that seem to lie within my grasp can be applied in some creative form.

PSYCHIC: Like looking for oil or mineral deposits?

SWANN: That's not a bad idea. I think that now we have to take the ability out of the laboratory and put it into the greater laboratory of life to see if it can contribute towards an enhanced life. And so my plans

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"We need to research ourselves as spiritual entities if we want to learn about our paranormal potentials."

for the next four years, as a matter of fact, would probably go in those directions.

PSYCHIC: Do you think paranormal abilities can be used for whatever purpose a person desires, or is there some check on it?

SWANN: To my knowledge we've never had anyone with an ability of the magnitude that could have access to all records and to all men's minds everywhere.

PSYCHIC: Perhaps psi could be used to, say, eavesdrop on an important foreign conference.

SWANN: To my knowledge this has never been done. I don't think I could do it, yet, because of the complexity of such a situation. I mean, one is lucky to perceive a single thing much less a running conference in another language. I don't think we have to worry about that kind of thing.

PSYCHIC: In regard to this and your personal experiences, is there any philosophy of life that you would advise people to take?

SWANN: I think it's imperative for people to look for new precepts for the future, and to ask themselves if it is really a feasible and creative line to follow. We have to be very brave now for the future and to be able to spot those ideas that have a potential future impact. I can't say which one it's going to be because I think everybody will settle on different things.

It's characteristic of society to

exist on its past proved principles. But I think now is the time when values proven in the past aren't particularly applicable anymore. We're entering a period of confusion because of this and it's going to take a lot of effort, both individual and social, to find and to move along those lines that will bring us to a more creative and successful future. So I think that this is an age for great men.

PSYCHIC: Do you feel that psychic abilities will be helpful in arriving at these new precepts to guide the future?

SWANN: I'd like to say yes, but from what I know about psychic abilities, I think the chances are very small. There have been certain psychics who have demonstrated by their results that they are a benefit to life rather than a detriment. But we have a long history of psychism which is unwholesome, which has not yielded a perpetuating result of any kind. So if it could be a creative application of paranormal abilities, then yes. If not, I think it will add to the confusion.

PSYCHIC: Do you feel that a new spiritual ethic has to be evolved?

SWANN: A new spiritual ethic isn't evolved deliberately, it comes into being because of the need to have one. If enough creative ideas are fed into the culture, then gradually it becomes established. In the last twenty years I've seen a lot of people with a lot of great ideas come and go by the droves. They haven't yielded nor are they perpetuating a beneficial result.

PSYCHIC: What's the most exciting thing going on today for you?

SWANN: For me the most exciting thing is the experience that I have had that indicates that an individual can know more about himself as a spiritual operative being. And it's doubly exciting to find that there are men who are succeeding in communicating it to the public. I was very excited in 1962 when I read the works of a man who is, shall I say, controversial—L. Ron Hubbard. I was trying to find out if the human mind was capable of understanding itself. I was rather tired of everybody else understanding me but myself.

Our lives aren't as successful as we'd like them to be, and if we acknowledge that, and turn to a literature of the scope Mr. Hubbard

has produced, we can find that we don't need to live at a level of ruin. We can take active steps to reclaim or rehabilitate ourselves toward a more successful life. I think this is a precursor to a new idea—that man can change himself for the better instead of confronting a future that seems to change him for the worse. So I think the work of Mr. Hubbard is extremely exciting.

PSYCHIC: Are you still involved with him?

SWANN: Yes. Personal and spiritual reclamation is a long-term project.

PSYCHIC: Does this fit into your concept of God?

SWANN: I've always been aware of a certain eminence. But it doesn't fit into the terms by which God has been historically presented.

PSYCHIC: How, then, do you view the universe?

SWANN: The universe is a helluva tough place.


One of the greatest problems the spiritual being has to deal with is how he interacts with matter, energy, space, and time. For him to be able to do this, he has to learn something about it. Life can be a mystery and a very threatening one unless the spiritual being becomes aware that he can and does interact with matter, energy, space, and time—then the universe becomes potentially his by ownership.

PSYCHIC: You mean by participation?



"I think that now we have to take the ability out of the laboratory and put it into the greater laboratory of life to see if it can contribute towards an enhanced life."

SWANN: No, by ownership. Because if he knows he can interact, he can consciously begin to do it—through willpower and determination. It means he can change circumstances around him.

I admire the beauty and the grandeur of the universe but I no longer feel belittled by it. 

A SPECIAL REPORT

Information from SRI

The following news item was recently released by Stanford Research Institute in Menlo Park, California.

Stanford Research Institute (SRI) indicated that it is conducting an experimental program in the field of psychoenergetic effects. The program, headed by two laser physicists, Dr. Harold E. Puthoff and Mr. Russell Targ, was initiated in July, 1972, with a preliminary series of experiments with Mr. Ingo Swann, a New York artist and former United Nations employee.

In the preliminary work, using a shielded magnetometer, Mr. Swann apparently demonstrated an ability to increase and decrease at will the magnetic field within a superconducting magnetic shield. The preliminary experiment made use of an existing facility, and SRI expressed confidence that Mr. Swann had no prior knowledge of either the apparatus or the intended experiment. "The experimental results have now been carefully scrutinized and are unlike any data previously produced with this apparatus," says SRI. Based on these preliminary observations, further experiments under more rigorous laboratory controls are planned.

In further preliminary work, Mr. Swann also demonstrated other apparent abilities, such as perceiving the location of and identification of objects hidden in containers.

The present program is aimed at determining the existence of extraordinary functioning. Mr. Swann is participating as part of this continuing program to explore further the preliminary results obtained with him. SRI is also working with other subjects who have apparently demonstrated abilities in this area.

"We are trying to determine," indicate Puthoff and Targ, "whether these claims, which are not as yet explained by science, can be verified by experiments performed under rigorous laboratory conditions."



Born in the high mountains of Telluride, Colorado, on September 14, 1933, Ingo Swann came from a Swedish background. His grandfather, Andrew Gustafsen, had immigrated to America as a stonemason and helped build the base of the Statue of Liberty. Mr. Swann (the second "n" added later on the advice of a numerologist) as a child played a mental "game" of following the veins of metallic ores through the earth, similar to his recent experimental work in out-of-body vision.

After his family had moved to the Utah desert, Mr. Swann took a degree in Art and Biology in 1955 at Westminster College in Salt Lake City. Enlisting in the Army after college, he served nearly three years in the Far East where he was able to study aesthetics and art with instructors in Japan, Taiwan, and Korea.

In 1958 Ingo Swann moved to New York City to begin his

career as an artist. As his awareness of aesthetic and philosophic aspects of art increased, he expanded his interests to the paranormal and metaphysical. Meanwhile, to support himself, he took a position with the United Nations Secretariat until 1969. During that period he painted over 800 canvases. The largest of these, a symbolic representation of death and afterlife ("Death of a Man"), is in the collection of the Erickson Educational Foundation in Baton Rouge, La.

Exhibitions of Ingo Swann's art have been given in several places, including the New York World's Fair of 1964, and in 1972 at the American Society for Psychical Research in New York. His panoramic spacescape titled "Aft Ship's View of Sagittarius" was featured on *Psychic's* July 1972 cover, representing, he says, "a new concept associated with extended awareness . . . an

impression of actually being in space with full awareness via an out-of-the-body experience." He is currently attempting to enlarge this concept with three new paintings comparable to "Sagittarius."

In the years 1969-1971 Mr. Swann studied with L. Ron Hubbard, who, he states "did a great deal to help restore self awareness and brought about a rehabilitation of many abilities, abilities experienced as a child but suppressed, as is usually the case among children." This experience seemed to open up new (i.e., "rehabilitated") talents of a paranormal nature. He felt he could generate light energy from his hands and above his head by going out of the body. Photos taken in the dark with a new highly sensitive film showed these light effects.

Becoming interested in experimental parapsychology, Ingo Swann worked at the American Society for Psychical Research as a subject in out-of-the-body vision experiments, which he helped design. In another project at City College of New York, as recently reported by Dr. Gertrude Smeidler to the Parapsychological Association, Mr. Swann was able to effect temperature changes in graphite thermisters at a distance. And currently he is participating in an experimental psi project with physicist Dr. H. E. Puthoff at Stanford Research Institute in California.

Stressing the idea that man's basic nature is spiritual, Ingo Swann has lectured at college seminars on expanded awareness and art. His lecture on "Cosmic Art" was abridged in the last issue of *Psychic*.

As a keynote to the future, Mr. Swann feels that "mankind is obliged to move forward into the study and application of greater areas of human and spiritual potential."