



https://www.researchgate.net/publication/265397333_The_Paranormal_is_Still_Normal_The_Sociological_Implications_of_a_Survey_of_Paranormal_Experiences_in_Great_Britain

The Paranormal is (Still) Normal: The Sociological Implications of a Survey of Paranormal Experiences in Great Britain

August 2014 Sociological Research Online 19(3):16

Abstract

Historically, there has been limited sociological interest in the paranormal and no systematic study of reported paranormal experiences. There are also few medium-to-large-scale survey results with nationally representative populations focusing on paranormal experiences. This paper provides details of an exploratory survey conducted in 2009 with a nationally representative sample of 4,096 adults aged 16 years and over across Great Britain. Our findings show that 37 per cent of British adults report at least one paranormal experience and that women, those who are middle-aged or individuals resident in the South West are more likely to report such experiences. These results establish incidence levels of reported paranormal experiences in contemporary Britain. We argue also that they merit a more sustained sociological consideration of the paranormal. In this respect we renew and update the robust justification and call for serious research positioning the paranormal as a social phenomenon, originally proposed well over thirty years ago by Greeley (1975).

http://www.espiritualidades.com.br/Artigos/H_autores/HUNTER_Jack_tit_Anthropology_and_The_Supernatural_From_S.pdf

Anthropology and the Supernatural: From Spirits to Consciousness

...Anomalous Experiences in the Field

Ethnographers such as Joseph Long, Bruce Grindal, Paul Stoller, and Edith Turner composed detailed ethnographies in which they described not only the beliefs and practices of their hosts, but also their own anomalous experiences while immersed in different cultural systems.

...Bruce Grindal vividly described the re-animation of a corpse during a traditional Sisala death divination in Ghana. "What I saw in those moments," he wrote, "was outside the realm of normal perception. From both the corpse and gokacame flashes of light so fleeting that I cannot say exactly where they originated... A terrible and beautiful sight burst upon me. Stretching from the amazingly delicate fingers and mouths of the goka, strands of fibrous light played upon the head, fingers, and toes of the dead man. The corpse, shaken by spasms, then rose to its feet, spinning and dancing in a frenzy."

Paul Stoller became a sorcerer's apprentice amongst the Songhay in Niger, only to be forced to return home for fear of magical attacks from rival sorcerers. "Suddenly I had the strong impression that something had entered the house," wrote Stoller. "I felt its presence and I was frightened. Set to abandon the house to whatever hovered in the darkness, I started to roll off my mat. But my lower body did not budge... My heart raced. I couldn't flee. What could I do to save myself? Like a sorko

benya, I began to recite the genji how, for Adamu Jenitongo had told me that if I ever felt danger I should recite this incantation until I had conquered my fear... I began to feel a slight tingling in my hips... The presence had left the room.

Edith Turner described her climactic experience of a spirit-form at the culmination of the ihamba healing ceremony of the Ndembu in Zambia. "I saw with my own eyes a giant thing emerging out of the flesh of her back," she wrote. "This thing was a large gray blob about six inches across, a deep gray opaque thing emerging as a sphere. I was amazed—delighted. I still laugh with glee at the realisation of having seen it, the ihamba, and so big! We were all just one in triumph. The gray thing was actually out there, visible, and you could see [the witchdoctor's] hands working and scrabbling on the back—and then the thing was there no more."

[https://en.wikipedia.org/wiki/Edith_Turner_\(anthropologist\)](https://en.wikipedia.org/wiki/Edith_Turner_(anthropologist))

Edith Turner (June 17, 1921 – June 18, 2016) was an English-American anthropologist, poet, and post-secondary educator. In addition to collaborating with her husband, Victor Witter Turner, on a number of early socio-cultural research projects concerning healing, ritual and communitas, she continued to develop these topics following his death in 1983, especially communitas.[1] Edith Turner contributed to the study of humanistic anthropology and was a dedicated social activist her entire life.[2]

...In 1984, Edith Turner was appointed as a lecturer in anthropology at the University of Virginia.[4] [5] To this day, she has some of the most widely spanning ethnographic fieldwork across the globe including, "the Ndembu of Zambia (1951–1954), the Bagisu of Uganda (1966), pilgrimage sites in Mexico (1969, 1970), and pilgrimages in Ireland (1971, 1972)

https://en.wikipedia.org/wiki/Paul_Stoller

Paul Stoller (born January 25, 1947) is an American cultural anthropologist. He is a professor of anthropology at West Chester University in West Chester, Pennsylvania.

...With his publications of *The Taste of Ethnographic Things: The Senses in Anthropology* (1989) and *Sensuous Scholarship* (1997), Stoller has been at the forefront of the Anthropology of the Senses also known as sensory anthropology.

<https://www.legacy.com/obituaries/tallahassee/obituary.aspx?n=bruce-grindal&pid=156860482&fhid=4647>

Bruce settled in as a mainstay of the anthropology department at FSU in 1972. As professor and chair, he received numerous accolades for his inspired teaching and love of his students. He was co-founder of the Society for Humanistic Anthropology and founding editor of *Anthropology and Humanism*. Concerned with peace, he was the regional field representative and organizer for the US Commission on Proposals for the National Academy of Peace and Conflict Resolution and co-founder of FSU's Peace Studies Program.

<https://static1.squarespace.com/static/5e5dae4d890f73032bb91b4a/t/5e62a81a97024359a1b72c8d/1583523866654/KEL13JNMD-2011-Mediumship-Paper.pdf>

An Investigation of Mediums Who Claim to Give Information About Deceased Persons

The Journal of Nervous and Mental Disease • Volume 199, Number 1, January 2011

...As we mentioned earlier, one of the main purposes of the study was to identify mediums who can do well under controlled experimental conditions. One medium clearly stood out: all of this person's 6 readings were ranked as number 1. Some others also did well, although with fewer trials.

...Even when the top-scoring medium's results are removed, analysis of the remaining readings, again using the sum-of-ranks method, gives a zscore of - 2.69, which is still highly significant ($p < 0.0074$).

...It is far too early to comment on broader implications of this study, which was only a preliminary attempt to objectively evaluate readings of some contemporary mediums. The study did seem to meet one of our goals in undertaking the research, in that we identified at least one medium who did especially well under these controlled conditions. We hope to follow-up with this person in additional studies.

<https://www.sciencedirect.com/science/article/abs/pii/S1550830720301518>

Anomalous information reception by mediums: A meta-analysis of the scientific evidence

Highlights

- Research on the accuracy of mediums aims to determine whether mediums can anomalously receive information about deceased persons.
- Meta-analysis of modern experimental research on medium accuracy is conducted.
- Results indicate that some mediums can anomalously receive information about deceased persons.

...Background and purpose Mediumship is the ostensible phenomenon of human-mediated communication between deceased and living persons. In this paper, we perform a meta-analysis of all available modern experimental evidence, specifically from 2001 to December 2019, investigating the accuracy of apparently anomalously received information provided by mediums about deceased individuals.

Methods 14 papers passed our selection criteria, for a total of 18 experiments. Both Bayesian and frequentist random effects models were used to estimate the aggregate effect size across studies.

Results The overall standardized effect size (proportion index), estimated with a frequentist and a Bayesian random effects model, yielded a value of .18 (95% C.I. = .12 - .25) above the chance level. Furthermore, these estimates passed the control of two publication bias tests.

Conclusions The results of this meta-analysis support the hypothesis that some mediums can retrieve information about deceased persons through unknown means.

<https://ijmhs.biomedcentral.com/articles/10.1186/1752-4458-8-24>

Unravelling the spirits' message: a study of help-seeking steps and explanatory models among patients suffering from spirit possession in Uganda

International Journal of Mental Health Systems volume 8, Article number: 24 (2014)

As in many cultures, also in Uganda spirit possession is a common idiom of distress associated with traumatic experiences. In the DSM-IV and -5, possession trance disorders can be classified as

dissociative disorders. Dissociation in Western countries is associated with complicated, time-consuming and costly therapies. Patients with spirit possession in SW Uganda, however, often report partial or full recovery after treatment by traditional healers.

The aim of this study is to explore how the development of symptoms concomitant help-seeking steps, and explanatory models (EM) eventually contributed to healing of patients with spirit possession in SW Uganda. Illness narratives of 119 patients with spirit possession referred by traditional healers were analysed using a mixed-method approach.

Treatments of two-thirds of the patients were unsuccessful when first seeking help in the medical sector. Their initially physical symptoms subsequently developed into dissociative possession symptoms. After an average of two help-seeking steps, patients reached a healing place where 99% of them found satisfactory EM and effective healing. During healing sessions, possessing agents were summoned to identify themselves and underlying problems were addressed. Often-mentioned explanations were the following: neglect of rituals and of responsibilities towards relatives and inheritance, the call to become a healer, witchcraft, grief, and land conflicts.

[https://www.researchgate.net/profile/Stefano-](https://www.researchgate.net/profile/Stefano-Ferracuti/publication/14534428_Dissociative_Trance_Disorder_Clinical_and_Rorschach_Findings_in_Ten_Persons_Reporting_Demon_Possession_and_Treated_by_Exorcism/links/0912f50a570ac64fc1000000/Dissociative-Trance-Disorder-Clinical-and-Rorschach-Findings-in-Ten-Persons-Reporting-Demon-Possession-and-Treated-by-Exorcism.pdf)

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JOURNAL OF PERSONALITY ASSESSMENT, 1996, 66(3)

Dissociative Trance Disorder: Clinical and Rorschach Findings in Ten Persons Reporting Demon Possession and Treated by Exorcism

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Although dissociative trance disorders, especially possession disorder, are probably more common than is usually thought, precise clinical data are lacking. Ten persons undergoing exorcisms for devil trance possession state were studied with the Dissociative Disorders Diagnostic Schedule and the Rorschach test. These persons had many traits in common with dissociative identity disorder patients. They were overwhelmed by paranormal experiences. Despite claiming possession by a demon, most of them managed to maintain normal social functioning.

...The DDIS also showed that the 10 participants reported a high percentage of paranormal experiences, notably diverse forms of extrasensory perception, and contact with ghosts and spirits (Table 3).

...The common ideative element was the belief that their body had been entered and occasionally taken control of by a demon.

[https://www.amhonline.org/article.asp?issn=2589-](https://www.amhonline.org/article.asp?issn=2589-9171;year=2014;volume=15;issue=1;spage=111;epage=116;aulast=Pathapati;type=0)

[9171;year=2014;volume=15;issue=1;spage=111;epage=116;aulast=Pathapati;type=0](https://www.amhonline.org/article.asp?issn=2589-9171;year=2014;volume=15;issue=1;spage=111;epage=116;aulast=Pathapati;type=0)

A study to assess the prevalence of possession disorder in a district of South India

...A prevalence rate of 0.048 % that is 48 per 100,000 populations is identified. But S.V.R.R. Government General Hospital Psychiatry unit being the only tertiary care facility in this area, should have treated 200 cases in a district having five million populations. During the same period census showed only four case of possession disorder out of fifty five conversion disorder patients which was a small fraction. The reason for the above finding could be that many of these cases were utilizing alternate medical or socio cultural interventions. Conclusion: Prevalence of possession disorder is still high in the rural areas and public need proper education regarding the nature and management of possession disorder.

<https://ps.psychiatryonline.org/doi/full/10.1176/ps.49.3.360> Psychiatric Services

Volume 49 Issue 3

March 1998

Pages 360-365

The Clinical Characteristics of Possession Disorder Among 20 Chinese Patients in the Hebei Province of China

OBJECTIVE: This paper describes the clinical characteristics of 20 hospitalized psychiatric patients in the Hebei province of China who believed they were possessed. **METHODS:** A structured interview focused on clinical characteristics associated with possession phenomena was developed and administered to 20 patients at eight hospitals in the province. All patients had been given the Chinese diagnosis of yi-ping (hysteria) by Chinese physicians before being recruited for the study. **RESULTS:** The subjects' mean age was 37 years. Most were women from rural areas with little education. Major events reported to precede possession included interpersonal conflicts, subjectively meaningful circumstances, illness, and death of an individual or dreaming of a deceased individual. Possessing agents were thought to be spirits of deceased individuals, deities, animals, and devils. Twenty percent of subjects reported multiple possessions. The initial experience of possession typically came on acutely and often became a chronic relapsing illness. Almost all subjects manifested the two symptoms of loss of control over their actions and acting differently. They frequently showed loss of awareness of surroundings, loss of personal identity, inability to distinguish reality from fantasy, change in tone of voice, and loss of perceived sensitivity to pain.

CONCLUSIONS: Preliminary findings indicate that the disorder is a syndrome with distinct clinical characteristics that adheres most closely to the DSM-IV diagnosis of dissociative trance disorder under the category of dissociative disorder not otherwise specified.

The experience of being "possessed" by another entity, such as a person, god, demon, animal, or inanimate object, holds different meanings in different cultures. Yet the phenomenon of possession states has been reported worldwide. In a survey of 488 societies in all parts of the world, Bourguignon (1) found that 437 of the societies (90 percent) had one or more institutionalized, culturally patterned form of altered states of consciousness. In 252 societies (52 percent), such experiences were attributed to possession.

https://d1wqtxts1xzle7.cloudfront.net/62184116/ludici__Quarato__Neri-

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The Phenomenon of “Hearing Voices”: Not Just Psychotic Hallucinations—A Psychological Literature Review and a Reflection on Clinical and Social Health

Antonio Iudici¹ · Maria Quarato² · Jessica Neri¹

...The literature offers different theoretical approaches to interpret the phenomenon in a way that is not necessarily pathological and presents new tools for examining the phenomenon. For example, a few studies state that it is possible to coexist with voices, while others indicate that it is necessary to know how to manage voices.

...In the last decade, clinicians and researchers (Romme et al. 2009; Corstens et al. 2012; McCarthy-Jones et al. 2013a) have recorded cases of non-pathological hallucinations, including the phenomenon defined as “hearing voices” ...The hearing voices phenomenon highlights the problem and complexity of the relationship between auditory hallucinations and the diagnosis of psychiatric disorders and the risk of automatically categorizing hearing voices as a pathological experience (Baumeister et al. 2017).

...The Census of Hallucinations (Sidgwick 1894) reported that 8% of men and 12% of women in a sample of 15,316 British citizens without any diagnosis of mental or physical disorders had experienced at least one hallucination in their lives. Furthermore, Forrer (1960) showed that as result of normal parapraxes, brief hallucinations can occur whilst someone is conscious and in the absence of psychopathology and psychotic consequences. Romme and Escher (1989) found that 70% of the subjects involved in their research (out of 450) reported that they had begun to hear voices after a traumatic event, many of them experienced voices as a form of assistance that helped them to integrate and overcome the trauma. Based on interviews with 30 people who heard voices and who did not have any diagnosis of a psychiatric disorder, Heery (1989) developed a simple cartography of inner voices and concluded that healthy individuals can hear voices. In another study on hallucinatory experiences, Bentall (2000, p. 95) concluded that “the finding that a substantial minority of the population experiences frank hallucinations at burden points in their lives must be considered very robust”.

A few studies estimate that hearing voices occurs among 20% of “normal” people (Linden et al. 2011). Studies (Sommer et al. 2010) show that some 10–15% of the healthy population experience auditory or verbal hallucinations (AVHs). Other authors highlight how the phenomenon of hearing voices may also occur as part of a series of non-psychotic clinical issues, such as acute or post-traumatic stress (Larøi et al. 2012).

<https://www.irishtimes.com/news/voices-told-woman-she-had-brain-tumour-1.138853>

London - A woman was correctly told she had a brain tumour by voices in her head, doctors in Britain have said. The woman, who had no previous psychological problems, first heard a voice while at home reading, which asked her not to be afraid and said it and a friend wanted to help her. Fearing she had gone mad, she sought medical help.

Consultant psychiatrist Mr Ikechukwu Azuonye wrote about his treatment of the woman in the British Medical Journal.

https://www.researchgate.net/publication/232271307_A_difficult_case_Diagnosis_made_by_hallucinatory_voices

ResearchGate

A difficult case: Diagnosis made by hallucinatory voices

December 1997BMJ Clinical Research 315(7123):1685 - 1686

...A previously healthy woman began to hear hallucinatory voices telling her to have a brain scan for a tumour. The prediction was true; she was operated on and had an uneventful recovery.

...In the winter of 1984, as she was at home reading, she heard a distinct voice inside her head.

...This made it all the more frightening for her, and the voice intervened again: "To help you see that we are sincere, we would like you to check out the following"—and the voice gave her three separate pieces of information, which she did not possess at the time. She checked them out, and they were true, but this did not help because she had already come to the conclusion that she had "gone mad." In a state of panic, AB went to see her doctor, who referred her urgently to me.

...She returned to London and I saw her again at my out patients clinic. By this time, the voices had given her an address to go to. Reluctantly, and just to reassure her that it was all in her mind, her husband took her by car to the address in question; it was the computerised tomography department of a large London hospital. As she arrived there, the voices told her to go in and ask to have a brain scan for two reasons—she had a tumour in her brain and her brain stem was inflamed. Because the voices had told her things in the past that had turned out to be true, AB believed them when they said that she had a tumour and was in a state of great distress when I saw her the next day.

...In order to reassure her, I requested a brain scan, explaining in my letter that hallucinatory voices had told her that she had a brain tumour, that I had not, personally, found any physical signs suggestive of an intracranial space occupying lesion, and that the purpose of the scan was essentially to reassure the patient.

...Eventually, after some negotiation, the scan was done in April. The initial findings led to a repeat scan, with enhancement, in May, revealing a left posterior frontal parafalcine mass, which extended through the falx to the right side. It had all the appearances of a meningioma.

...AB later told me that when she recovered consciousness after the operation the voices told her, "We are pleased to have helped you. Goodbye."

<http://faculty.fiu.edu/~hauptli/SocraticVoicesPietyandRationalityLectureSupplement.html>

In the Apology, the Crito, and at a number of other spots, Plato's Socrates refers to his "daimonic voice"--to a voice which he hears and which he associates with the command of a deity. As Thomas Brickhouse and Nicholas Smith note:

at 31c7-d5 in Plato's Apology Socrates tells the jury about the 'something divine and spiritual'...that he has had since his childhood, which warns him away from doing what he should not do. Both Plato and Xenophon¹ explicitly tie the second charge [against Socrates in the Apology] to this daimonion [divine voice] (Pl., Ap 31c8-d2, Euthphr. 3b5-7; Xen., Ap. 12) to which Socrates refers frequently in the accounts of both men.²

https://www.pagebypagebooks.com/Plato/Apology/APOLOGY_p11.html

Plato

APOLOGY.

...You have heard me speak at sundry times and in divers places of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign, which is a kind of voice, first began to come to me when I was a child; it always forbids but never commands me to do anything which I am going to do. This is what deters me from being a politician.

https://www.pagebypagebooks.com/Plato/Apology/APOLOGY_p16.html

Plato

APOLOGY.

...Hitherto the divine faculty of which the internal oracle is the source has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error in any matter; and now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition, either when I was leaving my house in the morning, or when I was on my way to the court, or while I was speaking, at anything which I was going to say; and yet I have often been stopped in the middle of a speech, but now in nothing I either said or did touching the matter in hand has the oracle opposed me. What do I take to be the explanation of this silence? I will tell you. It is an intimation that what has happened to me is a good, and that those of us who think that death is an evil are in error. For the customary sign would surely have opposed me had I been going to evil and not to good.

<https://www.originalsources.com/Document.aspx?DocID=GEELL57LXEBIWI3>

[by Xenophon]

...Socrates suited his language to his conviction. "The divinity," said he, "gives me a sign." Further, he would constantly advise his associates to do this, or beware of doing that, upon the authority of this same divine voice; and, as a matter of fact, those who listened to his warnings prospered, whilst he who turned a deaf ear to them repented afterwards.^[4] Yet, it will be readily conceded, he would hardly desire to present himself to his everyday companions in the character of either knave or fool. Whereas he would have appeared to be both, supposing^[5] the God-given revelations had but revealed his own proneness to deception. It is plain he would not have ventured on forecast at all, but for his belief that the words he spoke would in fact be verified. Then on whom, or what, was the

assurance rooted, if not upon God? And if he had faith in the gods, how could he fail to recognise them?

<https://www.gandhiashramsevagram.org/gandhi-literature/mahatma-gandhi-collected-works-volume-61.pdf>

THE COLLECTED WORKS OF MAHATMA GANDHI

...My claim to hear the voice of God is no new claim. Unfortunately there is no way that I know of proving the claim except through results. God will not be God if He allowed Himself to be an object of proof by His creatures. But He does give His willing slave the power to pass through the fiercest of ordeals. I have been a willing slave to this most exacting Master for more than half a century. His voice has been increasingly audible as years have rolled by. He has never forsaken me even in my darkest hour. He has saved me often against myself and left me not a vestige of independence. The greater the surrender to Him, the greater has been my joy.

...The burden of my responsibility was crushing me. But what I did hear was like a Voice from afar and yet quite near. It was as unmistakable as some human voice definitely speaking to me, and irresistible. I was not dreaming at the time I heard the Voice. The hearing of the Voice was preceded by a terrific struggle within me. Suddenly the Voice came upon me. I listened, made certain that it was the Voice, and the struggle ceased. I was calm. The determination was made accordingly, the date and the hour of the fast were fixed. Joy came over me. This was between 11 and 12 midnight. I felt refreshed and began to write the note about it which the reader must have seen.

Could I give any further evidence that it was truly the Voice that I heard and that it was not an echo of my own heated imagination? I have no further evidence to convince the sceptic.

https://archive.org/stream/B-001-003-894/B-001-003-894_djvu.txt

Hitler's guide is something different entirely. It seems certain that Hitler believes that he has been sent to Germany by Providence and that he has a particular mission to perform. He is probably not clear on the scope of this mission beyond the fact that he has been chosen to redeem the German people and reshape Europe. Just how this is to be accomplished is also rather vague in his mind, but this does not concern him greatly because an "inner voice" communicates to him the steps he is to take. This is the guide that leads him on his course with the precision and security of a sleepwalker.

I carry out the commands that Providence has laid upon me . 10

No power on earth can shake the German Reich now, Divine Providence has willed it that I carry through the fulfillment of the Germanic task . 11

But if the voice speaks, then I know the time has come to act . 12

It is this firm conviction that he has a mission and is under the guidance and protection of Providence that is responsible in large part for the contagious effect he has had on the German people.

Many people believe that this feeling of destiny and mission have come to Hitler through his successes. This is

probably false. Later in our study (Part V) we will try to show that Hitler has had this feeling for a

great many years although it may not have become a conscious conviction until much later. In any case it was forcing its way into consciousness during the last war and has played a dominant role in his actions ever since. Mend (one of his comrades), for example, reports: "In this connection a strange prophecy comes to mind: Just before Christmas (1915) he commented that we would at sometime hear a lot from him. We had only to wait until his time had come." 13 Then, too, Hitler has reported several incidents during the war that proved to him that he was under Divine protection. The most startling of these is the following:

I was eating my dinner in a trench with several comrades. Suddenly a voice seemed to be saying to me, "Get up and go over there." It was so clear and insistent that I obeyed automatically, as if it had been a military order. I rose at once to my feet and walked twenty yards along the trench carrying my dinner in its tin can with me. Then I sat down to go on eating, my mind being once more at rest. Hardly had I done so when a flash and deafening report came from the part of the trench I had just left. A stray shell had burst over the group in which I had been sitting, and every member of it was killed. 14

Then, also, there was the vision he had while in hospital at Pasewalk suffering from blindness allegedly caused by gas. "When I was confined to bed, the idea came to me that I would liberate Germany, that I would make it great. I knew immediately that it would be realized." 15

These experiences must later have fit in beautifully with the views of the Munich astrologers, and it is possible that, underneath, Hitler felt that if there was any truth in their predictions they probably referred to him. But in those days he did not mention any connection between them or dwell on the Divine guidance he believed he possessed.

https://en.wikipedia.org/wiki/The_Mind_of_Adolf_Hitler

The Mind of Adolf Hitler: The Secret Wartime Report, published in 1972 by Basic Books, is based on a World War II report by psychoanalyst Walter C. Langer which probed the psychology of Adolf Hitler from the available information. The original report was prepared for the Office of Strategic Services (OSS) and submitted in late 1943 or early 1944;[1] it is officially entitled A Psychological Analysis of Adolph Hitler: His Life and Legend. The report is one of two psychoanalytic reports prepared for the OSS during the war in an attempt to assess Hitler's personality; the other is Analysis of the Personality of Adolph Hitler by the psychologist Henry A. Murray who also contributed to Langer's report. The report eventually became 1,000 pages long.

The book contains not only a version of Langer's original report but also a foreword by his brother, the historian William L. Langer who was Chief of Research and Analysis at the OSS during the war, an introduction by Langer himself, and an afterword by the psychoanalytic historian Robert G.L. Waite.[2][3]

The report made several predictions about Hitler's future which proved to be accurate

<https://archive.org/details/B-001-003-894>

The Mind of Adolf Hitler. The Secret Wartime Report

...Walter C. Langer, an American psychiatrist, who was asked in 1943 to prepare this psychological analysis of Hitler for the OSS and the Allies. By drawing on intelligence reports,

interviewing people who had known Hitler, and studying his writings, Dr. Langer was able to make astonishing predictions about Hitler's future conduct which were borne out in history.

...The following quotations illustrate his attitude toward conscience and the need of rendering it inactive:

Only when the time comes when the race is no longer overshadowed by the consciousness of its own guilt, then it will find internal peace and external energy to cut down regardlessly and brutally the wild shoots, and to pull up the weeds. Conscience is a Jewish invention. It is a blemish like circumcision. I am freeing men from the restraints of an intelligence that has taken charge; from the dirty and degrading modifications of a chimera called conscience and morality. . . .

And of the intellect he says:

The intellect has grown autocratic and has become a disease of life. We must distrust the intelligence and the conscience and must place our faith in our instincts.

Having repudiated these two important human functions, he was left almost entirely at the mercy of his passions, instincts, and unconscious desires. At the crucial moment these forces surged to the fore in the form of an hallucination in which an inner voice informed him that he was destined to redeem the German people and lead them to greatness. This, for him, was a new view of life. It opened new vistas to him particularly in connection with himself. Not only did it confirm the vague feeling he had had since childhood, namely, that he was the "Chosen One" and under the protection of Providence, but also it revealed that he had been saved for a divine mission.

<https://www.jewishvirtuallibrary.org/a-psychological-analysis-of-adolph-hitler-his-life-and-legend-hitler-as-he-believes-himself-to-be>

At the time of the reoccupation of the Rhineland, Hitler made use of an extraordinary figure of speech in describing his own conduct. He said,

"I follow my course with the precision and security of a sleepwalker."

Even at that time it struck the world as an unusual statement for the undisputed leader of 67,000,000 people to make at the time of an international crisis. Hitler meant it to be a form of reassurance for his more wary followers who questioned the wisdom of his course. It seems, however, that it was a true confession and had his wary followers only realized its significance and implications they would have had grounds for far greater concern that aroused by his proposal to reoccupy the Rhineland.

...As time went on, it became clearer that he was thinking of himself as the Messiah and that it was he who was destined to lead Germany to glory. His references to the Bible became more frequent and the movement began to take on a religious atmosphere. Comparisons between Christ and himself became more numerous and found their way into his conversation and speeches. For example, he would say:

"When I came to Berlin a few weeks ago and looked at the traffic in the Kurfuerstendamm, the luxury, the perversion, the iniquity, the wanton display, and the Jewish materialism disgusted me so thoroughly, that I was almost beside myself. I nearly imagined myself to be Jesus Christ when He came to His Father's temple and found it taken by the money-changers. I can well imagine how He felt when He seized a whip and scourged them out." (905)

During his speech, according to Hanfstangl, he swung his whip around violently as though to drive out the Jews and the forces of darkness, the enemies of Germany and German honor. Dietrich Eckart, who discovered Hitler as a possible leader and had witnessed this performance, said later, "When a man gets to the point of identifying himself with Jesus Christ, then he is ripe for an insane asylum." The identification in all this was not with Jesus Christ, the Crucified, but with Jesus Christ, the furious, lashing the crowds.

As a matter of fact, Hitler has very little admiration for Christ, the Crucified. Although he was brought up a Catholic, and received Communion, during the war, he severed his connection with the Church directly afterwards. This kind of Christ he considers soft and weak and unsuitable as a German Messiah.

The latter must be hard and brutal if he is to save Germany and lead it to its destiny.

"My feeling as a Christian points me to my Lord and Saviour as a fighter. It points me to the man who once in loneliness, surrounded by only a few followers, recognized these Jews for what they were and summoned me to fight against them and who, God's truth! was greatest not as a sufferer but as a fighter. In boundless love, as a Christian and as a man, I read through the passage which tells us how the Lord rose at last in His might and seized the scourge to drive out of the Temple the brood of vipers and adders. How terrific was the fight for the world against the Jewish poison."

(M.N.O. 26)

...A survey of all the evidence forces us to conclude that Hitler believes himself destined to become an Immortal Hitler, chosen by God to be the New Deliverer of Germany and the Founder of a new social order for the world. He firmly believes this and is certain that in spite of all the trials and tribulations through which he must pass he will finally attain that goal. The one condition is that he follow the dictates of the inner voice which have guided and protected him in the past. This conviction is not rooted in the truth of the ideas he imparts but is based on the conviction of his own personal greatness. (146) Howard K. Smith makes an interesting observation:

"I was convinced that of all the millions on whom the Hitler Myth had fastened itself, the most carried away was Adolph Hitler, himself." (290)

<https://products.abc-clio.com/abc-cliocorporate/product.aspx?pc=A4264C>

This book provides a fascinating historical and cultural overview of traditional beliefs about spirit possession and exorcism around the world, from Europe to Asia and the Middle East to the Americas.

Possession and exorcism are elements that occur in nearly every culture. Why is belief in spiritual possession so universal?

<https://www.scientificamerican.com/article/hearing-voices/>

...many famous thinkers, poets, artists and scholars of earlier times described hearing voices: a wise demon spoke to Socrates, the saints emboldened Joan of Arc, and an angel addressed Rainer Maria Rilke, inspiring his Duino Elegies. The list goes on: Carl Gustav Jung, Andy Warhol, Galileo, Pythagoras, William Blake, Winston Churchill, Robert Schumann and Gandhi, among others, have all reportedly heard voices.

<https://www.latimes.com/archives/la-xpm-1989-06-29-vw-3720-story.html>

...Judy Rosenberg, 29, a court reporter who lives in Anaheim Hills, has heard an outer voice call her name. "I'll say, 'What? What?' and turn around and nobody's there," Rosenberg said. "The outer voice is very scary to me. But the inner voice . . . any time I've ever listened to it, it's never done me wrong. It's strange. When I was really young, a little girl, this voice--I thought it was myself talking to myself. It doesn't sound like another person. . . .

Voice's Opinion

"I'll be looking for something and it will tell me where to find it. Any time I need it, it's there. I don't always want it though. I'm now dating a guy who's getting serious and wants to get married. This voice is telling me, 'Don't do it.' It's been telling me that since I met the guy. I'm going, 'Nah,' like I'm not listening. If I'd just listen and pay attention, I'd be better off."

Psychologist Julian Jaynes, a visiting fellow at Princeton University, suspects that as many as one-third of the U.S. population may have heard an outer voice during childhood or at another time in their lives.

Jaynes, the author of the popular and controversial "The Origin of Consciousness in the Breakdown of the Bicameral Mind," has written on the outer voice phenomenon, noting that it exists in varying percentages in every population in the world where it's been studied.

Hearing outer voices is reported most widely by schizophrenics, he observed. But his research shows that the experience also occurs in significant numbers of "normal" individuals.

Jaynes admits that he has heard a distinct outer voice on a couple of occasions. One time, "I was trying to puzzle out the mind-body problem (the influence of the mind on the body and vice versa) and it really was frustrating," he recalled. "I heard a voice say, very distinctly, 'Include the knower in the known.' It was so clear, I had to go outside the apartment to see if somebody was there."

Only trouble was, he didn't find the voice's tip particularly useful: "It's not something I agree with, though I thought about it a great deal."

Controlled Study

When Jaynes and his assistants conducted a "carefully controlled" study of Princeton students about a year and a half ago, they found that "fully one third of the students have heard (outer) voices at some time during their lives."

As for why the phenomenon occurs, Jaynes doesn't claim to have the definitive answer to what he considers a profoundly important and mysterious phenomenon. He speculates that auditory hallucinations were once "the basis of a mentality different than the one we have now. There is evidence suggesting that this ability to hallucinate evolved along with the evolution of language"--sometime between 50,000 and 10,000 BC.

Non-academics also report that the phenomenon may be more popular than is recognized.

"I do have people in my church who say they have heard (outer, external) voices and who give high importance to it," said George Regas, rector of All Saints Episcopal Church in Pasadena. "You do not quickly discount it. I think the world of the spirit is a world of mystery. I think we are more and more accepting the fact that the spiritual world is a world where miraculous things do happen."

Heart of Experience

Rabbi/psychotherapist Ted Falcon also listens to an inner voice and does not discount reports of healthy people claiming to hear outer ones.

“At the heart of all religious tradition is the experience of revelation that comes through an individual. It’s experienced as an inner voice, outer voice, an image, symbol, some kind of a call,” said Tarzana-based Falcon, founder of Makom Ohr Shalom, a synagogue for Jewish meditation that regularly draws about 300 participants to Friday evening services.

A prominent Jewish businessman recalled hearing a voice and receiving what he terms a “revelation” during a trip to Israel in which he visited what are assumed to be the tombs of several Old Testament figures.

“The question I had . . . was . . . did these people really live, were these real stories or not,” said the man, who was willing to be interviewed on the condition that his name be withheld. “At the tomb of Rachel, I put my forehead to the tomb and received what you would call revelation. There was an understanding, directly to me that ‘these people did live in these valleys. The stories you heard about them are more or less true.’ A higher voice was speaking to me, saying, ‘They are your ancestors.’ I absolutely knew this was truth. My whole body understood it. . . .”

But another time, the man said, he was at a retreat in the desert, in a deep meditation, when he heard two distinct voices--sounds that appeared to be coming from outside himself: “I picked up a conversation between two men. It was like picking up someone else’s conversation on a car phone and listening. It was mundane, hearing these two, normal voices talking. I decided I really didn’t want to hear it. It was too weird for me. I shut it off.”

According to brain-mind researcher Willis Harmon, many people hear voices of both the inner and outer persuasion but few are willing to admit it to anyone but their closest friends.

“It’s just one of the things we don’t talk about,” said the president of the Institute of Noetic Sciences in Sausalito. But Harmon, who is professor emeritus of electrical engineering at Stanford University, doesn’t mind revealing that he has heard both an inner voice and an outer voice on occasion and that he knows many others who hear voices as well.

“I’ve talked to businessmen, scientists, educators, well-educated professional people and not only is it reasonably common, it’s cherished. It’s invited,” said the author of the book “Global Mind Change.”

Strong Awareness

Call it an outer voice, an auditory hallucination, or an awareness so strong you’re certain you heard it speak to you. How do you tell if it’s the benign, perhaps beneficial variety, or a symptom of mental illness?

“I don’t think (people hearing outer voices) are always psychotic,” offered Encino-based psychiatrist Dr. Hyla Cass, an assistant clinical professor of psychiatry at the UCLA School of Medicine.

“I would look at what their lives look like, their social relationships, their family backgrounds and their belief systems.

“Did God speak to the prophets? We don’t know. The fact is that we do have sub-personalities, or different states of mind that can be heard as voices.”