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CONTENTS

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.
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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.

2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.

3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.

4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

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Members, who receive the Proceedings and the Journal, pay an annual fee of $10. (One may become a Life Member or endow a Memorial Membership on payment of $200.) *Associates*, who receive the Journal only, pay an annual fee of $5. (Life Associate membership, $100.) *Fellows*, who receive all publications of the Society, pay an annual fee of $25. (Life Fellowship, $500.) *Patrons and Founders*: For those who wish to make a still larger contribution to the Society's work, these classes are open at $1000 and $5000, respectively.

It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as they feel they can. *If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.*

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Notice of Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc.

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., will be held at the office of the Society, 880 Fifth Avenue, Suite 1A, Borough of Manhattan, City of New York, on Tuesday, January 31, 1950, at 4:00 o'clock in the afternoon, for the election of five Trustees and for the transaction of such other business as may properly come before the meeting.

Lydia W. Allison, *Secretary*

Medical Section

The Medical Section of the American Society for Psychical Research in the second year of its formal affiliation with the Society held six lecture meetings for members in 1949. Speakers and their topics were:

January 27th, "Telepathic Functioning: Further Observations and Possible Implications," Montague Ullman, M.D.

March 10th, "Complementary Neuroses: A Study in Telepathy and the Parent-Child Relationship," Jan Ehrenwald, M.D.

April 7th, "Experiences of Telepathy as Forms of Archaic Functioning," Joost A. M. Meerlo, M.D.

May 5th, "Precognition in Dreams?" Jan Ehrenwald, M.D.

June 2nd, Short talks were given by Drs. Jule Eisenbud, Yela Lowenfeld, and Montague Ullman.

October 26th, "Serial Telepathic Incidents in Analysis," Jan Ehrenwald, M.D.

December 1st, "Ideological Concepts in Parapsychology," Montague Ullman, M.D.

Visit of Dr. D. J. West

Dr. D. J. West, Research Officer of the Society for Psychical Research in London, visited New York and the Parapsychology Laboratory at Duke University in the early autumn. The purpose of his visit was to exchange information on current developments in psychical research in England and the United States and to discuss the most promising lines for future work.

Dr. West's general ideas as to the most fruitful course to follow in the immediate future are familiar to our members from his article "Future Research" in the October 1949 number of this JOURNAL. This article suggests a variety of activities, enabling every member to take an active part in the vast amount of work that lies ahead.

A special effort was made to provide opportunities for active research workers in our Society to confer with Dr. West during the short period that he was available, but it was regrettable that owing to the early season when many members were still absent from the city, it did not seem practical to arrange a general meeting at our rooms.

A closer and more personal association between psychical researchers here and abroad has the obvious advantage of being mutually stimulating and productive of improved research methods, and it is hoped that Dr. West will repeat his visit in the not distant future.

Psychical Research and Personality

PROFESSOR GARDNER MURPHY

Presidential Address delivered at a General Meeting of the Society on June 8, 1949[1]

I cannot tell you how deeply grateful I am for the privilege of being here, and of this more intimate association with the work of the Society for Psychical Research, which has always meant so much to me. I should like to use the opportunity which this occasion offers me to share with you some thoughts about the relation between the study of personality and the inquiries with which we in psychical research are concerned, in the hope that each may illuminate the other.

The term "personality" is used in two senses. In Mr. Tyrrell's stimulating volume, *The Personality of Man*,[2] our chief concern is with personality considered generically; that is, with those attributes which belong to personality as such, and not simply to certain individual persons here and there. On the other hand, the term personality is also used to mean individuality: to denote not the property of being a person as such, but the distinctive properties by which one person is differentiated from another. In the feeling that both uses of the term are warranted, we shall try to relate psychical research to personality in general, and also to individuality, as expressed in specific paranormal gifts which belong to some individuals and not to others.

I

We must still begin, I believe, with Frederic Myers's[3] conception that every personality is an integration of which only a limited portion appears at the conscious level. Personality is a system of energies which may throw up to its surface certain visible forms—specific cravings, or images or thoughts—but which is not in essence contained by the boundaries of explicit consciousness.

It is doubtful, of course, whether Myers's original conception of a rather sharp line of demarcation between supraliminal and subliminal can today be maintained. It has appeared more and more that personality is a matter of shadings or gradations, not only with respect to consciousness or degree of organization, but with respect to almost every aspect of its being. From this point of view we should have to

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[1] By kind permission of the Society for Psychical Research, London, Dr. Murphy's "Presidential Address" is here reprinted from *Proc.* S.P.R., Vol. XLIX, 1949, pp. 1-15.

[2] Pelican Books, 1947.

[3] *Human Personality and its Survival of Bodily Death*, 1903.

say that supraliminal and subliminal processes appear to be essentially alike in most respects. There is, nevertheless, one basic sense in which Myers's conception has been vindicated by recent research, namely through the evidence that the conscious portion of our make-up may forcibly inhibit the operation of subliminal activities, including the operation of those paranormal powers with which psychical research is concerned. Of course it is not necessarily true that the subliminal has powers which the conscious can never realize. Yet the fact remains that for most people living in a civilization like ours, conscious intelligence is pretty well saturated with fears or resistances relating to the paranormal in general or to the paranormal in specific forms, and that this resistance may operate to make the subliminal less effective in the realization of its paranormal powers than it can become when such conscious control is removed. It would appear that the facilitating effect which dreams, hypnosis, sensory and motor automatisms, as well as states of "trance, possession, and ecstasy," seem to have in liberating the paranormal, may lie largely in the freedom from inhibiting conscious factors. Though the lower degree of effectiveness of the supraliminal in paranormal processes may lie in its preoccupation with the immediate physical environment, rather than through any intrinsic incompatibility between consciousness as such and the paranormal as such, the modern view would be similar to that of Myers in regarding the subliminal of all human beings as endowed with paranormal powers with which one ordinarily has scant commerce at the conscious level.

But we need a sharper clarification of the way in which subliminal processes are set free. A convenient example is the Groningen experiment in telepathy.[1] A young student of dentistry, blindfolded, in a black cage in a lower room of the university psychology laboratory, received telepathic impressions from experimenters in a darkened room just above him, tapping out with his finger the specific points on a board which had been chosen by lot by the experimenters above. The feature of this experiment that I would stress is that the man had fallen into a semi-trance condition, a dissociated or abstracted state, and that this state of withdrawal from active preoccupation with the outer world seemed to afford the basis for his telepathic powers. It was, so to speak, the dissociability of this man's personality, the openness of his subliminal to impressions from the experimenters, that made him so good a subject.

One is tempted here to use a hypothesis which has passed already through many schematizations and which I will offer in a form sug-

[1] "Some Experiments in Telepathy Performed in the Psychological Institute of the University of Groningen," *Compte-Rendu du Premier Congrès International des Recherches Psychiques*, 1922, pp. 396-408.

gested by Warcollier.[1] In this view we are concerned with subliminal operations not only on the part of the percipient, but also on the part of the agent. The hypothesis is that the agent's conscious desire to transmit impressions activates a subliminal operation within him which causes a subliminal response in the percipient, and is then able to relay the content of the message to the conscious level of the percipient's mind. In point of fact, Mrs. Sidgwick's suggestion in 1923 about the reciprocity, the two-way action involved in telepathy, is compatible with this view; she writes: ". . . I think the kind of union of minds, the thinking and feeling together, here shown may be regarded as the type or norm of telepathic communication to which all other cases conform in varying degrees."[2]

We would then have the hypothesis that all human personalities are capable of paranormal processes in so far as there is freedom from conscious preoccupation with the immediate sensory world, and in so far as there is some sort of reciprocity between the deep-level operation of two individuals.

II

Now let us face the question: is it true that *all* human beings have paranormal powers? When we speak of hunting for a "good subject," the suggestion is offered that paranormal power is a special gift, like absolute pitch. Is this the case, or is it in some degree the gift of all human beings? I confess that over the years I have wavered back and forth between these alternatives: and have been very unsure how to answer the practical research question: Is it worth while to set up experiments for Tom, Dick, and Harry, or should we confine our experiments to the gifted Tom, and leave Dick and Harry out? But it seems to me that after these years of uncertainty the evidence has finally driven us directly into the view that we are concerned with generic, and not simply with individual gifts. Much depends upon the subtlety of the method, and the devices that we use for reinforcing and bringing to maximal expression whatever primitive and half-choked functions may be waiting for our detection and cultivation. But many mass experiments have given positive results. In the Pratt-Woodruff[3] experiment of 1939, a large number of subjects took part in a well-controlled experiment involving "screened touch matching,"

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[1] *Experimental Telepathy*, 1938.

[2] "Phantasms of the Living. An Examination and Analysis of Cases of Telepathy between Living Persons Printed in the 'Journal' of the Society for Psychical Research since the Publication of the Book 'Phantasms of the Living,' by Gurney, Myers, and Podmore, in 1886," *Proc.* S.P.R., Vol. 33, 1922-3, pp. 23-429 (quotation is from p. 419).

[3] "Size of Stimulus Symbols in Extra-Sensory Perception," *Journal of Parapsychology*, Vol. 3, 1939, pp. 121-58.

with no part of the observation dependent upon what any one experimenter did or reported. Each subject had to match cards against targets placed on the other side of the screen from himself. Material was locked away after each session in boxes to which only the experimenters had keys, and the data were doubly checked. In this investigation, as in others before and since, the effect is clearly a collective effect, and not dependent upon the performance of a few individuals.

It may, of course, be urged that a number of other mass experiments have given negative results, but this I think misconceives the statistical issue. The critical ratio of 5 which was obtained by Pratt and Woodruff should not be expected to occur even a single time among all the large-scale ESP experiments ever performed. It is possible either to get or not to get a particular group phenomenon depending on the method used. For example, in public health research one may find evidence of vitamin D deficiency in a given North American urban group, or not find it, depending upon the adequacy of one's technique: but if a competent investigation finds the deficiency appearing generically in a New York population, it is not a sufficient answer to show that others working with other essentially similar populations *but* with a different method, have not found it. It may be true that something happened in a group of human beings at Duke University which could not happen in other groups of human beings elsewhere, but it seems more natural to believe that there was something important about the *method*. The Pratt-Woodruff experiment does not stand alone. Whately Carington[1] repeatedly found mass effects. In the studies conducted at Stanford by Charles Stuart[2] and analyzed by Betty Humphrey,[3] mass effects were found, and there are many other examples. But I should be willing if necessary to rest my case for mass effects on the Pratt-Woodruff investigation.

III

We turn to the individualized aspects of such data, that is, to the problem of individual predispositions to the paranormal which may differentiate one personality from another. In Charles Stuart's[4] meth-

[1] "Experiments on the Paranormal Cognition of Drawings, IV," *Proc.* S.P.R., Vol. 47, 1944, pp. 158-228.

[2] "A Classroom ESP Experiment with the Free Response Method," *Journal of Parapsychology*, Vol. 9, 1945, pp. 92-105; "An ESP Experiment with Enclosed Drawings," *ibid.*, Vol. 9, 1945, pp. 278-95; "GESP Experiments with the Free Response Method," *ibid.*, Vol. 10, 1946, pp. 21-35, and "A Second Classroom ESP Experiment with the Free Response Method," *ibid.*, Vol. 11, 1947, pp. 14-25.

[3] "Success in ESP as Related to Form of Response Drawings: I. Clairvoyance Experiments," *Journal of Parapsychology*, Vol. 10, 1946, pp. 78-106, and "Success in ESP as Related to Form of Response Drawings: II. GESP Experiments," *ibid.* Vol. 10, 1946, pp. 181-96.

[4] See footnote 2 above.

od of testing for clairvoyance a picture was placed in a large opaque envelope; to the outside of the envelope was clipped a drawing sheet upon which the experimental subject drew his guess as to the picture within. The positive results came *en masse* from subjects who were shown on the basis of the Elkisch drawing test[1] to be people prone to make expansive drawings. And people who were prone to compressive drawings tended to miss the targets to a significant degree. Humphrey[2] has suggested that those who are expansive in the drawing test are people who reach boldly and vigorously for a challenging hidden target; they are capable of overcoming the obstacles and asserting themselves successfully in this task. The compressives not only fail, but overshoot the mark in their failure. Six different cycles of clairvoyance tests yielded these same trends. We have, then, a meaningful relation between personality attributes and paranormal performance.

The Schmeidler[3] experiments appear to warrant the same general conclusions. Her investigations at Harvard between 1942 and 1945 and continued in New York indicate that subjects calling ESP cards, prepared by random numbers and placed in concealment, can make paranormal contacts with the material in a manner related to their attitude to the task. Those subjects who believed it possible to succeed in such a task, gave a significant positive deviation, while subjects who excluded this possibility yielded a significantly below-chance score. The former group, the "sheep," in some sense know where the stars, circles, and so on actually are; but the second group, the "goats," must also know where they are, because they cannot consistently miss them *unless* they know where they are. This latter process, sometimes called "negative perception," has been well demonstrated by Bruner and Postman[4] in the ordinary, normal process of sense-perception. Such studies suggest that a complex subliminal process of feeling one's way toward the target is going on, and that other subliminal processes operate to prevent the contact with the target from appearing at the conscious level. The distribution of scores makes it clear that this is a mass effect, not an effect due to a few individuals.

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[1] "Children's Drawings in a Projective Technique," *Psychol. Monogr.*, Vol. 58, 1945, pp. 1-31.

[2] See footnote 3, p. 6. Refer also to "Some Personality Characteristics Related to ESP Performance," *Journal of Parapsychology*, Vol. 10, 1946, pp. 269-89, and "The Relation of ESP to Mode of Drawing," *ibid.*, Vol. 13, 1949, pp. 31-47.

[3] "Predicting Good and Bad Scores in a Clairvoyance Experiment: A Preliminary Report," JOURNAL, A.S.P.R., Vol. 37, 1943, pp. 103-10, and "Predicting Good and Bad Scores in a Clairvoyance Experiment: A Final Report," *ibid.*, Vol. 37, 1943, pp. 210-21.

[4] Bruner, J. S., and Postman, L., "Emotional Selectivity in Perception and Reaction," *J. Personality*, Vol. 16, 1947, pp. 69-77.

So far, the Humphrey and Schmeidler approaches are identical; in so far as attitude reflects personality, personality counts in paranormal performance. Yet this did not seem to Schmeidler to be a sufficient clarification of the problem. It was certainly not true that all believers could be counted upon to score above chance nor was it possible from the data, as so far described, to make clear how individual personalities are operating. As an experienced clinical worker with the Rorschach ink-blot method, Schmeidler determined to do systematic Rorschach analyses of those taking part in her current group experiments. Administering the Rorschach test in group form, and scoring it by Ruth Munroe's method[1] to indicate good or poor social adjustment, she was able to show that well-adjusted sheep can be differentiated in their paranormal performances; likewise, well-adjusted and poorly-adjusted goats. The data thus yield four groups, which score in the following manner: 1. Well-adjusted sheep score significantly high. 2. Poorly-adjusted sheep score about at the chance level. 3. Poorly-adjusted goats likewise score at about the chance level. 4. Well-adjusted goats score significantly below chance. It is, she remarks, just as if each of the well-adjusted groups succeeded in doing what it wanted to do—the sheep to score above, the goats to score below chance.[2] The two poorly-adjusted groups, however, manage only to stumble and fall, being bogged down apparently by their own intrapsychic conflicts, so that the sheep cannot score high, and the goats cannot score low.[3]

This result was altogether "too good"; and naturally she felt that the experiment should be repeated. Two large-scale repetitions have been made by Schmeidler herself, with results in the same general direction; and now Mrs. Adeline Roberts, another Rorschach worker, has independently obtained corroborative results with a fresh set of Rorschach data. This, of course, is not the same as to say that similar results can be obtained by everyone with every group. It is enough, however, to indicate that the data are not entirely dependent on the Schmeidler procedure alone.

We might summarize the results so far by saying that individual needs, or purposes, bear a direct relation to paranormal cognition; and at the same time evidence that individual subliminal activities

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[1] "The Inspection Technique: A method of rapid evaluation of the Rorschach protocol," *Rorschach Research Exchange*, Vol. 8, 1944, pp. 46-70, and "Prediction of the Adjustment and Academic Performance of College Students by a Modification of the Rorschach Method," *Applied Psychology Monographs*, No. 7, Sept. 1945, pp. 104 ff.

[2] The goats, of course, if well-informed and rational would aim at the chance level, not *below* it. In trying to avoid positive scores, they overdo it and miss too many targets.

[3] "Rorschach Variables in Relation to ESP Scores," JOURNAL A.S.P.R., Vol. 41, 1947, pp. 35-64.

operate to set free or to inhibit such processes. Perhaps we should say, as Hugh Woodworth[1] did, that there is continuous "blocking and unblocking"; a process by which the extension of ourselves in the direction of the target is throttled and constrained, and likewise a process by which the constraint is sometimes removed.

From this standpoint there arises the question: Assuming that we are all motivated to reach a given target, are some of us more free than are others to unblock, *i.e.*, to remove these local blockages which seem to blunt our paranormal capacities? For example, are some of us more free from censorship, more ready to make contact with anything and everything which is out there waiting to make its mark upon us? And are some of us by inheritance or by training more loosely put together, more easily induced to fall into states of dissociation than others? The more easily dissociated individuals might be freer of blockages, simply dropping off the offending baggage. This carries us back to emphasis upon devices which make it possible for sensory processes, as in crystal vision, to externalize images which have been subliminally received, or to carry into overt motor expression, such as automatic writing, the words or other symbols which have failed of an outlet. Assuming that there exists in the subliminal a paranormally perceived reality, we may say that an automatism is effective in accordance with its degree of removal from contact with the conscious system of ideas. There are large individual differences in capacity for such automatisms. There is, of course, no special virtue in automatisms as such, and many of them are devoid of all discernible traces of the paranormal; yet if once we have evidence that the paranormal is struggling to express itself, we may perhaps help it on its way through the cultivation of automatisms.

Sensory automatisms are rather easy to cultivate. And if the present approach is sound, it is possible that normal everyday perception is in some degree—now more, now less—affected by paranormal processes operating through sensory automatisms, and that we might learn to detect their effect. Thus a number of spontaneous cases of telepathy suggest that the vehicle of their expression is the restructuring of present external stimuli. Rorschach plates and other indistinct material as used in the "projective tests" of personality, by permitting large individual differences in the form of perceptual organization, allow personality trends to influence cognitive structuring. Just so, perhaps certain spontaneous cases function essentially as projective tests. In a recent case, the end result of a death compact between two men took the form of the survivor's noting, in a restaurant, a face which startlingly resembled that of his friend. His friend, with whom he had

[1] "Further Consideration of Multiple-Blocking and Unblocking in Normal Subjects," JOURNAL A.S.P.R., Vol. 37, 1943, pp. 119-33.

long been out of touch, had in fact just died. The stranger's face encountered in the restaurant had for the moment been transformed; had been built up to resemble, one might say, a death mask of the distant dying individual.[1]

You will recall in *Phantasms of the Living*[2] and in other collections, a number of cases of this type. Our hypothesis would take the following form: Other things being equal, those who are prone to sensory automatisms are thereby prone to the distortion of their ordinary sense perceptions through contamination by paranormal impressions. Likewise, since automatic writing and other motor automatisms have in general the same releasing functions, those most prone to such motor automatisms would, other things being equal, be most likely to show an admixture of the paranormal with their other motor activities.

If this makes sense, it may be worth while, in the study of extrasensory phenomena, to do some preliminary tests upon the proneness of each subject to automatisms, both sensory and motor. As a reason for believing that this is worth while, I would emphasize that in the cross-correspondence group, and in other sensitives studied by the S.P.R., there is abundant evidence that automatisms yield data which the conscious individual cannot achieve unaided. Take the "one horse dawn experiment,"[3] the effort to convey a Greek phrase to Mrs. Verrall. Despite the fact that the thought was at various times in the experimenter's mind (both supraliminally and subliminally) and available as the target for a period of months, it was only through automatism that success was finally achieved. In the classical cross-correspondence "Hope, Star and Browning,"[4] the successful transmission to automatists in Britain of a message formulated quite independently was accomplished through automatic writing in which reference to Browning's "Abt Vogler" expresses a theme given in Mrs. Piper's trance.

But in setting up an experiment to test the relation of degree of dissociation to degree of success in paranormal processes, one notes the distinction made by Margaret Reeves[5] between the conditions operating in spontaneous cases and in experimental cases. In developing the implications of Kurt Lewin's topological psychology, Reeves makes it clear that in spontaneous cases the type of dissociation which is operative is the temporary removal of an outer shell or hull consisting of the daily preoccupations of the conscious, waking individual.

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[1] "Cases," JOURNAL A.S.P.R., Vol. 38, 1944, pp. 48-52.

[2] Trubner & Company, 1886.

[3] *Proc.* S.P.R., Vol. 20, 1906, pp. 156-67.

[4] Piddington, J. G., "A Series of Concordant Automatisms," *Proc.* S.P.R., Vol. 22, 1908, pp. 31-416, especially 59-77.

[5] "A Topological Approach to Parapsychology," JOURNAL A.S.P.R., Vol. 38, 1944, pp. 72-82.

When this outer shell is removed, he withdraws from the world into sleep, or trance, or a state of abstraction. There may then be a profound release of the deeper capacities. In experimental cases, on the other hand, the experimenter must employ relatively superficial motivation such as curiosity, or the desire to gratify the experimenter, or win a prize; consequently, dissociation will have a very much less marked effect because nothing much is happening in the deeper strata. But when the motives which are near the surface are themselves activated, as in a furious and successful effort towards high scores, nothing is to be gained by dissociation.

Indeed, if this is the case, some questions emerge regarding the logic of attempting to test by experimental methods those hypotheses which are most reasonable in relation to spontaneous phenomena. In the spontaneous cases, Nature often hurls at us profoundly moving dynamic forces which we can only occasionally control in the laboratory; and the attempt to find in the general population individuals who will behave as if they were successful recipients of spontaneous cases may be based upon a misconception of the problem. In this matter of testing for ESP, I am afraid that my colleagues and I have often resembled the bees described by Samuel Butler, which wandered into the house through the open windows on a summer day, attacked the flower designs on the wallpaper, and followed them slowly to the ceiling. Then they began at the foot of the wall nearby and worked their way hopefully to the ceiling again, and so on across the room; learning, it would appear, rather little by the experimental method of hypothesis testing. It seems likely that our attempts to obtain positive results in telepathy and clairvoyance with the mass of people is going to be successful only when we have fully analyzed the problem of motivation and of working atmosphere. I suspect that in many of the successful mass experiments some favorable psychological factor in the atmosphere was achieved, and that it is not worth while to perform such experiments unless one tries to learn more about such atmospheres. We know as yet very little about them. In Rhine's[1] and Tyrrell's[2] experiments the subject's enjoyment of the task seems to be an asset, and in Rhine's early work the likelihood of a positive result was made so real and compelling to the subjects that they felt they must "stand and deliver." But our present formulations are naive, and we have years of work to do before we can define the favorable states for a given individual in a given task.

For if and when it is finally established that all human beings by virtue of their needs and their capacity to free themselves from intrapsychic barriers are capable of paranormal processes, it will only be

[1] *Extra-Sensory Perception*, 1934.

[2] "Further Research in Extra-Sensory Perception," *Proc.* S.P.R., Vol. 44, 1936-37, pp. 99-166.

because we have in the meantime learned much more both about needs and about barriers. What we know today is hardly more than the clue to a clue. There is no direct evidence that the successful subjects reported by Soal and Goldney,[1] Tyrrell, Rhine, Martin and Stribic,[2] for example, differ essentially from other people either in their needs or in the barriers to the cognitive activities which express these needs.

If we ask, then, what more we must find out to do better research, we might first stress the great complexities through which needs and barriers evolve in childhood before they take the form revealed in adult personality. One finds, for example, that childish needs undergo what Freud calls cathexis, or what McDougall calls a process of sentiment formation. It is not the needs in their raw infantile form but a complex and elaborate pattern of needs that constitutes the going concern of the adult individual. In order to work effectively with the question of his needs, we should have to know, so to speak, what the paranormal means to him; what he sees in the process, how he feels towards it, as it relates to the possibility of making contact with the world outside his immediate orbit of experience. We should have to know in what way he protests against the restrictions of time and space; the nature of his adventuresome challenge of an unknown world. We must also know the specific meanings, direct and symbolic, which are served by the particular content, the particular drawings or card-symbols towards which he reaches out. In the same way, we need to know very much more than we know about the nature of barriers and their removal. It may be that in one person the mind is like a city built on islands interconnected with strong and solid bridges. Dissociation would be like the breakdown of one or more of the bridges, and could be overcome only by arduous reconstruction. Another mind might have the easy dissociability of a system of drawbridges, with an easy-break, easy-make, every few minutes or hours. It is almost certain that most barriers are of a still more complex sort, to which psychoanalysis and other deep probing methods have pointed. The paths of association or interconnection are criss-crossing lines almost like the lines of communication in a military terrain; devious, complex, irregular, and subject to bombardment as well as natural erosion, so that it would take a combination geologist-map-maker-tactician to figure out the possible lines of communication and of rupture of communication which are the most important in any given terrain at any given time.

[1] "Experiments in Precognitive Telepathy," *Proc.* S.P.R., Vol. 47, 1943, pp. 21-150.

[2] "Studies in Extra-Sensory Perception: I. An Analysis of 25,000 Trials," *Journal of Parapsychology*, Vol. 2, 1938, pp. 23-30, and "Studies in Extra-Sensory Perception: II. An Analysis of a Second Series of 25,000 Trials," *ibid.*, Vol. 2, 1938, pp. 287-95.

This mode of thinking would suggest that great progress is to be expected from psychoanalytic studies. This does not mean that anyone must accept any theory which does not intellectually appeal to him; but it means that deep-level exploration of unconscious psychic structures, in all their infinitely complex dynamics, is a major tool for psychical research. In this belief, the group of medical men and women, mostly psychoanalysts, who have recently constituted themselves the Medical Section of the American Society for Psychical Research, have embarked upon studies which may throw light upon telepathic dreams and other paranormal processes which appear in their practice. This line of inquiry, initiated by Freud[1] himself over twenty years ago, has been carried forward by Servadio,[2] Eisenbud,[3] Ehrenwald,[4] Pederson-Krag,[5] and others.

More light on the unconscious may also be expected from the use of the projective methods of personality diagnosis, not only by the group method mentioned earlier, but by intensive analysis of individual predispositions. Not only the Rorschach but many other methods such as free drawing and painting, and graphological techniques, promise a good deal for the next few years, in relation to the tangled skein of unconscious intercommunication between the various aspects of psychic structure. All of this is ultimately directed by the belief that if once the complex blockages at an unconscious level may be removed, one may move towards understanding and control of the paranormal.

IV

This is, of course, a long-range goal, a matter of many years. But even when all of this has been accomplished and stands in full stature before us, I must confess that I believe that beyond both needs and barriers there is a *tertium quid*. There is, I suspect, some supplementary principle, or indeed, some over-arching all-encompassing principle. To introduce my *tertium quid*, I will tell you the odd story of Lillian Levine.

Lillian Levine was one of a group of Hunter College women who

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[1] *New Introductory Lectures on Psycho-analysis*, 1933.

[2] "Psychoanalyse und Telepathie," *Imago*, Vol. 21, 1935, pp. 489-97.

[3] "Telepathy and Problems of Psychoanalysis," *The Psychoanalytic Quarterly*, Vol. 15, 1946, pp. 74-9; "The Dreams of Two Patients in Analysis interpreted as a Telepathic *Rêve à Deux*," *ibid.*, Vol. 16, 1947, pp. 39-60, and "Analysis of a Presumptively Telepathic Dream," *The Psychiatric Quarterly*, Vol. 22, 1948, pp. 103-35.

[4] "Telepathy in Dreams," *British Journal of Medical Psychology*, Vol. 19, 1942, pp. 313-23, and "Telepathy in the Psychoanalytic Situation," *ibid.*, Vol 20, 1944, pp. 51-62.

[5] "Telepathy and Repression," *The Psychoanalytic Quarterly*, Vol. 16, 1947, pp. 61-8.

came to our laboratory in a group experiment under the direction of Mrs. Dale.[1] Miss Levine sat in an experimental room operating a signal set which required her only to depress one or another of five keys, to indicate which of five cards she guessed to be the target in a randomly prepared series. In another room sat Dr. Ernest Taves, who witnessed the experiment, and Mrs. Dale, the experimenter, with a deck of ESP cards, from which one card at a time was removed and exposed as a target. Well, as Miss Levine began a run she got 15 consecutive calls co. rect. Since these cards were set up by random numbers, and the odds of one in five remain constant throughout the operation, it is about a one in thirty-thousand million shot to succeed in 15 consecutive calls.

Hot on the trail of this bizarre phenomenon, we attempted to get some sort of clue as to what Miss Levine had done. The most that we could find out was that she had looked at the radiator in the room in which she sat, and had seemed to see the various symbols, like crosses and waves, in the rhythmic protuberances and recesses on the side of the radiator. So far she was like the man who saw his friend's "death mask." She had not, however, been in any marked trance or abstracted state. In fact, when she saw these images in the radiator, it did not really mean the kind of seeing that one has with a crystal vision, but rather the kind of half-seeing, half-imagining which occurs in responding to a cloud or a Rorschach test. We proceeded, of course, to give Miss Levine a Rorschach test, and we wearied her a good deal, I think, with attempts to probe into what happened. But we got nowhere. We did not find out anything so very unique about Miss Levine's needs or intrapsychic barriers. Even if we had done so, we should still be unable to explain how she fell into the successful groove and how she fell out again. We are not in a mood to say that such an amazing performance is "just one of those things." Rather, we are inclined to say that psychical research is full of cases of our *tertium quid*, cases in which the maximum you can do with the theory of needs and with the theory of barriers still leaves you with something big upon which you still cannot get your fingers. For the point is that something new and different happened suddenly to her—perhaps a deep-level contact with Mrs. Dale, perhaps a basically different way of orienting herself to her task. But what happened was not a gradual drifting away and back; it was a clean break with her usual procedure.

I have wondered whether the Shakespeare plays have not attempted to tell us the same thing. Notice, for example, the playwright's handling of Banquo's ghost. The phantasm appears suddenly, sharply—

[1] "A Further Report on the Midas Touch," JOURNAL A.S.P.R., Vol. 37, 1943, pp. 111-18.

cleanly, one might say. Macbeth does not toy with the question whether he is suffering from a hallucination of the "heat-oppressed brain"; he screams: "Thou canst not say I did it." When the apparition disappears, Macbeth instantly recovers, exclaiming, "Why, now, being gone, I am a man again!" The playwright, as if to reinforce his intention, has actually given us stage directions: twice the Ghost enters, and twice "exit Ghost." One is not dealing in such instances with the normal waxing and waning of human needs or of human barriers relative to such needs; one is not simply reaching out and making some sort of contact with the vast world outside; rather, something is *invading* the individual, invading almost in the sense which Myers used in *Phantasms of the Living*. The process of psi-gamma, as Professor Thouless and Dr. Wiesner[1] name it, is action not only *by* the individual, but *upon* the individual.

The exploration of the *tertium quid* seems to lead to a result largely foreseen by Myers and Mrs. Sidgwick. This result, I believe, has the regular characteristics of a new scientific idea in the sense that such ideas are likely at first flush to be quite shocking; then after a moment's catching of the breath, they are likely to appear utterly banal, obvious, not worth the point of making, and then third, as one thinks over the two earlier phases of one's thought, one begins to say, "Well, this is after all a different way of looking at things; let us set up experiments to see whether one can predict the outcome more accurately from the new formulation than one can from the old."

So, for whatever my suggestion may be worth, I will suggest that the third clue to the paranormal lies beyond the realm of needs and barriers, indeed that it does not lie inside of human personality at all, whether in its generic or in its individualized aspects. I believe, on the contrary, that it is strictly interpersonal; that it lies in the relations between persons and not *in* the persons as such. If it be objected immediately that it must be personal if it is to be interpersonal, then let me plead that there is all the difference in the world between our stretching the conception of the personal to the breaking-point and on the other hand, our burning all our individualistic bridges behind us, and saying that the world of interpersonal phenomena is a world which must be faced on its own terms; pursued in its own right; its laws made clear and recognized to be essentially different from those laws which apply to individuals. I would plead for the direct empirical study of the laws of the interpersonal; the functions of an interpersonal field. I suggest that it is not within the individual psychic structures, but within certain specific relations between the

[1] "The Psi Processes in Normal and 'Paranormal' Psychology," *Proc.* S.P.R., Vol. 48, 1947, pp. 177-96.

psychic structure of one individual and the psychic structure of another that our clue lies; or if you like, that the phenomena are, so to speak, transpersonal, just as they are, indeed, transspatial and transtemporal.

In this audience are investigators who have done much to confirm this view, however little they may think of the theoretical interpretations I would put upon their work. For did not Soal and Goldney[1] tell us that the telepathic gifts of B.S. were not liberated by all situations, nor by all agents, but only under certain conditions, with certain people serving successfully as agents and others utterly unsuccessful in the attempt? Did they not clearly demonstrate that the powers were not the powers of B.S., but the powers, so to speak, of certain couples—or, indeed, powers expressed by certain field situations in which experimenters, agents, and percipients were all essential dynamic constituents?

Has not Dr. Soal told us in his Myers Memorial Lecture[2] about the extraordinary phenomenon of divided agency? Mrs. Stewart can receive telepathically from two agents, neither of whom actually knows the picture to be transmitted. One of them knows the spot where the target picture lies but not what picture it is, and the other knows what pictures lie at 5 given spots, but not which spot will be selected as the target location. Here is a field function with a vengeance. This is indeed reminiscent of the hypothesis offered by Mrs. Sidgwick,[3] according to which a sitter's mind acts in such a way as to establish a relation between the medium and a distant living person, so that the interaction of at least three personalities is involved.

This would mean that systematic, sensitive, resourceful investigations of the personalities of experimenters as well as of subjects, need to be taken, and of the interrelations of personality. I would like to quote here an observation of Schmeidler's[4] made on the basis of one of her studies of group atmospheres as they relate to clairvoyance tests:

> "I should like to generalize from the results in some such way as this: in a group which considered the atmosphere of the experiment to be unpleasantly cold and intellectual, only the subjects who were themselves rather cold and intellectual responded positively and made good scores. In the other experiments a different

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[1] See footnote 1, p. 12.

[2] "The Experimental Situation in Psychical Research," being the Ninth *Frederic W. H. Myers Memorial Lecture*, Society for Psychical Research, 1947.

[3] "Discussion of the Trance Phenomena of Mrs. Piper," *Proc.* S.P.R., Vol. 15, 1900-1901, pp. 16-38.

[4] "Personality Correlates of ESP as Shown by Rorschach Studies," *Journal of Parapsychology*, Vol. 13, 1949, p. 30.

atmosphere was established, and a different personality pattern in the subjects led to successful responses.

"If this generalization is correct, what are its implications? One conclusion would be that my research does not show the personality correlates of ESP ability as such, but only of ESP ability under the particular conditions of the experiment. Whenever the situation varies widely from these conditions, we can expect the optimum personality pattern to vary also."

If for no other reason than to stimulate discussion, I would go on to urge that if some one other than Dr. Soal, let us say Dr. Q., had been systematically scouring this country for gifted ESP subjects, using an equally objective and severe method, he might have found that B.S. was a poor subject, and that someone else, let us say, X.Y.Z., gave consistent, positive results. Indeed, what *did* happen when B.S. was tested by a prearranged telepathy method to see if he could get an agent's thought at the time? He failed; and it was only later discovered that he had his own way of functioning in this situation, namely, with reference to the future and the past. What about the people whose way of functioning we have not yet happened to discover? Are they gifted or non-gifted, or is the answer relative to the method? Again, forgive me when I say I am confused when I hear people tell us that we should spend all our time looking for good subjects. Can we really be sure that there are any good subjects in an absolute sense? Individual endowment, like that of B.S. and Mrs. Stewart, is of the utmost importance; but the endowment appears in relation to a particular task, method, and personal setting. It is true, and very important, that B.S. and Mrs. Stewart scored with several agents. It is true that Mrs. Piper and Mrs. Leonard have exhibited brilliant powers with many sitters. If what I am urging is sound, there should be found in certain gifted individuals a great many "open lines" of interpsychic communication, so to speak; but these are still dependent on a larger context.

Interpersonal factors released by the experimenters are certainly major factors in such contexts.

One of the outstanding things about the Duke University research, I think, has been the inculcation of certain attributes in certain experimenters which make it possible for them to set free something with certain individual subjects. This does not mean that they can always set it free, nor that what they obtain from one subject is the same as what they obtain from another. But my mind goes back to the year 1934, in which I first visited Rhine at Duke University, and saw the rugged force of the demands which he made upon his coworkers and subjects. In the light of his glowing intensity, it became

possible to begin to understand the accounts given in his book of the way in which he had driven some of his subjects in the demand to get extrasensory phenomena. It may well have been this intensity which produced the results—including some of the best-authenticated long distance results which we have in all this field. In the case of Schmeidler's studies in clairvoyance I believe the results may well have arisen from a very different kind of intensity, namely her sheer unwillingness to let people fail. And it was, I am convinced, the intensity of Mrs. Dale's[1] devotion to her first independent PK experiment, of which she was so proud, and in which so much ego was invested, from which her brilliant positive results emerged. Whately Carington's methods were successful time and again with groups that he organized, and which caught his spirit; but no such comparable results have been easily obtainable away from the white heat of his own brilliant personality. There must, of course, be the fullest possible control whether the intensity level is high or low.

I doubt whether we can go on with the tradition that an experimenter—any experimenter—undertakes to test a subject—any subject—with a standard method—any standard method—for ESP or PK. If an experimenter in the abstract tests a subject in the abstract with a method in the abstract, experience shows that we can be pretty certain that we shall have nothing to show for our pains. I am much gratified to note in the most recent number of the S.P.R. *Journal* that Dr. West has ably stated the case for individualizing the method of testing.

But I am really asking you to consider a rather simple, naive, and disturbing hypothesis, a conception which points not to the solitary grandeur and rugged independence of personality, as we like to conceive it, but to personality as a node or region of relative concentration in a field of vast and complex interpenetrating forces, in which none of us is completely individualized any more than he is completely washed out in a cosmic sink of impersonality. Our roots lie between the personal and the impersonal, between the I and the It, between the local and the universal, between the present and the timeless. Here, one comes close to some classical conceptions both of India and of our Western tradition, which suggest the relativity of our independence and separateness from one another, and indicate that the anchorage of our personal natures in the circumstances of the moment and of the place may perhaps be considerably less absolute than is supposed. Just as the field theory of Clerk-Maxwell has taught us to think of the distribution of energy in a time-space rather than in terms of little chunks of matter, so in psychology one may find it

[1] "The Psychokinetic Effect: The First A.S.P.R. Experiment," JOURNAL A.S.P.R., Vol. 40, 1946, pp. 123-51.

feasible to think in terms of the field relations that develop to encompass and express a group of persons.

V

Along these lines, we find a rich opportunity for closer cooperation with psychology, especially social and clinical psychology, so deeply concerned as they are with interpersonal relations. Much more can be done as clinical methods and methods of research on social groups progress. This is why I am in such full agreement with Professor Thouless as to the need for an organic unity of psychology and psychical research, in which each will throw light upon the other.

The moral effect of psychical research in breaking down classical dogmatism regarding the limitations of the human personality to the world of its senses, is beginning to be glimpsed here and there. And the methods by which unconscious motivation, blockages to communication, interpersonal dynamic effects can be explored in relation to the paranormal will help us to understand psychological and interpersonal dynamics as they appear in daily life. At the same time, we in psychical research owe a great debt to experimental and clinical psychology. It has over and over again given us new techniques for the study of motivation, of dissociation, of unconscious blocking and unblocking. It has given us projective tests, devices for studying atmospheres and interpersonal effects. Just as psychology cannot get along without psychical research, so psychical research cannot get along without psychology. It is even possible that, as Schmeidler and Pratt and Humphrey have suggested, the same general laws which hold in all psychology, laws relating to the structuring of the world of perception, relating to the influence of motivation upon such structuring, relating to the Gestalt principles of membership character, closure, salience, relating to the satiation of motives and the role of substitutes during such satiation, and indeed all the general psychological laws may be found to apply perfectly to paranormal perception. At the same time, certain laws emerging first in paranormal perception, such as the ability of subjects consistently to miss targets to a significant degree, later emerge in normal perception.

It is possible, in short, that the two worlds are one except for some single principle which, so to speak, throws on a particular switch. If this should prove to be the case, our attention might ultimately be directed to the nature of this switch. It is also possible that the three clues suggested, namely, unconscious motivation, dissociation, and interpersonal organization or field relationships may prove to be all that is needed. It is quite possible that if we can state the interpersonal structure of a situation so fully that its motivational dynamics and its intrapsychic and interpsychic barriers can be fully defined, we

shall be able to state when and where a particular paranormal process will appear. At any rate, I would suggest the experiment of looking upon personality as the same subject matter whether it happens to be studied by psychologists or by psychical researchers; that we regard the paranormal as emerging from lawful and ultimately intelligible factors operative within normal personalities; that we regard psychical research and general psychology as interpenetrating and at times fusing, and always sharing outlooks and methods; and finally, since all psychological phenomena are to some degree individualized, that we make the most of all of those methods by which individuality may be studied with a view of trying to understand individual paranormal gifts; remembering that the individual with his marked gifts is never utterly sundered from the less gifted about him, and that his special gift is in some degree a function of that interpersonal existence which all human personality expresses.

If this is sound, there is equal need in the coming years for two types of research: first, a need to continue the exceedingly important studies of those individuals who are highly gifted in specific ways, such as clairvoyance or precognition, finding *why* it is that they fluctuate in the presence of different persons and under different conditions, and setting up testable hypotheses regarding interpersonal dynamics. Secondly, there is a need for mass researches along lines in which the group atmosphere or social climates can be fully specified and empirically tested. When one gets a group effect, one would at once attempt to define what is operating; one would develop such clinical methods as have already been used by Humphrey, Schmeidler, and others, and apply them mercilessly to all participants, including oneself.

So, as my time draws to a close, you find me pleading for more study of those deep resources of human personality of which Frederic Myers first made us fully aware, working in close contact with psychology, psychiatry, and the social sciences; more explicit recognition that psychical research has a huge contribution to make to an understanding of human nature; and indeed a willingness to consider the possibility, even in times as troubled as our own, that we may do our own part to help find a sound basis upon which to predicate the oneness of the human family; its fulfilment, through deeper interpersonal ties, of its place in its cosmos.

Long Distance Experiments in Telepathy

F. BATEMAN AND S. G. SOAL

In the present article I shall describe two series of experiments at long distance which were carried out in 1949 by Mr. F. Bateman and myself (S.G.S.) during my tenure of the Perrott Studentship in Psychical Research.

The first series, comprising eight experiments in which the Agent was in Cambridge (England) and the Percipient in Richmond near London—a distance of some fifty odd miles—was a dismal failure for which however some fairly obvious reasons may be suggested.

The second series, with the Percipient at Merksem near Antwerp and the Agent in or near London, was an unqualified success and throws light on several interesting questions.

I should mention that I had previously carried out some fairly successful experiments by means of the telephone between two houses in Richmond about 150 yards apart, but as these have already been described in my Myers Memorial Lecture, "The Experimental Situation in Psychical Research" (p. 53), I shall not go into details here.

I. The Cambridge-Richmond Experiments

These experiments were arranged with the kind assistance of Mr. C.E.M. Hansel, Secretary of the Cambridge group for Psychical Research. Synchronization was effected by means of the 7:00 P.M. time signal (Light Programme) and the use of stop-watches. The material of transmission consisted of the initial letters HKCFT of the names of the five animals, Horse, Kangaroo, Camel, Fox, Tiger printed on five cards taken from a Lexicon Pack. The scoring sheets employed were identical with those used in the Shackleton experiments,[1] each sheet containing G (Guess) and A (Actual Card) columns for two sets of 25 calls. Four sheets (200 calls) were completed at each sitting. Previous to each sitting Mr. Hansel filled in the "A" columns of the four sheets with random numbers 1-5 obtained in the usual way from tables.

The method of conducting the experiment at the Cambridge end was similar to that described in the Shackleton experiments except that it was not necessary to separate the Agent (A), and the Experimenter controlling the Agent (EA) by a screen. Three persons were present at every experiment. These were the Agent who looked at

[1] "Experiments in Precognitive Telepathy," by S. G Soal and K. M. Goldney, *Proc.* S.P.R., Vol. 47, 1943, pp. 21-150; see also "Soal and Goldney's Precognitive Telepathy Experiments," by Betty M. Humphrey, JOURNAL A.S.P.R., Vol. 38, 1944, pp. 139-159.

the cards, the Time-keeper (TK) who called aloud the serial numbers 1-25 at intervals of two seconds, and the Experimenter who indicated to A which card he was to lift and look at. On some occasions an Observer (O) was also present. The cards were laid in a row before the Agent and opposite each card was placed a small card bearing one of the numbers 1-5 counting from left to right from the Agent's point of view. EA was provided with the lists of random numbers and a ruler with which he pointed to the number of the card that the Agent was to lift and look at. At the commencement of each sitting, the Agent shuffled his five cards and laid them face downwards in a row before him. It was arranged for "zero" time to coincide with the last pip of the time signal. The Experimenter had a finger on the first random number of his first sheet and at plus 60 sec. he indicated with a finger the card the Agent was to lift and look at. The Experimenter then lowered his finger to the second number on the list and at plus 62 sec. he indicated to the Agent the second card in accordance with the random number. (The cards were counted from left to right when seen from the Agent's point of view.) Thus the cards were exposed at intervals of two seconds, each card having an exposure of two seconds to the gaze of the Agent. At the end of the 25th exposure there was a blank interval of 10 sec. and when the pointer of the watch was on 60 the Experimenter indicated the first random number in the second column of his sheet, and the exposures proceeded at intervals of two seconds. There was thus a 10 sec. interval between columns and between sheets. At the end of the fourth sheet the Experimenter or Agent registered on his first scoring sheet the order of the five cards which had remained unchanged during the experiment thus:

T H K C F

1 2 3 4 5

The lists of random numbers were in triplicate. One copy was posted to S.G.S. as soon as possible and another to Professor C. D. Broad while the third was retained by Mr. C.E.M. Hansel.

At the Richmond end of the experiment Mrs. Gloria Stewart, the Percipient, was provided with scoring sheets already numbered 1-8, each sheet being triplicated by means of pages of carbon paper in between the sheets. At zero plus 60 sec. S.G.S. called aloud "One" and Mrs. Stewart wrote down in the first space of the "G" column of her first sheet the initial letter of the animal she thought the Agent was looking at. At zero plus 62 S.G.S. called "Two" and Mrs. Stewart wrote down another letter in the appropriate square. In the 10 sec. interval following the end of the 25th exposure she was warned "Get ready for next column," or, "Have next sheet ready," as the case might be.

A few minutes after the completion of the fourth sheet (200 guesses) Mrs. Stewart was asked to carry out a "control" experiment of another 200 guesses with Mrs. M. Holding as Agent, the two being in adjoining rooms, the door between them slightly ajar to facilitate hearing. In this experiment S.G.S. acted as EA and was separated from A as usual by the 3′ screen with the aperture at which the random numbers were presented by EA at the normal rate (50-80 sec. for 25 calls). The chief object of this "control" was to discover whether or not Mrs. Stewart's faculty was working on this particular day.

At the end of the checking-up of the "control" results S.G.S. left the house and posted in the first box on his way to the station one copy of Mrs. Stewart's guesses to Mr. Hansel and a second copy to Professor Broad, retaining himself the third.

The checking of results in the long distance experiments was thus carried out independently by S.G.S. and by C.E.M.H. I usually received Mr. Hansel's random number sheets by 5:00 P.M. on the following day.

At the last two of the eight sittings the interval between successive exposures was by arrangement with C.E.M.H. increased from 2 sec. to 3 sec. with an interval of 45 sec. between successive columns of 25.

I will now describe the progressive conditions of these eight experiments. All the Cambridge sittings were held at 59 Park Street, the lodgings of C.E.M.H., and the Richmond sittings at 18 Marchmont Road, the residence of Mrs. Stewart.

For the first experiment on 21/1/49 the Agent was a Mr. V. Idelson and neither the name of the Agent nor the precise location of the experiment in Cambridge was known either to Mrs. Stewart or to S.G.S.

For the second experiment on 28/1/49 the Agent (owing to Mr. Idelson's failure to attend a second time) was a Mrs. Molyneux who was C.E.M.H.'s landlady, but this fact was unknown to anyone present at Richmond at the time of the experiment.

Before the third sitting on 4/2/49 Mrs. Stewart was told that the Agent would be Mrs. Molyneux and the address in Cambridge. She was also provided with a photo of the Agent which was placed in view on the mantelpiece during the experiment for her to look at if she so desired. At each of the three following sittings the Agent was still Mrs. Molyneux and her photo remained on the mantelpiece.

A few minutes before the fifth sitting on 17/2/49 Mrs. Stewart was shown a photo of the card-table at Cambridge with an old violin resting on it, which was intended to serve as a K-object (in Carington's sense).

Before the sitting on 24/2/49 Mrs. Stewart was provided with a detailed sketch of the room at 59 Park Street and a written description of the manifold objects in this room. In these, however, she appeared to take little interest. Nor would she often turn her eyes to the photo of Mrs. Molyneux.

After the sixth experiment I suggested to Mr. Hansel that he should try a change of Agent and for the last two sittings on 4/3/49 and 11/3/49 a Mr. Reynolds was Agent. I did not however in London know the name of the new Agent until after the seventh experiment and it was not told to Mrs. Stewart at all.

The various results and conditions of the eight experiments and of the "controls" which followed each experiment are tabulated on page 25.

It is quite clear from this table that except possibly for two or three occasions Mrs. Stewart's faculty was not in abeyance during the period of the experiments and that she was highly successful with Mrs. Holding acting as Agent in the next room but that she failed completely in all the long distance tests. Indeed the only interesting feature is an odd column which showed a score of 13/24 precognitive (+ 1) hits but as a whole the total scores on ± 1 or ±2 hits are without significance.

The failure of the long distance experiment when contrasted with the success of the short range experiments is at first sight disquieting. Was there after all some sort of auditory leakage which might account for the so-called transference of thought between persons in adjoining rooms? But the striking success of the London-Antwerp series put all such doubts at rest.

One obvious and probably most important difference between the Cambridge-London tests and the "control" tests with Mrs. Holding lies in the fact that whereas Mrs. Stewart had already met Mrs. Holding in the autumn of 1947 and liked her she had made no personal contact whatever with any of the Cambridge Agents or with the Experimenter, Mr. Hansel. The case of Mrs. Holding is an interesting one. She wrote to me some time in 1945 on hearing a broadcast I had given and proffered her assistance with experiments. I did not, however, invite her to a sitting until October, 1947, at which time Mrs. Stewart was just beginning to recover her powers after a rather low ebb. Mrs. Holding came and acted as Agent on two occasions but scored only chance results. But her enthusiasm for Psychical Research was obvious and the vivacity of her conversation at once (or very soon) attracted Mrs. Stewart. Mrs. Holding turned up on a third occasion and posed for a photograph which appears in the Myers lecture. On this occasion no sitting was held. When, therefore, I again invited her assistance in January, 1949,

Results of Cambridge-Richmond Experiment

Date	Cambridge Agent	Hits on Actual Card	Hits on "Control"	Conditions
21/1/49	Mr. V. Idelson	31/200	53/200	Name of Agent unknown to S.G.S. or to Mrs. S. Exact location unknown.
28/1/49	Mrs. Molyneux	31/200	53/200	Name of Agent unknown at Richmond but address at Cambridge known to Mrs. S.
4/2/49	Mrs. Molyneux	40/200	55/200	Photo of Agent shown to Mrs. S. and placed on mantelpiece. Name also told to Mrs. S.
11/2/49	Mrs. Molyneux	39/200	39/200	Photo of Mrs. M. on mantelpiece during experiment.
17/2/49	Mrs. Molyneux	35/200	49/200	Photo of Agent on mantelpiece. Photo of Card-table with Violin as K-object shown to Mrs. S.
24/2/49	Mrs. Molyneux	43/200	43/200	Photo of Agent on Mantelpiece. Sketch of room and description of contents shown to Mrs. S. before experiment.
4/3/49	Mr. J. Reynolds	39/200	47/200	Name of new Agent unknown to either S.G.S. or Mrs. S. Cards shown at 3 sec. intervals instead of at 2 sec. intervals.
11/3/49	Mr. J. Reynolds	40/200	54/200	Name of Agent known to S.G.S. but not to Mrs. S. Cards at 3 sec. intervals.
Totals	—	298/1600	393/1600	
Dev.	—	— 22	+ 73	
Critical Ratio	—	— 1.38	+ 4.56	

she was well acquainted with Mrs. Stewart. She immediately showed herself to be a successful Agent and has since been one of the two most devoted supporters of the experiments. Regularly, every Friday, after a day's work in an office she has travelled several miles to assist us.

The other is Mrs. Yvonne Hales, the pianist, who has been a main prop of the experiments since 1945. As an Agent I consider Mrs. Hales to be on a par with Mrs. Holding. But their personalities are very different. Mrs. Hales is the sensitive artist, quiet and reserved except with her intimates while Mrs. Holding apparently finds no difficulty in talking to anyone. Both these ladies are now firm friends of Mrs. Stewart, and I decided to employ them both as Agents in the London-Antwerp experiments.

But quite apart from any question of the Agent there is another factor which may have adversely affected the success of the Cambridge series. By an unfortunate oversight we omitted to test the two stop-watches for synchronization. I have since found that unless the watches are of the highest quality one may gain or lose on the other as much as two or three seconds in the interval of 12 minutes occupied by the experiment. It is very possible, therefore, that the Agent and Percipient may have been quite out of step.

It seems clear then that the conditions at the Cambridge end of the experiment were not altogether satisfactory. There were, for instance, sudden changes of Agent that were sometimes unanticipated by the people at the London end.

I shall now pass on to the more interesting series—the London-Antwerp experiments.

II. The London-Antwerp Experiments

When I learned in May that Mrs. Stewart had made arrangements to leave England for a month or five weeks' holiday in Belgium, I decided to make the most of the opportunity in order to carry out "distance" experiments. Mrs. Stewart was due to leave on June 3rd, but she informed us that during the first fortnight she would be staying at hotels where she might experience great difficulty in obtaining suitable helpers or a quiet room provided with a wireless set. However, by the 17th of June she would be settled at the home of a friend, Mr. J. Beylemans, at Merksem near Antwerp. I was assured that this gentleman was interested in the subject and could be relied upon, if given suitable instructions in writing, to carry out his task with the stop-watch.

It was decided, therefore, that the first experiment should take place at 7:00 P.M. on 17/6/49 and that experiments should thereafter be carried out at the same time on each Monday and Friday evening until her return to England. It was arranged that Mrs. Y. Hales should be the Agent on the Monday evenings, sitting in her house at 22 Denbigh Gardens, Richmond, about 150 yards away from Mrs. Stewart's home. By kind permission from Mr. and Mrs. W. Harwood, friends of Mrs. Holding, it was decided that the experiments on

Friday evenings should take place at Mr. Harwood's flat at 71 Jermyn Street, London, W. 1., and that Mrs. Holding should be the Agent. Mrs. Stewart had never visited this flat but she had of course frequently visited Mrs. Hales' house. Exactly 200 guesses were to be carried out each evening; it was felt that 400 would be too great a strain on the Experimenters. My immediate task was to secure two stop-watches that synchronized efficiently over the 12 minutes which each experiment would occupy. After considerable trouble I found a pair of watches of good scientific make which, when tested repeatedly over a period of 12 minutes, differed from each other by approximately 0.5 sec. The watches were tested both before and after the experiments.

I next decided that there should be a three-second interval between successive calls. I would take charge of the stop-watch at the London end while Mr. Beylemans would use the second watch. I also resolved to revert to my original method in which the Agent, having shuffled the five cards and laid them face downwards before him in a row, lifts each card smartly on getting the random number, glances at the face and lets it fall back immediately into its place in the row. The Time-keeper was S.G.S. He would call out the serial numbers 1-25 at intervals of three seconds. A second person (EA) seated at the same table with TK and A would have in front of him five cards on which were printed in thick type the numbers 1, 2, 3, 4, 5. This person (EA) would have the finger of his left hand (or a small strip of card) resting just below the random number on the scoring sheet to be used at the next serial call. On hearing the serial call from TK, EA would smartly touch the corresponding number card with his right hand and on seeing this number the Agent would smartly lift up, glance at, and let fall the card in the row corresponding to this number, counting from left to right. After making his touch EA would immediately slide his finger or piece of card one cell downwards on the scoring sheet so that it rested just below the number next to be used. The interval between the 25th call of one column and the first call of the next was for convenience in reading the watches adjusted to 18 sec.

After preliminary practice it was found that the combined operations of EA touching the number card and of A lifting the letter card would if smartly carried out occupy less than two seconds. In order to ensure that Mrs. Stewart should not write down her letter before the Agent had looked at her card, allowance had to be made for this two seconds' delay. Zero time was to be the last pip of the 7:00 P.M. time signal on the English Light Programme, and Mrs. Stewart was instructed to tune in to this programme several minutes before 7:00 P.M. At zero time both S.G.S. and Mr. Beylemans were to start their stop-watches. At zero plus 28 sec. S.G.S. would call the serial number "One" and Mr. Beylemans would call "One" at zero plus

30 sec. Mrs. Stewart was instructed to write down her first guess *immediately* she heard the serial call. If this occupied about 1 sec. the conditions should ensure that she had not made her guess before the Agent in London had looked at her card. At zero plus 31 sec. S.G.S. called "Two" while Mr. Beylemans called "Two" at zero plus 33 sec. and so on. Everything depended on the operations being carried out smartly and without a hitch. With the exception of one not very important lapse to be mentioned later there was no hitch whatever at the London end. Exactly how the experiment went in Merksem I cannot say with certitude, but the successful results would suggest that it went off reasonably well.

The Experiments

For the first experiment on 17/6/49 there were present Mrs. Holding (A), Mrs. W. Harwood (EA), and S.G.S. (TK). We assembled at 6:30 P.M. in the flat at 71 Jermyn Street and some time was spent in preliminary practice. S.G.S. had previously practised a good many times with the stop-watch in order to familiarize himself with the readings. A few minutes before the experiment was due to begin the Agent, Mrs. Holding, shuffled the five letter cards four times in succession with her eyes shut, thus obtaining four "codes" one of which was written at the top of each of the four sheets of random numbers which had been prepared by S.G.S. on this occasion. The four codes were also copied on to a small card which was handed to the Agent.

During the 18 sec. interval between the end of one sheet and the start of the next Mrs. Holding changed the order of her five cards to agree with the code on the following sheet. The experiment went off without a hitch—the operations of calling, touching, and lifting being carried out with perfect precision. When 200 calls had been made A, EA, and TK each signed his or her name on every sheet of random numbers and either A or EA wrote the date under her name. This practice was rigorously adopted at each of the six experiments. Mrs. Stewart's sheets were each headed with her name and the date in her own handwriting and signed at the bottom by the Experimenter, Mr. J. Beylemans. Mrs. Stewart gummed her four sheets of guesses in a strong envelope together with an accompanying note, affixed a seal, and addressed it to S. G. Soal at Queen Mary College. The envelope was dispatched by registered air mail, to England. On each envelope Mrs. Stewart's name and address were written in her own handwriting.

On receiving each envelope S.G.S. locked it up unopened in a drawer of his desk at Queen Mary College.

The second experiment was carried out on 20/6/49 at the house of

Mrs. Hales at 22 Denbigh Gardens, Richmond, Surrey. Mr. T. Hales acted as EA, and Mrs. Hales as A. Preliminary practice was given to Mr. Hales. The experiment proceeded without a hitch.

When the envelopes containing Mrs. Stewart's guesses for the first two experiments were received by S.G.S. he took them unopened, together with the corresponding sheets of random numbers, to the office of Mr. F. Bateman, M.A., one of the Assistant Directors of the Civil Service Commission at Burlington House. The guess sheet and corresponding sheet of random numbers were placed side by side on a table after the two envelopes had been opened under Mr. Bateman's inspection. Mr. Bateman then decoded Mrs. Stewart's guesses into numbers (1-5) by means of the code written on the sheet of random numbers and entered these numbers in the empty G column of the sheet. S.G.S. took no part in this task but stood watching Mr. Bateman. When all the "direct" hits had been ticked off and counted and the totals estimated for each experiment, Mr. Bateman took charge of both the random number sheets and those containing Mrs. Stewart's guesses. Mr. Bateman took the sheets home to estimate $\pm$ 1, $\pm$ 2 hits at his leisure.

The results of the first two experiments are shown below.

Date	Place	Agent	EA	Score	Critical Ratio
17/6/49	Jermyn St.	Mrs. Holding	Mrs. Harwood	63/200	4.06
20/6/49	Denbigh Gardens, Richmond	Mrs. Hales	Mr. Hales	58/200	3.18
			Total	121/400	5.12

After such an unexpected score both Bateman and I were elated and we sent Mrs. Stewart a congratulatory telegram and later a letter.

The third experiment was held at 71 Jermyn Street, W. 1., on 24/6/49 on which occasion Mrs. Holding was the Agent while Mrs. Harwood acted as EA. The procedure was the same as before in all details. Immediately after we had finished, Mrs. Holding remarked that she felt sure the results would not be very good. She had a feeling that something had gone wrong and when Mr. Bateman came to check up the result he found the score was only 46/200, which is not significant.

Change of Location of Agent

For the fourth experiment on 27/6/49 which Mrs. Stewart expected to be held at 22 Denbigh Gardens, we decided, unknown to her, to hold the sitting at her own home at 18 Marchmont Road. This was situated 150 yards away from 22 Denbigh Gardens.

At this experiment Mrs. Hales was Agent but as Mr. Hales had to be unavoidably absent we arranged for Mrs. Holding to come and act as EA.

After Mrs. Stewart's guesses had been received for this sitting the two envelopes in my possession were again taken by me unopened to Mr. Bateman's office and the results checked by him without any assistance from me.

The score for the fourth experiment was found to be 59/200 as compared with 58/200 obtained when the Agent, Mrs. Hales, was in Denbigh Gardens. Clearly the slight change in location unknown to Mrs. Stewart did not affect the score.

We now decided, unknown to Mrs. Stewart, to shift the next experiment, due on 1/7/49, from 71 Jermyn Street, W. 1., a distance of several miles to the home of Mrs. Holding at 13 The Crescent, Dollis Hill Lane, N. W. 2.

Neither Mrs. Stewart nor I had ever before visited this address. On this occasion Mrs. Holding was Agent and Mr. Ray Whelan acted as EA. Mr. Whelan also shuffled the five cards and made out the four codes to be used in the experiment. Of this experiment Mrs. Holding predicted: "Not very good but better than the last (46)."

The score found by Mr. Bateman was 63/200 which is exactly the same as that obtained in experiment I with Mrs. Holding sitting at 71 Jermyn Street. Again we see that change of location even to a place that is strange to the Percipient does not affect the score.

Agents in Opposition

We had previously done a great many experiments in which two Agents acted in "opposition" (i.e., at each call they were looking at *different* cards) so for our sixth and final long distance experiment I decided to put Mrs. Holding into opposition with Mrs. Hales, unknown to Mrs. Stewart. As this last experiment fell on a Monday, 4/7/49, Mrs. Stewart would naturally suppose Mrs. Hales to be the Agent, and to impress this belief on her mind I sent her a letter two days before the sitting reminding her that the Agent on July 4th would be Mrs. Hales.

With our experimental set-up two Agents are easily put into opposition by letting them use conflicting codes, while using the *same* sequence of random numbers. Thus one Agent might arrange his cards in the order H T K C F while those of the second Agent could be as follows:

	1	2	3	4	5
	F	C	H	K	T
	1	2	3	4	5

Consequently when say EA is pointing to the random number 3,

the first Agent will be looking at K and the second at H. The experiment was held at 22 Denbigh Gardens, the place expected by Mrs. Stewart.

Unfortunately on this occasion there was no one to act as EA and I had to perform both the functions of TK and EA. I managed this by reading off every three seconds a *random number* from the sheet instead of a serial number. To do this successfully I kept the forefinger of my left hand just below the number which was next to be called. On hearing say 5 the Agent simply lifted and looked at momentarily the fifth card in her row. The two Agents sat apart at different ends of the table, each with her five cards arranged as above in conflicting codes. Previous to the start of the experiment S.G.S. had shuffled the five cards 4 times in succession with his eyes shut thus obtaining the 4 codes to be used by Mrs. Hales. From these four arrangements, conflicting codes were constructed for Mrs. Holding. Each Agent was provided with a small card on which were written her codes for the four sheets. Change of code was effected during the 18 sec. interval between sheets. To take account of the second that was saved by using this method I made the first call at zero plus 29 instead of zero plus 28.

One hitch occurred which might have been serious but for the prompt action of Mrs. Hales. At the commencement of Sheet 2, S.G.S. in a moment of distraction started to call 1, 2, 3. Like a flash Mrs. Hales called "Read the Numbers." Her quick mind had realized what was happening. I pulled myself up sharply and came in all right on the fourth call with the correct random number.

Mrs. Stewart brought the guesses for the final sitting back with her to England and handed them to me in a sealed envelope on July 8th on which date a short range sitting was held at her house.

This and the previous envelope were as usual taken unopened to Mr. Bateman's office where he checked the results watched by me.

The scores for the final (6th) experiment were as follows:

Agent	Score	Critical Ratio
Mrs. Hales	57/200	3.01
Mrs. Holding	29/200	—1.94

This is a good example of what I have termed "conscious orientation." The sensitive's mind was consciously directed towards Mrs. Hales and apparently rapport was established with her and not with Mrs. Holding—good Agent though she undoubtedly is. The negative deviation of Mrs. Holding's score is curious but it is not significant in itself. I should perhaps mention that in three of the six experiments the lists of random numbers were prepared a few hours before the

experiment by Dr. Allen, Mr. Bateman, and Mr. Blaney respectively—all three professional mathematicians.

Comparison with Short-Range Experiments

Considered as a whole these six experiments are extremely significant. If we include Mrs. Holding's score of 29/200 obtained in the final experiment we have on the "direct" hits a total score of 375/1400 which gives a positive deviation from chance expectation of + 95 — equivalent to 6.3 standard deviations. This gives a value[1] of $P < 2 \times 10^{-9}$.

But we naturally ask: How do these London-Antwerp scores compare with those which Mrs. Stewart obtains when the Agent is in the next room? To answer this question let us look at the scores she got with Mrs. Hales on the six Monday evenings immediately prior to her visit to Belgium.

These are as follows:

Date	Score
25/4/49	62/200
2/5/49	59/200
9/5/49	57/200
16/5/49	57/200
23/5/49	35/150
30/5/49	78/250

One does not need to be a mathematician[2] to decide, and justly, that these are scores of precisely the same order as those she got at a distance of several hundred miles.

The evidence of the present experiments certainly goes to show that in telepathic communication it is personality or the linkage of personalities that counts and not spatial separation of bodies. This is what we might expect on the assumption that brains have spatial location and spatial extension, but minds are not spatial entities at all.

If this is true then there is no sense in talking about the distance between two minds and we must consider brains as focal points in space at which Mind produces *physical* manifestations in its interaction with Matter. But this linkage of minds on which telepathy appears to depend cannot be conceived in terms of spatial pictures. Some day, perhaps, we shall have a language in which to describe it.

[1] As the score is selected from five displacement scores the value of P should strictly be multiplied by 5 giving $P < 10^{-8}$.

[2] Omitting Mrs. Holding's score of 29/200 in the "opposition" experiment the total scores for long range and short range experiments are:

Long range = 346/1200
Short range = 348/1200

Thus the results are almost identical.

Displacement Scores for London-Antwerp Experiments

		Postcoge			Precoge	
Date	Agent	—2	—1	0	+1	+2
17/6/49	Mrs. Holding	28	29	63	50	35
20/6/49	Mrs. Hales	39	34	58	43	33
24/6/49	Mrs. Holding	27	44	46	36	32
27/6/49	Mrs. Hales	29	44	59	44	39
1/7/49	Mrs. Holding	33	35	63	31	36
4/7/49	Mrs. Hales	27	30	57	50	24
4/7/49	Mrs. Holding	40	37	29	38	33
Total Hits Obtained		223.0	253.0	375.0	292.0	232.0
Total Hits Expected		257.6	268.8	280.0	268.8	257.6
Deviation		—34.6	—15.8	+95.0	+23.2	—25.6
Standard Deviation		14.36	14.66	14.97	14.66	14.36
Critical Ratio		—2.4	—1.1	+6.3	+1.6	—1.8

Reviews

MATTER, MIND AND MEANING. By Whately Carington, with a Preface by H. H. Price. Yale University Press, New Haven, 1949. Pp. XX, 257. $3.75.

The central problem of this book is that of the relation between Matter and Mind. Professor Price, however, states in his preface that although the first five chapters had been written by Carington more or less in their final form prior to his death in 1947, he left only a few pencil notes for Ch. VI. This is particularly unfortunate since that is where Carington would have formulated his conclusions as to that problem. Yet the earlier chapters furnish fairly definite clues as to what those conclusions would have been, and Professor Price has availed himself of them in writing Ch. VI, which is the expansion he provides of Carington's meager pencil notes.

The relation between Matter and Mind is one of the classical problems of philosophy, and those upon which solution of it depends involve some of the thorniest issues in philosophical theory. The book, although written as readably as a discussion of those issues can be, is thus chiefly a work of philosophical theory. Its interest to readers of this JOURNAL therefore lies mainly in the fact that various kinds of psychical phenomena, which on the premises under which the natural sciences operate seem inexplicable, would on the contrary be more or less intelligible on Carington's premises if these should prove sound. Although Carington had done considerable reading and thinking about the philosophical issues involved in the problem of the relation between Mind and Matter, he modestly disclaims being himself a philosopher. Nevertheless, with an optimism and confidence which many philosophers will regard as remarkable, he undertakes in this book the task of cleaning up that problem "once and for all", at least in principle and in outline.

The conception of the universe and of the relation in it between Matter and Mind, which Carington reaches, depends on the analysis he offers of the meaning of these two words, and indeed of the word "meaning" itself. His first chapter consists of an outline of the course of the discussion contained in the subsequent ones, to which I turn directly.

Carington intends to be throughout radically positivistic, that is, "to stick with ferocious resolution to observable fact" boiled down to its irreducible elements, instead of embarking on "metaphysical" speculations; for these always have failed to clean up the Matter-Mind problem. In his second chapter, "The Failure of Metaphysics", he undertakes to show that the failure is inevitable. Both the reason

alleged for it, and the tone of the chapter, may be gathered from the statement Carington puts at the head of it: "There is nonsense, damned nonsense, and Metaphysics".

He defines Metaphysics as "the attempt to reach conclusions about matters of fact . . . from *a priori* premises; that is to say, from axioms, definitions, etc. assumed to be indisputable and self-evidently true" (p. 42). Any such attempt, he says, is foredoomed to failure because only analytic—that is, tautological—propositions can be known *a priori*, i.e., independently of observation of empirical facts; and such propositions, dealing as they do only with the use of symbols, can have no relevance to matters of fact. Hence all Metaphysics is necessarily "nonsense", "balderdash", "meaningless".

Without undertaking here any extensive criticism of this argument, it may briefly be pointed out that its conclusion depends wholly on Carington's own definition of Metaphysics—a definition, however, wide open to the charge of being itself an *a priori* premise. For although some metaphysicians have indeed proceeded in the manner that definition describes, most philosophers would say that Metaphysics is rather the attempt to reach somehow a comprehensive and systematized world-view; and that this is precisely what Carington himself attempts to do. There is little doubt that, in libraries, his book will be classified under the heading of Metaphysics, for the relation between Matter and Mind is one of the classical problems of the branch of philosophy customarily so labeled. Aside from this, it may be noted that although Carington postulates that only analytic propositions can be known *a priori*, some highly competent philosophers have argued that some synthetic propositions too can be so known.[1]

The account of the nature of meaning Carington gives in Ch. III is important for the argument of his book because that account is the basis of his later contention that to speak either of minds or of material objects as substances having properties is "meaningless" or "nonsense". He states that his account of meaning is much the same as that of Ogden and Richards[2]; but where they, who speak in behavioristic terms, say "brain", Carington would instead say "mind". For the purpose of this review, there is no need to go into Carington's theory of meaning, but only to say that its upshot is that any proposition is meaningless if to make any observation tending to verify or refute it is *inherently* impossible, i.e., not simply too difficult to be done, but impossible *in principle*. In so asserting, Carington aligns himself with the logical positivists.

On the basis of that maxim, it would then seem only fair to require

[1] See for instance, C. H. Langford: "A Proof that Synthetic *a priori* Propositions Exist", Jl. of Philosophy, Jan. 6, 1949.

[2] *The Meaning of Meaning*, London, 1923.

Carington to supply an observational criterion, by which to tell whether the unverifiability of any given unverifiable proposition is unverifiability "in principle", or only "in practice". But he offers none. He suggests only that if something has been *defined* as unobservable, then questions about it that would be answerable only through observation are unanswerable in principle, and therefore that statements purporting to answer them are nonsense, i.e., meaningless in the sense of implying a contradiction.

But the statements which he later characterizes as meaningless—in particular, that material things, or minds, are substances—are so only if (like him and some but by no means all philosophers) one initially and gratuitously *defines* "substances" in a manner implying that they are unobservable, cannot interact, are indivisible, etc. Carington's polemic against the employment of the concept of "substance" is thus really a polemic only against a certain arbitrary definition of the term, but not at all against the use actually made of that term in common speech or in science. For there, copper, for instance, is called a substance and so is nitric acid; and both are regarded as observable, and as actually observed to interact and to be divisible, in a perfectly defensible sense of the verb "to observe". In discarding the concept of substance because of the difficulties which a certain arbitrary definition of it entails, Carington is gratuitously throwing the baby out with the bath water.

In Chs. IV and V, Carington sketches a world-view which is a neutral monism (i.e., a monism neither materialistic nor idealistic) akin to that of Bertrand Russell; but, as he believes, more radical. His view is that the ultimate constituents of the world—equally of material things and of minds—are what he proposes to call *cognita* and *cognizables*. A cognitum is *an immediate object of awareness* (p. 101), for instance, an expanse of yellow, an acid taste, an odor, a pain, dizziness, etc. He holds that these, when not actually cognized, exist nonetheless and are then "cognizables". Their groupings and sequences are called "material objects" when they are organized in accordance with the kind of laws called physical;[1] but are called "mental" when organized according to certain other laws, viz., those called psychological. Groups of cognita and cognizables organized in the latter manner, Carington calls "psychons"; but when organized in the former, "hylons".

Thus, to say "I see a lemon" means nothing more than that I cognize an expanse of yellow and interpret it as sign that it is possible

[1] On this point, attention may be called to the fact that the laws of physics and of the other natural sciences are actually not worded in terms of any such entities as Carington's cognita; and that, until someone has actually translated those laws into such terms (instead of only claiming that it can be done) the possibility of doing it remains only a pious opinion, and one highly dubious.

for me to cognize also an acid taste, a certain odor, etc., if I but perform certain actions. These, moreover, themselves are to be analyzed similarly into groups and sequences of tactile cognita and of kinaesthetic cognita, i.e., cognita of the kind ordinary language would describe as feelings of contraction of muscles, strain of tendons, and rotation of joints. No such thing as a "substance" or "thing-in-itself" in which these cognita inhere is ever observable. Therefore Carington holds, the supposition of it is meaningless.

In view of Carington's declared intention "to stick with ferocious resolution to observable fact", it is startling to notice how he proposes to settle the question whether cognita—e.g., an acid taste, a pain, nausea, dizziness, etc.—go on existing even when not being observed. He settles it simply by writing: "we define the word 'exist' in such terms as to make it so"!!

No technical critique of Carington's world-view, now briefly outlined, can be undertaken here. For present purposes it will perhaps be enough to put into terms of a concrete example what his doctrine would imply. It would imply for one thing, that such a question as "What becomes of your headache when you no longer have it", which seems absurd, would nevertheless be perfectly proper; and that the answer would be that that identical ache is still then around somewhere, and indeed was so before you had it. When you do not have it, perhaps somebody else has it (and this means, literally *it*, not just another like it). Or it may be around loose and unattached. Or indeed, two persons might actually be sharing it at a certain time, in the same literal sense as that in which two adjacent heaps of bricks might have a brick in common. Carington's view would seem to imply that the existence of the ache, and of every other cognitum and cognizable, is eternal. He regards this sort of supposition as preferable to that of some mechanism for the extinction or the creation of the ache at the times when it ceases or begins to be experienced. This, of course, is only because, although he damns up and down through his book the notion of "things-in-themselves", he has actually made each of his "cognizables", for instance an ache, a wholly self-existent little thing-in-itself; for, although it, like all the other 'cognizables", is *ex-hypothesi* capable of being observed (where Kant's *Ding an sich* is not), its "being observed" consists on Carington's view only in its joining for the while the organized group of other psychons which according to him is all that any mind is.

If Carington's world-view were capable—as this reviewer thinks it is not—of meeting the many criticisms to which it is open, it would have the value of rendering explicable many of the facts established by psychical research. Thought-transference would be explicable in any one of several ways. For instance, as he proposes, by supposing

that, a psychon or group of psychons P having been associated in one mind M with another psychon (the "K-idea") once common to M and to another mind N, the association so established between P and K would tend to bring up P in mind N too, when K again presents itself in N. But one might also suppose that P simply detaches itself from M and joins N; or again that P (analogously to the brick mentioned earlier) comes to be identically a part of both M and N at the same time.

Apparitions, visible but not tangible, would be accounted for by supposing that, in the sort of case called an apparition, only the visual cognita but not the tactile and other ones which normally are also constituents of what we call a material object, are organized together and presented to the mind that perceives the apparition. For, on Carington's view, there is no reason why *all* the cognita of which a material object consists should always stick together.

Again, dissociations of personality are obviously possible if a mind is a complex of cognita; just as, in an army, which is a complex of many soldiers, it is quite possible for the part of it called the infantry to separate from the cavalry and function independently.

Again, because on Carington's view cognita are not intrinsically either material or mental, no difficulty is involved in the supposition that matter and mind interact, whether in the brain as in normal sensation and voluntary action, or outside it as in clairvoyance and psychokinesis. Indeed, one wonders why Carington (as reported by Miss Toksvig, in this JOURNAL for July 1947, pp. 138-9) should have felt any particular difficulty in accounting for poltergeist phenomena.

Capacity to render these various kinds of facts explicable would be a virtue of Carington's world-view . . . *if* it were itself defensible against the many grave objections to which it is open. But there is no reason to assume that such virtue can be possessed only by a neutral monism or by one which, like his, discards the common notion of substance simply because some philosophers have, as he does, defined the word "substance" in a gratuitously puzzle-generating manner. Thus, although Carington's book is interesting, readably written, and certainly worth reading, and is free from certain classical philosophical superstitions, it seems to this reviewer to be on the whole a somewhat amateurish, and in tone unwarrantedly dogmatic attempt to settle out of hand a number of the knottiest problems of philosophy. Such difficulties in them as he shows to be artificial are more than matched by genuine ones in his own proposals.

C. J. DUCASSE

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THE PSYCHIC SENSE. By Phoebe D. Payne and Laurence J. Bendit. Foreword by L. A. G. Strong. E. P. Dutton Co., Inc., New York, 1949. 224 pp. $2.75.

This book is an American edition of a work which appeared nine years earlier in England under the joint authorship of Laurence J. Bendit, a practicing psychiatrist, and his wife, Phoebe D. Payne, a clairvoyant. As a collaborative effort, it attempts to synthesize into some semblance of theoretical unity material culled from the experience of clairvoyants, sensitives, practitioners of Yoga, as well as from the data derived from the practice and experience of the authors. In his Foreword, L.A.G. Strong remarks, "I commend it . . . to anyone who believes that man has a twofold nature and existence . . ." The authors base their speculations upon this type of dualistic philosophic premise to the point where the "psychic" world begins to loom up larger than the "everyday" world, and even threatens, at least by implication, to have an existence of its own apart from material organisms.

The authors attempt to clarify and define their concepts of this psychic world. Their efforts to stress the reality of psychic phenomena are commendable in intent; they seem, however, in trying to arrive at an understanding of the *modus operandi* of psi, to have indulged in wishful thinking and uncritical speculation rather than to have dealt with the simple but disturbing reality that, with due credit to the experiences of a host of honest sensitives, we know little of the relationship of these phenomena to other areas of human needs and experiences. Psychiatric and psychologic investigation continue to disclose the operation of psi in human relationships. There are no objective grounds as yet, however, on which to base the elaborate superstructure erected by the authors, involving as it does the interplay of surrounds, whirling chakrams emerging from spinal centers, and the assumption of very direct and intimate, although unproven, ties between psychic experiences and the coeliac and other sympathetic centers. The world as it is almost recedes from view as attention is focused on the less tangible matrix of psychic matter forming the surround or aura which invests the denser physical organism.

If one can take the theoretical system with a grain of salt, the book is of interest as a distillate of the experiences of two individuals who come to the study of these phenomena from somewhat different vantage points. Without this grain of salt, however, the theoretical system seems almost anachronistic and might as readily have emerged before standard laboratory procedures were worked out and before psychoanalytic insights provided the impetus for the study of psi in relation to the character structure of the individual.

MONTAGUE ULLMAN, M. D.

Obituary: Mr. J. W. Dunne

We regret to report the death of Mr. John W. Dunne, at his home in Banbury, Oxfordshire, England, on August 24th, 1949, at the age of seventy-three.

Mr. Dunne was the author of the widely read book, *An Experiment with Time*, which described a series of dream experiences of his own and similar experiences among his friends in which the past and future were blended. The correspondences between the dream actions and the following waking hours were unmistakable, and Mr. Dunne thought they occurred too frequently to be attributed to chance, although he did not regard them as scientific evidence. He reached the striking conclusion that precognitive dreams were as normal as dreams of the past.

In summarizing *"An Experiment with Time,"* the author said it was not intended to be anything more than "a general introduction to Serialism as a theory of the Universe." He felt that a promising field of investigation had been opened by his new method of analysis, in which he had briefly explored the psychological, physical, theological, and teleological aspects of his theory. But exploration proper in these several regions he regarded "as the province of specialists more directly concerned." He later expanded his theories in *The Serial Universe* and in *The New Immortality*.

Mr. Dunne was an air pioneer who, in 1907, designed and built Britain's first military aircraft. Among his other writings were *Sunshine and the Dry Fly, The Jumping Lions of Borneo*, and *An Experiment with St. George*.

HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

THE ENDOWMENT

The American Society for Psychical Research, Inc., was originally incorportated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of psychical research and psycho-therapeutics. It is supported by contributions from its members and a small endowment fund. The income of the Society pays only for the publications and office expenses, but does not unable the Society to carry on its scientific investigations. A much greater fund is required before this work can be carried forward with the initiative and energy which its importance deserves.

The endowment funds are dedicated strictly to the uses set forth in the deed of gift and are under control of the Board of Trustees, the character and qualifications of whom are safeguarded, as with other scientific institutions.

Moneys and property dedicated by will or gift to the purposes of the American Society for Psychical Research, Inc., whether to the uses of psychical research or psycho-therapeutics, are earnestly solicited. The form which such dedication should take when made by will is indicated in the following:

"I give, devise and bequeath to the American Society for Psychical Research, Inc., a corporation organized under the laws of the State of New York, the sum of ..... dollars (or if the bequest is real estate, or other specific items of property, these should be sufficiently described for identification), in trust for the corporate purposes of said Society."

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.

2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.

3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.

4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

MEMBERSHIP IN THE SOCIETY

Members, who receive the Proceedings and the Journal, pay an annual fee of $10. (One may become a Life Member or endow a Memorial Membership on payment of $200.) *Associates*, who receive the Journal only, pay an annual fee of $5. (Life Associate membership, $100.) *Fellows*, who receive all publications of the Society, pay an annual fee of $25. (Life Fellowship, $500.) *Patrons and Founders*: For those who wish to make a still larger contribution to the Society's work, these classes are open at $1000 and $5000, respectively.

It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as they feel they can. *If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.*

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NOTICE TO THE MEMBERS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

It has been proposed that a privately printed list giving the names and addresses of all members of the Society be distributed to the members.

There are reasons pro and con distributing such a list.

The Board of Trustees wishes to know whether any members would object to having their names included in such a list.

If any significant number of members are opposed, the matter will be dropped.

Members are requested to write their opinion on the matter, addressing their communication to the secretary of the Society at its office.

WENDY MILES
Assistant Secretary

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

Responsibility for the contents of any article appearing in the JOURNAL rests entirely with the contributor and not with the A.S.P.R.

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Annual Meeting

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., was held on January 31, 1950, at the Rooms of the Society. The President, Dr. George H. Hyslop, presided at the meeting. The following Voting Members were present: Mrs. E. W. Allison, Mrs. Valentine Bennett, Professor C. J. Ducasse, Mr. Arthur Goadby, Mrs. Lea Hudson, Mrs. Lawrence Jacob, Mr. Gerald L. Kaufman, Mrs. E. de P. Matthews, Miss Margaret Naumburg, Mr. William O. Stevens, Miss Gertrude O. Tubby, Mrs. Henry W. Warner, and Mrs. John Jay Whitehead.

The following Trustees of the Society were re-elected for a term of three years, ending January, 1953: Dr. George H. Hyslop, Mrs. Lawrence Jacob, Dr. Gardner Murphy, Dr. Montague Ullman, and Mrs. John Jay Whitehead. Dr. J. L. Woodruff was elected a Trustee of the Society to fill the unexpired term of Dr. E. K. Schwartz who had resigned.

At the Meeting of the Board of Trustees held immediately after the Annual Meeting, the following officers of the Society were re-elected for the year 1950: President, Dr. George H. Hyslop; First Vice-President, Dr. Gardner Murphy; Second Vice-President, Mrs. Lawrence Jacob; Secretary and Assistant Treasurer, Mrs. E. W. Allison. Dr. Montague Ullman was elected Treasurer.

Committees for 1950

The President has appointed the Chairmen of Standing Committees to serve for the year 1950 with power to select the other members of their respective committees.

Research Committee: Dr. Gardner Murphy, Chairman; Mrs. L. A. Dale, Dr. Jule Eisenbud, Mr. Richard M. Greene, Mr. David Kahn, Dr. E. J. Kempf, Mrs. Margaret Pegram Reeves, Dr. Ernest Taves, Dr. Montague Ullman, and Dr. J. L. Woodruff.

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Notice to Members

Members of the Society who wish to get in touch with other members living in the same locality may apply to the Secretary for names and addresses. So far as possible such requests will be complied with.

Is there a Case for Retrocognition?

W. H. W. SABINE

Retrocognition has been defined in S.P.R. literature as "Perception or awareness of past event not known to or within the memory of the perceiver."[1] The word is not given in the *Oxford English Dictionary* or its Supplement, and so far as I can ascertain, its first use was by F. W. H. Myers in 1892.[2] The case is very different, it may be noted, with the word "precognition," in illustration of which the *O.E.D.* cites several passages from seventeenth-century writers who used the word to denote the absolute foreknowledge of God.

Though the name is new, the general idea of retrocognition is ancient. The opening passage of the *Book of Genesis* can, by its nature, be based on nothing but a claim to retrocognition; and Socrates, at the beginning of the ninth book of Plato's *Republic,* stresses the power of the soul of the dreamer "to apprehend what it knoweth not, either *something of what hath existed,* or of what now exists, or what will exist hereafter."

It is obvious that telepathic awareness of the kind now almost universally accepted as proved must be regarded as applicable to cases of apparent retrocognition of events whenever the actors concerned in those events are still living; and therefore retrocognition, if it can be established at all, must be established in relation to historical events —events outside living memory.

It is equally obvious that if retrocognition is a fact, no such limitation of its application has to be assumed: it could, in its turn, have bearings of fundamental importance on the real nature of "telepathy." But until we know more about extrasensory perception in general we are bound to tread very gingerly in dealing with apparent retrocognition.

The conception of historical retrocognition, as it has existed during the past sixty years or so, cannot be properly evaluated merely by consideration of the very interesting but few cases that have been published during that period. Just as our ideas about precognition have been confused by traditional beliefs or disbeliefs in "prophecy," so is the conception of retrocognition largely the product of a traditional background. To determine what retrocognition really is—if reality it has—requires attention to the background. There is a certain type of visionary experience which seems to have particular

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[1] E.g., *Foreknowledge,* by H. F. Saltmarsh, G. Bell & Sons, London, 1938.
[2] *Proc.* S.P.R., Vol. VIII, 1892, p. 501.

relevance to the current view of retrocognition, and I will quote two curious instances.

The first is preserved in Sir Walter Scott's *Letters on Demonology and Witchcraft* (1830), and is introduced and followed by the humorous remarks with which the great and beloved novelist unfortunately deemed it necessary to sustain his character as a man of "common-sense" when dealing with the supernormal. Scott ascribes the account to "Peter" Walker, who appears to be identical with Patrick Walker.[3] The following is the account in Walker's words:

> "In the year 1686, in the months of June and July, many yet alive can witness that about the Crossford Boat, two miles beneath Lanark, especially at the Mains, on the water of Clyde, many people gathered together for several afternoons, where there were showers of bonnets, hats, guns, and swords, which covered the trees and ground; companies of men in arms marching in order upon the waterside; companies meeting companies, going all through other, and then all falling to the ground and disappearing; other companies immediately appeared, marching the same way. I went there three afternoons together, and, as I observed, there were two-thirds of the people that were together saw, and a third that saw not; and, though I could see nothing, there was such a fright and trembling on those that did see, that was discernible to all from those that saw not. There was a gentleman standing next to me who spoke as too many gentlemen and others speak, who said, 'A pack of damned witches and warlocks that have second sight! the devil ha't do I see'; and immediately there was a discernible change in his countenance. With as much fear and trembling as any woman I saw there, he called out, 'All you that do not see, say nothing; for I persuade you it is matter of fact, and discernible to all that is not stone-blind.' And those who did see told what works (i.e. locks) the guns had, and their length and wideness, and what handles the swords had, whether small or three-barr'd, or Highland guards, and the closing knots of the bonnets, black or blue; and those who did see them there, whenever they went abroad, saw a bonnet and a sword drop in the way."

There was not necessarily any relation to the past in this instance of mass-hallucination as it may be termed. The marching men, the guns, bonnets, etc., are not described as being other than contemporary with the spectators. If the phenomena had not continued on "several afternoons" one would conclude that some event distant in space had

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[3] Scott's reference is "Walker's *Lives*, Edinburgh, 1827, Vol. I, p. xxxvi." Patrick Walker published lives of Peden, Cargill, and other Presbyterian martyrs between 1727 and 1732. These were collected and republished at Edinburgh in 1827 as *Biographia Presbyteriana*. The B. M. Catalogue shows an 1800 chapbook edition of a life of Cargill by *Peter* Walker; this may indicate that the same Walker was known by both Christian names.

been seen in mirage form. The importance of a case like this to the development of ideas about retrocognition lies mainly in its suggestive character: it inevitably suggests to the modern reader the idea of seeing historic objects, and in reprinting the story Scott ensured its universal dissemination.

The second incident I wish to quote occurred on June 28, 1812, and the scene was a piece of wild moorland in a part of Yorkshire well known to me. The percipients concerned were two farmers named Anthony Jackson and Martin Turner, and their experience was recorded at the time in the county press. The following is a summary of the account, as given by a local historian:

> "They saw at some distance what appeared to be a large body of armed men in white uniform; in the centre of which was a person of commanding aspect, dressed in scarlet. After performing various evolutions, the whole body began to move forward in perfect order towards the summit of the hill, passing the two terrified spectators, crouched among the heather at a distance of one hundred yards. No sooner had this first body, which extended four deep over an enclosure of thirty acres, attained the hill, than a second body, far more numerous than the former, dressed in a uniform of a dark color, appeared and marched after the first to the top of the hill, where they both joined, and passing down the opposite slope, disappeared; when a column of thick mist overspread the ground where they had been seen. The time from the first appearance of this strange phenomenon to the clearing away of the mist was about five minutes, as near as the spectators could judge, though they were not in a 'proper mood of mind' for forming correct estimates of time or numbers. They were men of undoubted veracity, and utterly incapable of fabricating such a story."[4]

It will be noticed that there is a similarity between this experience and the Scottish one, in so far as bodies of marching men were again involved. Moreover, the time of year, June 28th, approximates to Walker's "June and July." The mist may suggest an atmospheric condition in which some unusual type of mirage occurred. But it is very difficult to say what body of men in white uniform, commanded by a man in scarlet, could have been miraged in the England of 1812. On the site of this affair (which is now covered by the waters of a reservoir) three ancient tumuli then existed, but it is doubtful whether the farmers would have the slightest idea of the nature of these mounds, nor is there anything in local tradition that could have suggested to them the particular kind of impressions described above. The story of the two men was widely circulated through being in-

[4] *History of Harrogate and the Forest of Knaresborough*, by William Grainge, 1871, p. 348.

cluded in Catherine Crowe's *Night Side of Nature*, the first edition of which appeared in 1848.

Such (irrespective of their validity) are records of a type which, perused by several generations, have affected the modern idea of historical retrocognition.

Important, too, have been the numerous accounts of individual "ghosts" in historical costume, such as apparitions of monks seen in ruined abbeys, or of highwaymen at the scene of their crimes. But in considering the real value of such accounts to the evidence of retrocognition, it is necessary to distinguish between the appearance of an historic figure which acts *in the present*, and one which is seen acting *in the past*.

Thus when the long-deceased father of the Duke of Buckingham, clad in outmoded garments, appeared in a dream on three successive nights to the officer of the king's wardrobe in Windsor Castle, commanding him to warn the Duke that his life was in danger,[5] retrocognition was not involved as it might have been had the Duke's father been seen engaged in some action of his own life.

Following these traditional stories has appeared the type of historical romance, serious or humorous, in which the hero is transported back into an earlier age. Mark Twain's *A Connecticut Yankee at King Arthur's Court* (1889) is a familiar example. The impression produced on the minds of numerous readers of such works of fiction has no small bearing on the development of recent ideas about retrocognition.

By far the most important work of imagination bearing on retrocognition was Camille Flammarion's *Lumen*, originally published at Paris in 1873. The first English edition appeared in 1897, when it was stated that 52,000 copies of the French original had then been sold.

Lumen is a man who died in 1864, but in pursuance of a promise returns to inform his friend Quaerens of his experiences, and in particular relates how he witnessed the past. "I beheld in 1864 events actually present before me which had taken place at the end of the last century." He has the thrilling experience of seeing some incidents of the French Revolution taking place, including the scene in the Place de la Concorde just after the execution of Louis XVI. Expressed very briefly, the explanation is that Lumen has arrived at a star so distant from the earth that the light reflected from the earth in 1793 is only reaching the star seventy years later. Nothing magical, but a telescopic instrument of immense power enables the star inhabitants to see the earth events of seventy years earlier.

[5] *History of the Rebellion and Civil Wars in England*, by Edward, Earl of Clarendon. 1674. Book 1.

Flammarion's beautiful blending of imagination with science never fails to hold its readers. Whereas a mere romance makes its time-transported hero actually participate in historic events (ignoring the physical effects he thus produces) *Lumen* falls into no such fantasy. The past events are viewed, but in no sense participated in or altered by the viewer. The importance of *Lumen* to later theories about retrocognition and precognition is evident to its reader.

We now arrive at the first case of apparent historical retrocognition of which modern psychical research has taken notice, namely, the case of "Miss A."

The identity of Miss A does not seem ever to have been revealed to the public.[6] At the time when her published experiences took place she was described as being "a young lady." It appears from the narratives that she was closely associated with the Countess of Radnor, who attested most of her experiences; and the identity of Miss A was certainly known to F. W. H. Myers and probably to other contemporary members of the S.P.R.

It was Myers who, at p. 498 of Vol. VIII of the *Proceedings*, published "Case III—Miss A," and in the course of his commentary used the word "retrocognition" for, apparently, the first time. Certainly retrocognition seems a very appropriate word to apply to this account by Miss A (p. 499):

"I saw a large modern room change into the likeness (as shown afterwards by independent record) of what it was 200 years ago; and I saw persons in it who apparently belonged to that date." Lady Radnor, in attesting the above, noted that the room in question was the Long Parlour at Longford, which in 1670 was used as a chapel. Longford Castle, near Salisbury, was the home of Lord and Lady Radnor.

On August 17, 1889, Miss A had an experience in Salisbury Cathedral which some months later was recounted by Lady Radnor to Sir Joseph Barnby, the musician. This is what Sir Joseph told Myers (p. 504):

> "Miss A's statement was to the effect that she had seen vast processions of gorgeously apparelled Catholic ecclesiastics with jewelled crosses carried before them, gorgeous canopies and baldachinos held over them and clouds of incense filling the place. Amongst the dignitaries was one who came near them and

[6] Mr. G. N. M. Tyrrell informs me that his identification of Miss A with Miss A. Goodrich-Freer (*Science and Psychical Phenomena*, p. 51) was a slip resulting from the confusing use of initials, and that Miss A was not Miss Goodrich-Freer. The latter's pseudonym was "Miss X." In Vol. VIII of the S.P.R. *Proc.* Myers refers (p. 484) to "Case II—Miss X," and later (p. 498) to "Case III—Miss A." In Vol. VI of the *Journal* of the S.P.R., p. 3, he names Miss X and Miss A in the same sentence as separate individuals.

> gazed at them with a singularly sad expression of countenance. On being asked why he looked so sad, he said [the reply, it appears later, was obtained by automatic mirror-writing]: 'I have been a great sinner. I was greatly responsible for the beheading of Anne Boleyn. What adds to the sadness of it, her father and I were boys together, and our homes were in close proximity to each other.' On being asked his name, he said: 'My name is John Longland.' On being further questioned he replied: 'Mr. Barnby's music brought me here. I often hear it in Eton Chapel.' "

Investigation showed that John Longland had been Dean of Salisbury in Henry VIII's reign, and also that his body had been buried in Eton College Chapel, though this fact was not locally known because the brass which covered the tomb had been destroyed by an act of vandalism in the seventeenth century.

Miss A also saw in the Cathedral a monk in a brown gown, and on a third occasion the ceremony of the induction of a seventeenth-century bishop, Brian Duppa. At Longford Castle, this time in the crystal, she saw a carved fireplace, secret passage, etc. By the aid of the crystal Miss A was able to obtain many other apparently retrocognitive scenes. In all the cases mentioned above, the details were subsequently verified in books or documents which it is most improbable that Miss A could have seen previously. The full details will be found in the volume already named.

In the case of Miss A, therefore, it will be recognized that the idea of historical retrocognition had come to full flower.

In Vol. XI, p. 338 of *Proceedings* Myers again took up the subject of retrocognition, contrasting it with precognition in the following words: "On the one side there is *retrocognition*, or knowledge of the past, extending back beyond the reach of our ordinary memory; on the other side there is *precognition*, or knowledge of the future, extending onwards beyond the scope of our ordinary inference."

As was logical, Myers sought to apply the idea of retrocognition to cases of extra-normal knowledge of events in the recent past, participants in which were still living. He cannot be said to have been successful, for all the cases in Vol. XI are capable of being attributed to telepathy/clairvoyance. Myers was evidently aware of this, and near the end of his chapter he speaks of "true retrocognitions involving scenes and histories in which men long departed have played their part."

In his *Human Personality* (1903), Myers repeated several of the Miss A cases, but added no new matter, and it was not until the publication in 1911 of *An Adventure* that visionary retrocognition again came to the fore. This book made an enormous sensation at the time of its publication, not only because of its contents, but because

the integrity of the authors was guaranteed by the publishers, Macmillan and Company, London.

The authors of *An Adventure* were given in 1911 as "Elizabeth Morison" and "Frances Lamont," acknowledged pseudonyms which were abandoned in the fourth edition, published in 1931.[7] The real names of the authors, with important particulars respecting them, were:

> Miss Charlotte Anne Elizabeth Moberly. Born 1846. Died 1937. 7th daughter of Dr. George Moberly, Head Master of Winchester, later Bishop of Salisbury (1869-85). Among her brothers and brothers-in-law were 4 heads of schools or colleges, and 2 Bishops. In 1886 she became Principal of St. Hugh's College, Oxford.
>
> Miss Eleanor F. Jourdain. Born ? Died 1924. Daughter of the Rev. Francis Jourdain. Head of a girls' school at Watford. Later an M.A. of Oxford, and a Doctor of the University of Paris. Distinguished for learning, music, and knowledge of the French language. Became Vice-Principal to Miss Moberly at St. Hugh's College, Oxford.

On the afternoon of Saturday, August 10, 1901, these two ladies were visiting Versailles as part of a sight-seeing holiday in Paris and environs. The retrocognitive experiences which apparently befell them in the grounds of the Petit Trianon fitted into their surroundings in such a way that neither lady passed any comment at the time, and it was only a week later that they suddenly spoke of the matter and came to realize that something very mysterious indeed had happened to them. Their entire book, *An Adventure*, needs to be read to evaluate their story, and to appreciate their scholarly and able commentary. The following extract from Miss Jourdain's contribution gives an idea of the nature of the experiences themselves:

> "We went on in the direction of the Petit Trianon, but just before reaching what we knew afterwards to be the main entrance I saw a gate leading to a path cut deep below the level of the ground above, and as the way was open and had the look of an entrance that was used, I said: 'Shall we try this path? it must lead to the house,' and we followed it.[8] To our right we saw some

[7] With a Preface by Edith Olivier and a Note by J. W. Dunne. Published by Faber & Faber, London, 1931 and by Coward-McCann, New York, 1935.

[8] It is worth noting that the plan of Versailles in the then current Baedeker's *Paris and Environs* (14th ed., 1900) is lettered in a highly misleading manner, one which gives the impression that the Petit Trianon lies in a direction quite different from the true one. The word "Château" would seem to a stranger to apply to buildings far to the left of the house. It was towards these buildings on the left that the two women turned. That they were using Baedeker's map is expressly stated by Miss Moberly (p. 2). Whichever edition they had, the plan was the same, for it appears in all preceding editions (1898, 1896, etc.).

> farm-buildings looking empty and deserted; implements (among others a plough) were lying about; we looked in, but saw no one. The impression was saddening, but it was not until we reached the crest of the rising ground where there was a garden that I began to feel as if we had lost our way, and as if something were wrong. There were two men there in official dress (greenish in colour), with something in their hands; it might have been a staff. A wheelbarrow and some other gardening tools were near them. They told us, in answer to my enquiry, to go straight on. I remember repeating my question, because they answered in a seemingly casual and mechanical way, but only got the same answer in the same manner. As we were standing there I saw to the right of us a detached solidly-built cottage, with stone steps at the door. A woman and a girl were standing at the doorway, and I particularly noticed their unusual dress; both wore white kerchiefs tucked into the bodice, and the girl's dress, though she looked 13 or 14 only, was down to her ankles. The woman was passing a jug to the girl, who wore a close white cap."[9]

Now neither the plough, nor the two men in official dress, nor the solidly built cottage, nor the woman and girl had any physical existence in 1901; and the same comment applies to many other persons and objects seen in the grounds of the Petit Trianon while the two women were walking slowly through them, talking of friends in England and similar matters, each noticing but concealing from the other a feeling of depression, even of "heavy dreaminess."

Prolonged research in the French national archives proved to the satisfaction of Miss Moberly and Miss Jourdain that the people and things they saw, and which had no physical existence in 1901, had all existed in or about the year 1789. Their case is supported not only by evidence drawn from rare printed books, engravings, and charts, but from MS records and account books, sometimes covered with dust and apparently unopened for a century. The minutest details were investigated, extending even to the personal appearance and pronunciation of the persons spoken to.[10]

The experiences in the grounds of the Petit Trianon culminated when one of the visitors, Miss Moberly, saw a fair-haired lady sitting close to the house in a dress which, as subsequent researches showed, corresponded exactly to a dress belonging to the Queen, which her modiste repaired in 1789. Miss Jourdain, though walking at Miss Moberly's side, did not see this lady. Similarly Miss Moberly had not seen several things noted by Miss Jourdain.

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[9] *An Adventure*, 1911 Ed., pp. 16 f.

[10] The evidence collected, published and unpublished, together with the original letters exchanged between Miss Moberly and Miss Jourdain from the beginning of their enquiries, has been deposited in the Bodleian Library, Oxford.

The hallucinatory period (as I think it must be termed) concluded when a young man, who looked "inquisitively amused," showed the two visitors out of the garden through what was in 1901, and for long before, a solid stone wall. An old chart, however, reveals that in the Revolutionary period a roadway had existed at that point.

An Adventure was reviewed at length in the *Proceedings* of the S.P.R. (Vol. XXV, pp. 353-360). The review was entirely unfavorable to the authors' claims.[11] Whether the review was written by Professor F. C. S. Schiller, whose name appears at the foot of the immediately following review, or by Mrs. Henry Sidgwick, as has been stated elsewhere, I have not been able to determine. Much irony was directed at the authors' theory of an "act of memory," or survival of Marie Antoinette's thoughts, a theory which they later discarded. Of course, the implied passing through the stone wall was indicated as conclusive evidence of delusion (see Footnote 27).

The replies made to the two ladies by various officials, and especially the "inquisitive smiles" and "peculiar smiles" directed at them, were cited as proving that they were not witnesses of true historical scenes, which ought to have re-enacted themselves without taking any notice of the seers; nor could these circumstances be reconciled with participation in the mind of the Queen.

These adverse criticisms, together with many others, were repeatedly made without causing the authors to modify any statement which they had put forward as factual. Finally, in 1938, just after the death of Miss Moberly at over ninety years of age, J. R. Sturge-Whiting published *The Mystery of Versailles,* a critical examination of the whole account, largely based upon a close study of the locale made by Mr. Sturge-Whiting in person. His conclusion was that *An Adventure,* so far as concerned its supernormal claims, was throughout a "pathetic illusion." But Mr. Sturge-Whiting treated his subject from a purely external point of view. He seems to have assumed that if he could find any grounds for saying that what the claimants believed to have been objective may not have been objective, they must be convicted of illusion; but he showed little or no awareness of those subjective experiences which are classified under the general head

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11 ". . . it does not seem to us that, on the evidence before us, there is sufficient ground for supposing anything supernormal to have occurred at all. The persons and things seen were, we should judge, the real persons and things the seers supposed them to be at the time, probably decked out by tricks of memory (and after the idea of haunting had occurred to them, pp. 11, 20), with some additional details of costume suitable to the times of Marie Antoinette (p. 24). No detailed account of the experiences was apparently written down till three months later, Nov., 1901, and it is unusual to be able to rely on one's memory for details of things seen after even a much shorter interval of time," *Proc.* S.P.R., Vol. XXV, 1911, pp. 353 f.

of "extrasensory perception," and which psychical and parapsychological researches have shown to be no illusions but mental processes as real as they are inexplicable.

Most of that which Miss Moberly and Miss Jourdain recounted is in accord with their having had visions, hallucinations, or waking dreams of the type generally associated with the Highlanders and some other northern peoples, but which have been recorded in the annals of every nation under the sun.[12] That these visual experiences are purely subjective is highly probable, and the records of the psychical research societies show that in many cases they have been proved to be one of the forms under which telepathy, clairvoyance, and precognition manifest to the conscious mind. Readers of this JOURNAL are familiar with the extent of the evidence to that effect, and it is hardly necessary to stress the point here.

Because of its possible bearing on retrocognition, however, and because the experience, like that claimed by Miss Moberly and Miss Jourdain, befell more than one person at the same time, I may briefly cite an interesting case from the records of the S.P.R. In W. H. Salter's *Ghosts and Apparitions*[13] we read that on a sunny afternoon in December, 1897, three sisters aged 21, 18, and 12 saw an apparition near the old manor house in which they lived, and six and a half years later the eldest and the youngest wrote independent accounts of it, while their mother wrote a third account based on what the second sister had told her. The girls had seen a man by an oak tree in a fence, but their dog growled and refused to approach the spot.

> "Walking closer," recorded the youngest sister, "I saw that it was a man, hanging apparently from an oak tree in front of some railings over a ditch. He was dressed in brown, rather brighter than the colour of brown holland; he did not seem to have a regular coat, but more of a loose blouse. One thing I most distinctly recall is his heavy clumsy boots. His head hung forward, and the arms dropped forward too. Coming within about 15 yards I saw the shadow of the railings through him, one bar across the shoulders, one bar about his waist, and one almost at his knees, quite distinct but faint. I have a remembrance of a big, very black shadow in the background. At about 15 yards the whole thing disappeared suddenly. We went to the railing and looked over a clear field beyond, which would give no possible cover to anyone trying to hide. Walking back by where we had first seen it we saw nothing but an oak tree by railings in a

[12] "I [Miss Jourdain] began to feel as if I were walking in my sleep." *An Adventure*, 1911 Ed., p. 18.

"He saw him . . . by a waking dream, which I take to be the best definition of second sight." William MacLeod, *A Treatise on the Second Sight*, Edinburgh, 1763, p. 47.

[13] G. Bell & Sons, London, 1938, pp. 104 f.

> fence. When I saw it my only feeling, I remember, was intense curiosity to see what it was—one seemed impelled to go forward; afterwards, sickening terror."

Now this experience may or may not have been precisely of the same character as that of Miss Moberly and Miss Jourdain, but the fact that it was shared by three young girls walking across familiar fields near their own home may well suggest to the critic that he had better shift his ground from kindly pity for the "pathetic illusion" of two middle-aged spinsters sightseeing in Paris!

The Trianon couple were as subject to occasional illusion as other people. In the matter of the position of rocks, etc., they may have been misled by their recollections of a complicated terrain. But unless we are going to allege (which no one ever has done) that they published, not a mere literary hoax, but an untrue record sustained to their last days, then their testimony cannot be disposed of by reiterating that at every point they substituted imagination for fact; that, for example, despite their learning, they were so stupid as to transmute two ordinary gardeners of 1901 into officials of the eighteenth century wearing uniforms and three-cornered hats.

Did not the behavior of these officials indicate their dream-like character? In dreams visual images are more frequent than auditory; and dream people, if not silent, may speak briefly, sometimes evasively. So the minds that created the two officials could put into their mouths only mechanical responses of little utility. Had *normal* invention been at work, Miss Jourdain's fluent French could have supplied appropriate "evidential" answers.

Moreover, the circumstances in which *An Adventure* came to be written do not require the dream theory to be confined to the possibility of an extraordinarily prolonged "waking dream" of the kind to which allusion has been made. Since the two women exchanged no comment on the experience until a week later,[14] a week which was fully occupied with other matters, the possibility arises that the recollection of the visit to the Petit Trianon had become insidiously blended with the recollection of a telepathic dream while asleep, one embodying clairvoyant and/or precognitive images. This dream may have taken place the night before the visit, and something of its hidden springs may perhaps be gathered from the Baedeker guide to which reference was made in footnote 8, p. 49. The description of the Petit Trianon in the guide is very brief. Only ten lines are in large type, including this passage:

> "A visit should be paid to the Jardin du Petit Trianon, which is laid out in the English style and contains some fine exotic

[14] *An Adventure*, 1911 Ed., pp. 11 and 20.

> trees, an artificial lake, a 'Temple of Love', and a *'Hamlet'* of nine or ten rustic cottages, where the court ladies played at rustic life."

When the eye of the English-speaking reader lights on the word *'Hamlet'* (so printed), it suggests to him the tragedy, although a moment later he realizes that the celebrated *Hameau* is intended. But an image of Hamlet has been called up, a picture of the solitary and melancholy man in conjunction with the "Temple of Love." Does this account for the sinister cloaked figure, seen by the two women, sitting close to the pillared "kiosk"? All who have had personal experience of the precognitive dream know that such images may arise before the physical sense experience as well as after. The physical sense experience here concerned was the reading of the above-quoted passage, and it makes little difference to the argument whether the women read that part of the guide the previous evening or during the visit itself.

What follows in their account is surely very significant to any dream theory. This definitely "bad man" who is awaiting the women in a lonely spot has to be escaped from. So—as though in response to the wish —on the scene runs the young and handsome page, quite an incipient story-book hero, and the two ladies are saved from a most disagreeable encounter. Nothing unusual in that if it was all a dream! What is unusual—perhaps unique so far as accurate reporting goes —is that these dream figures and their surroundings should be clothed with characteristics built from the results of future historical research.

Now let us look at what Miss Moberly and Miss Jourdain said of themselves in the course of their commentary:

> "One of us [Miss Jourdain] has to own to having powers of second sight, etc., deliberately undeveloped, and there are psychical gifts in her family. She comes of a Huguenot stock. The other [Miss Moberly] is one of a large and cheerful party, being the seventh daughter and of a seventh son; her mother and grandmother were entirely Scotch, and both possessed powers of premonition accompanied by vision. Her family has always been sensitive to ghost stories in general, but mercilessly critical of particular ones of a certain type."[15]

Add to this self-revelation that Miss Moberly's father was Bishop of Salisbury till 1885, and that it was only a few years later that Miss A had, in Salisbury Cathedral and near it, those vivid and apparently retrocognitive visions which Myers recorded and published in 1892. Miss Moberly can scarcely have been ignorant of the fact that such remarkable claims had been made publicly and associated with a Cathedral so familiar to her.

[15] *Ibid.*, p. 100.

A further circumstance which may be no less significant is that it was in 1897, just four years before the experiences at the Petit Trianon, that the English translation appeared of Flammarion's *Lumen*. It will be recalled that the initial episode in this work is one in which Lumen *sees the French Revolution in progress seventy years after it has happened*. So far as concerns Miss Jourdain, who was fluent in the French language, she may have read the French original long before 1897.

It seems, therefore, a reasonable conclusion that the women were not unacquainted, when the Trianon experience occurred, with the idea that seeing the past might be possible.

A very important statement bearing on this subject has been made public since Miss Moberly died in 1937. It is to be found in *Four Victorian Ladies of Wiltshire*[16] by Edith Olivier, a close friend of Miss Moberly, and an advocate of her cause in the Trianon case. "There exist," states Miss Olivier, "several other stories of Anne Moberly's second sight which are less generally known." For the good reason that there would be little evidential value in stories written down some years after the subject's death, Miss Olivier confines herself to two cases. The first she heard from Miss Moberly's lips, but bases it also on "a written account of it from a member of her [Miss Moberly's] family." This merits a brief outline.

When visiting the picture gallery of the Paris Louvre in 1913, Miss Moberly saw "a tall, commanding, yet graceful man. He must have been of unusual height, for he equalled the height of a child sitting on its father's shoulder close by in the crowd. The man had a small golden coronal on his head, and wore a loose toga-like dress of some bright colour. I looked at him and he looked at me. Our eyes literally seemed to meet. It was not a face or a figure to forget; for his whole bearing was one of unusual nobility, and gracefulness. He looked from side to side, as though taking it for granted that he was being noticed."

None of the officials had seen the man, despite his height, etc., and Miss Moberly inferred he must have been an apparition. First she thought of Charlemagne, but discovered "that the pattern of the toga, the shape of the coronal, and the rather unusual way in which the straps of the sandals were wound round the leg, all indicated a Roman emperor of the fourth century." Her researches seem to have been as thorough as those in the Trianon case. Medallions, etc., of Constantine the Great were found to resemble the man. Moreover, a ceremonial Roman road had passed over the site of that part of the Louvre, and Constantine is said to have used it in procession on two known occasions.

[16] Faber & Faber, London, 1945.

The second account is more important because it is transcribed from Miss Moberly's own record, written immediately after the initial experience, which took place, as she particularly notes, "between sleeping and waking." The entire record is too long to be quoted in full, but the following gives an adequate idea of its nature.

> "As I have never seen Cambridge," wrote Miss Moberly, "I mean to go there this week. We[17] planned this on Saturday, June 21st, and yesterday, June 23rd, between sleeping and waking in the early morning, I saw a vivid picture of an open space with some buildings, which I called King's College, though I have no doubt that it was entirely unlike the real King's College . . . We went to this chapel (which was small) and at the door was a man in some sort of dark cassock, who told us that we could go in. A funeral service in Latin was just coming to an end, and I noticed among the congregation of dark-gowned men, scarlet and purple robes, as well as white surplices. As the service was nearly over we went outside to see the procession pass . . . first, some acolytes and censer boys came out, then a few clerics, followed by two cardinals (?) in scarlet; one was tall, and had white lace on the skirt and the undress cap. He was pompous and seemed important. The other suggested a university professor . . . The coffin was more square and seemed more ornamented than one sees to-day. There was some coloured painting on it, and on the end where the feet would be was the name: ARNOLPHUS M —— I could see no more. Behind it came some men in dark gowns, and last of all a group of tall thin women in white woolly cassock-like skirts, with dark pointed hoods over their heads. I thought one of them (who had an old face) might have been the mother. The procession wound from the chapel . . . towards the little churchyard, which sloped considerably away . . . Afterwards I heard someone say that the second word on the coffin was 'Magister.' Written June 24, 1913."

When Miss Moberly arrived in Cambridge she found that the present buildings of King's College in no way suggested those in her vision. Enquiries about a graveyard, however, elicited the fact that one belonging to the church of Saint John the Baptist (long disappeared) had extended from the centre of the nave of the present King's College Chapel to Clare College on sloping ground. An old map showed buildings in the position of those seen in the dream. Miss Moberly thought these may have been in connection with a Carmelite monastery established nearby towards the end of the thirteenth century, and wondered whether her dream "women" were not really white friars. The heads of national groups of this Order were termed "Magister," and were under the General of the Order. One who died a General after having been Magister "was named

[17] It is not explained to whom "we" refers.

Radulphus which is another version of Arnolphus.[18] He was renowned as a very holy man. Celestial lights were seen over his head. His body was sent to England for burial in 1277, but it was not known where it was laid. The Carmelites' habit, regularly black with a white hood, was changed for a time in the latter part of the thirteenth century to be white with a black hood, like the figures in the procession."

The foregoing account by Miss Moberly, even in the abbreviated form in which I have had to quote it, will probably be deemed a very careful one, devoid of exaggerated claims or suppositions. It differs from the Trianon experience in several important respects: it did not take place on the actual historic scene assigned to it; it was not shared; and the percipient was aware of the unusual nature of her experience. Whether the fact that it occurred "between sleeping and waking" is also a point of difference it would be very enlightening to know for certain.

In considering all the cases[19] it is hard to see any indication that other than purely subjective creations of the mind are involved, images built up not only from unconscious knowledge acquired since infancy in environments impregnated with historical associations, but also from extra-normal awareness of the sources of additional knowledge. These apparently retrocognitive visions or dreams seem to owe their general character and direction to the normally acquired contents of the percipients' minds, but at the same time they precognize the results of future research, *which research would not have been undertaken but for the visions.* That they contain also, or alternatively, a truly retrocognitive element must, I think, remain an open question.

Besides the comparatively rare visual form there is the much more frequent form of apparent extra-normal knowledge of the historic past occurring in automatic writings or oral statements which purport to be inspired by discarnate personalities. One of the best known cases of this kind, that of "Patience Worth," was discussed recently in the JOURNAL of the A.S.P.R.[20] by Mr. C. W. Clowe, who propounded a theory of hereditary memory to explain the character of

[18] Miss Moberly's early friend, Charlotte M. Yonge, in *A History of Christian Names*, 1863 (Vol. II, pp. 281, 414), explained Arnulf as "eagle-wolf," and Radulf or Randulf as "house-wolf." This does not support Miss Moberly's identification of the names, but it does indicate how Radulphus could be transformed into Arnolphus in her mind.

[19] Since we have only a second-hand account of the Constantine the Great case, it should not be stressed. However, the addition of an alleged experience involving a famous Roman emperor to one involving a beautiful and ill-fated queen must be remarked on. We learn from Miss Olivier that Miss Moberly was descended from a natural son of Peter the Great. The associative connections between the Russian Emperor Peter the Great, and the Roman Emperor Constantine the Great will be noticed.

[20] Vol. XLIII, 1949, pp. 70-81.

the writings produced. In the course of his discussion Mr. Clowe put this very important question: "Excepting those who were known in this life and who purport to be communicating with us through mediums, has any *soi-disant* control in the history of psychic research furnished details of his or her earthly life which could be or have been investigated and found correct?"

As some measure of reply to that question I would mention the records contained in a book called *Voices From Another World*,[21] by F. Gurtis, a German writer whose real name was Willibald Franke. Several of the sixty-four communications which he recorded as purporting to come from historical characters, mostly obscure or forgotten, were proved correct in names and dates when the public records were searched. It is interesting to note in this connection that, despite the title of his book (probably not his own choice), Franke was not a spiritualist, and indeed emphatically asserted that "intercourse with the spirit world does *not* take place."

Franke obtained the writings by means of the psychograph, an arrangement having some general resemblance to the ouija board, and controlled by several sitters at the same time. The following is a fair specimen of the results obtained, the words written by the psychograph being in italics:

> "At this sitting, in addition to one of our artist friends who frequently joined us in our experiments, we had with us a poet, Tyrolese by birth, and at that time resident in the Rhine district.
>
> "Will you tell us a good deal to-day?
> *Yes.*
>
> "Who is it?
> *Prosper von Langendorf.*
>
> "From what part?
> *Wied, Neuwied.*
>
> "When did you live?
> 1584, *the year of grace* 1584.
>
> "Can you talk to us in verse?
>
> *From the serpent I was forced to escape,*
> *Both the camp and the court left behind;*
> *Then my ermine and silk were exchanged,*
> *Through the world in monk's habit I ranged,*
> *But God's peace nowhere did I find.*
> *Through the fields and the meadows I wandered,*
> (*Oh maiden, so lovely and dear!*)
> *At last now mine eyes God hath opened,*
> *He has ta'en me to dwell with Him here.*

[21] Translated by Lilian A. Clare, and published by George Allen & Unwin Ltd., London, 1923

"The poet above mentioned, whose first experience of the psychograph it was, desiring to test how far the communications might be influenced by his own subconscious (which the announcement of Neuwied as the place of origin seemed to render likely), now left the instrument and went to a distant corner of the room, asking what it was that he was writing at the moment. The answer came:

"Light still is light, e'en when thou art blind.

"The astonished questioner admitted that although he had left the psychograph, there was indeed still some connection, for the book he had begun (which, however, was not published after all), was to be called "The Light of the Seas." To none of those present was this title, or even the intention of the writer, known. He now took his place at the table again, and the following statement appeared:

"Martinus said, Be not a fool; write German and love English.

"Where did you live?

Erdfurth (the old spelling of Erfurt), Wittenberg, Worms, Wartburg are celebrated, where Martinus Luthcrus rested, God honours him.

"We imagined that Prosper von Langendorf had finished speaking, and asked for further information about him.

"Hang the washing in the sun and don't . . . it!

"Why are you so coarse?

Remember my disastrous life and forgive me!

"How was it disastrous?

Thirty years of war and misfortune.

"When did you die?

I died in February 1584. *Frederick built the town of Neuwied, God gave me life in* 1584 *and granted me rest in* 1654. *Agnes my lovely lass, the sweet maid of Cologne seduced me with her charms. Oh pretty one, thy crimson gown.—God bless thee! Prosper is putting on his armour.*

"What do you mean by that?

The evening glow and the roses shine like her crimson gown.

"The contradiction in the date of birth must be regarded rather as the correction of a slip in speaking. Since our friend living at that time in the Rhine province was not sure when Neuwied was founded, we looked the matter up and discovered that in 1653 Count Friedrich von Wied founded the town in place of Langendorf which had been laid waste. This fact (hitherto unknown to any of the participants in the sitting) imparted by Prosper von Langendorf therefore proved to be correct, and *his* name too was interesting from the information that on the site

> of the present Neuwied there had formerly been a place called Langendorf, which was then in ruins. Whether a race of nobles had existed, and this Prosper Langendorf was a scion thereof, or whether we are meant to read the name as Prosper *from* Langendorf, we have no means of ascertaining."[22]

Franke came to the conclusion that the supposed communications originated in the subconscious minds of the sitters, with the important addition (here agreeing in general with Mr. Clowe's theory in the case of Patience Worth) that the subconsciousness (*Unterbewusstsein*) must include some kind of inherited memory. He held that the historical knowledge, linguistic endowments, and poetic capabilities displayed in the productions of the psychograph hardly admitted of any other explanation. Such a theory of inherited memory, besides its disregard of current biological teaching, must take into account the memories of deceased ancestors from the remotest times. During only the past 400 years each person now living may be able to count some 8,000 deceased ancestors (less according to the extent of common ancestry shared by the couples), and this figure swells to millions when several more centuries are added. It is hardly logical to contend that hereditary transmission of this vast field of memory is proved by historical statements which, despite Franke's opinion, do admit of other explanations. Remarkable as they are, they yet do not display that degree of knowledge of foreign and ancient languages, of dialects, customs, and so forth, which the theory of the hereditary transmission of memory requires.

The intervention of a discarnate personality might be thought to be a preferable theory if really satisfactory evidence were given of historical knowledge not contained in books, records, or living minds. One kind of such evidence might be in this order. Some years ago I knew an archaeologist who had made a special study of "Roman Triple Vases." He published a monograph discussing the possible uses to which the Romans may have put these three-necked vases, but he could come to no definite conclusion on that point. Yet in the days of ancient Rome the vases were so common that everyone must have known their use. If spirit communicators were to clear up even small problems of this kind we should have excellent evidence of their authenticity. It is true that the evidence would not be final, since there are hardly any circumstances to cover which some aspect of extrasensory perception cannot be brought in. For example, in the above hypothetic case it could be said that some other archaeologist may have solved the problem, and though he may have written nothing down, his mind would be open to the telepathic perception of the seer or medium. None the less, if the solution of historic

[22] *Ibid.*, p. 109. Both the verses and the prose, it may be as well to point out, are part of Miss Clare's excellent translation.

problems was repeatedly due to communications ascribed to spirits, if *gaps* in the archives were filled (instead of the archives merely being confirmed), the case for that ascription would be immensely stronger than it now is.

But when we contrast the psychographic writings, writings which do not evade any aspect of life, with the rather school-story-book type of visions of the English ladies mentioned above, both the spirit hypothesis and that of inherited memory seem equally unsatisfactory. Do not the beheaded queens, Anne Boleyn and Marie Antoinette, perhaps represent a lingering schoolgirl sentimentality, and the sweet maid of Cologne the more masculine outlook? If the mind of a Prosper von Langendorf could reveal itself through artists and poets, why not through schoolmistresses on vacation, or young lady guests in ancient castles? One may fairly assume that everyone has a wide assortment as well as a vast number of ancestors. As against this criticism it may reasonably be contended that the mind will, consciously or unconsciously, act as a filter of the contents of the subconscious, rejecting whatever the individual's ideas of the *bienséances* may judge unfitting.

The further suggestion may be made that what is involved is not memory in the form of physically transmitted effects on the brain cells, but *telepathy* from one generation to another. The mental impressions of a couple living in 1584 telepathically transmitted to (or perceived by) their children, and by those children to their children, etc., would explain knowledge of the past existing in the subconscious of a living person without assumptions which orthodox biological science denies. Indeed, such a telepathic theory might, in its turn, have a vital bearing on the evolution of species.

Besides the possibilities of (1) communication from the spirits of deceased people, (2) the possession of memories inherited from ancestors, and (3) parent-child telepathy, there are several other theories which may be considered to account for knowledge of the past, including apparent retrocognition. They are: (4) Memory of previous lives (i.e., through reincarnation, not inherited memory); (5) Telepathic awareness of historical knowledge in the minds of living people (apart from parents); (6) Clairvoyant awareness of documents and books; (7) Precognition of the experience of acquiring the information when the search comes to be undertaken; (8) Observation from another dimension.

It is not necessary to comment here on theories 4 to 7, because, like the preceding three, in purporting to account for extra-normal knowledge of the past they dispense with any need for such a word as "retrocognition." Proof of theory 8 would alone sustain retrocognition in the sense in which Myers used the word in 1892. Retrocogni-

tion means that the percipient, at the present time, and not through his own or anyone else's memory, or by means of any existing record has extra-normal awareness of the past, whether it takes the vivid visual form attributed to Miss A or some other form. Retrocognition, in fact, is proposed as the opposite of precognition.

The existing view of precognition is that it is extra-normal awareness of a future *event*. On the hypothesis that, relatively, all future events exist as present events to other-dimensional observers, it is logical to make the same assumption about past events. Indeed, the acceptance of precognition in such a sense may be said absolutely to entail a corresponding theory of retrocognition.

Of the greatest importance, therefore, to the problem of retrocognition is the true nature of precognition. In *Second Sight in Daily Life*[23] I have advanced reasons for the view that precognition is "Perception or awareness, not attributable to information or rational inference, which corresponds to the future sense perception of the subject, or of another person." It is the coming individual experience which is precognized, and not the event. Has not this elementary truth been overlooked in the fascination of attempts to link the problems of the mind with the problems of astrophysics?

Individual experience of an event may consist of personal participation in it, hearing news of it, seeing a film or photograph of it, and so on. The impressions made on two persons by the same event are never the same. This is true even when both are direct witnesses of the event, but for the present purpose it is only necessary to envisage a case in which A is a direct witness of an event, and B hears of it by a verbal message. The two sets of mental images thus arising will obviously be entirely different from each other, even though embodying some common general idea such as, "a car has collided with a wall."

The important point here is that any precognition which each man may have had of his coming experience corresponds to that experience, not to the experience of the other man, nor to any "event." An analysis of each man's dream, or other precognitive experience, will show that it relates to *his* coming physical sense perception, and to concepts arising therefrom peculiar to his mind, and including his errors and misunderstandings. No evidence will be found of extra-normal perception unrelated to physical sense perception, nothing that betokens a "reaching out" to cognize a "future event."

Precognition thus appears to be a "memory beforehand," as strictly individual as ordinary memory. Its individuality is not lessened by the almost certain fact of telepathic awareness of the precognition in other minds.

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[23] Coward-McCann, New York, 1950, pp. 39-43.

If this view is correct,[24] if precognition is "memory beforehand," the place which was allotted to retrocognition is one that is already occupied by ordinary memory, conscious and unconscious. There is our memory of the past, and our "memory" of the future—our individual past and our individual future.

Though the word "retrocognition" is not applicable to the individual memory of the past, it would be possible to apply it to individual access to a universal memory, one in which are stored all the mental impressions of all the minds of all time. Such a collective memory would amount to the permanent existence of all past events that had been known to any mind, and access to such a memory would be as effective retrocognition as perception of the event itself. The existence of an "akashic record" of past events is asserted by modern occultism, but evidence such as psychical research requires has not, so far as I am aware, been made public.

As was remarked at the outset of this article we are not justified in classifying as retrocognitive, cases of the possession or acquisition of normally inexplicable knowledge of the past so long as any person is living who has the knowledge by normal means. Nor can we regard as conclusive any cases of apparent historic retrocognition when the information concerned exists in books, manuscripts, hidden articles, buried foundations of buildings, and so on. Such instances are attributable to forms or aspects of extra-normal cognition which have been accepted as conclusively proven by many qualified investigators.

Thus the hallucinatory visions of Miss A. and of Miss Moberly and Miss Jourdain, did not contain any information not ascribable to clairvoyant awareness of documents and books, and/or precognition of the coming experience of looking them up. Miss A saw in Salisbury Cathedral "a monk, dressed in dull sort of muddy brown." An engraving of a Franciscan which she and Lady Radnor found afterwards in Steven's *Continuation of Dugdale's Monasticon* corresponded exactly with what Miss A had seen.[25] Likewise, Miss Moberly saw Marie

[24] The view is based on personal experience. Laboratory experiments in precognition have not only been of the greatest value in demonstrating that precognition is a fact, but have borne out views derived from a study of the more complex sphere of spontaneous precognition. An examination of the accounts of the many valuable series of experiments which have been conducted on the basis of cards bearing simple designs, does not yield proof that the percipient precognizes a "future event" (in this case the card to be chosen). He precognizes his future experience in seeing the card or being told the result; or, where that is ruled out—as now it generally is—he precognizes the future perception of the agent or of someone else who will know the card to be chosen. Thus Dr. S. G. Soal, in his report of his 1941-1943 series of experiments, defined precognitive telepathy as, "The prehension by a Sensitive, by means of his *psi* faculty, of the *future* contents of the Agent's mind," *Proc.* S.P.R., Vol. XLVII, p. 22.

[25] *Proc.* S.P.R., Vol. VIII, p. 507.

Antoinette in a green silk bodice, and seven years later she and Miss Jourdain found a colored illustration of the bodice in De Reiset's *Modes et Usages,* accompanied by the Queen's measurements.[26] Effectively, therefore, the content of the visions was existing in a normal sense at the time of the visions.

It is evident that the difficulty which confronts us in the case of apparent retrocognition is similar to and even greater than that presented by apparent spirit communications. Precisely what information of the past could we accept as satisfactory?

If we were told that a retrocognitive vision revealed that the crew of the *Marie Céleste* had been carried off by pirates and murdered, how should we know whether it was true? And if we arrived at proofs as a result of the vision, could it not be said that those proofs had already been discovered by extrasensory perception which then manifested itself in the form of the vision? Again, if some lost art of manufacture were recovered, or if some mysterious hieroglyphics were explained by seeming retrocognition, it might be held that the explanation would rather be found in extrasensory awareness of the minds of living persons who had been engrossed by the problems in question, and whose unconscious minds had arrived at the solutions.

These difficulties serve to reinforce the need to consider anew whether there is a *prima-facie* case for retrocognition. It was propounded as a supposed necessary corollary of the existence of precognition. But, as indicated above, the necessity depends upon the view taken of the nature of precognition.

Since the present writer believes that the real nature of precognition gives no support to the view that it arises from perception of a physical future event existing at the time of the precognition, he is bound to conclude that the place assigned to the corresponding theory of retrocognition is already occupied by the individual memory.

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[26] *An Adventure,* 1911 Ed., pp. 75 f.

[27] After this paper was ready to go to press I learned from Mr. W. H. Salter's article, "An Adventure: A Note on the Evidence" (S.P.R. *Journal,* January-February, 1950, pp. 178-187), that it was Mrs. Henry Sidgwick who reviewed the book when it first appeared in 1911.

The Structure of the Shin and Immortability

CHUNG YU WANG

The Hebrew letter ש (Shin), as suggested by Drs. R. H. Thouless and B. P. Wiesner[1] in their paper "The Psi Processes in Normal and 'Paranormal' Psychology," to stand for the word "soul," is used here for the purpose of the present paper. The main objection to the use of the word "soul" in this connection is that the term, as generally used, connotes many meanings that may be considered incompatible with the ideas for the formulation of the hypothesis now under consideration. The Shin according to my theory is a postulated nonmaterial entity, which may or may not survive death and is a structured changeable complex self, a product of the singularization of what Schrödinger calls "medium" or of what Dirac calls "substratum." In this sense I use the term Shin here.

In the formulation of any hypothesis, especially in the field of psychical research, one must necessarily be bold and daring; and this paper is sheer speculation. Commenting on the search for a comprehensive hypothesis in this field, Professor H. H. Price in his Presidential Address to the Society for Psychical Research[2] said that ". . . the right theory of them [psychical phenomena] is *bound* to seem nonsense when first propounded," and "we must postulate unverifiable entities and processes if we cannot get on without them." As the history of physics is a history of proceeding from the complicated to the simpler, so in the field of psychical research, the apparently complicated paranormal phenomena, together with the question of the "immortability" of the Shin, would become simpler if we could postulate entities and processes, albeit unverifiable, to explain the phenomena. The word "immortability" was coined by S. D. McConnell in his book *Evolution of Immortality and Immortability,* meaning the ability or power to become immortal. The significance of this term will be seen later.

E. Zimmern[3] said "the new physics offers a contribution to the old metaphysical problem of the relationship between body and soul." In other words, the fundamental concepts of the new physics can be made applicable to the problems involved in psychical research which, in times past, have suffered from inadequacy of words for their solution. However, in a realm where spatial-temporal relationships seem to be nonexistent, we have to resort to analogies. Com-

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[1] *Proc.* S.P.R., Vol. XLVIII, 1947, pp. 177-196.

[2] *Proc.* S.P.R., Vol. XLV, 1939, p. 316.

[3] *Revolution of Physics* with Foreword by Prof. Max Planck.

menting on the use of analogies, Dr. Gardner Murphy[4] expressed himself thus: "We shall, of course, be told here not to resort to analogies. The term 'induction,' or 'field,' or 'fusion' is, of course, a mere groping gesture to define a process only dimly glimpsed; but the whole language of such matters has to be based on analogies, which can only be put aside when our knowledge is far more exact."

The structure of the Shin, as graphically represented in Fig. 1, is a synthetic complex consisting of two dominating elements, the Noumenal Self and the Empirical Self. The Empirical Self is made up of two autonomous entities, the Psychon(C)—a term adopted from Whately Carington, but meaning the whole focal or central part of consciousness; and the Uron(B)—from the German *Ur,* meaning primitiveness, corresponding to the word Unconscious as used in psychology. The Noumenal Self is in turn made up of the Empirical Self as a whole and the *Urgrund*(A)—a term borrowed from Jacob Boehme, the master mystic of Protestantism, meaning unoriginated origin in the unfathomable depths. Professor McDougall's idea of a "graded hierarchy of organized monads" as forming the constituents of personality, is a mere attempt to explain only gropingly what has been described above. Discussing the problem of survival, G. N. M. Tyrrell used the terms "Noumenal I" and "Empirical I" in his admirable book *Science and Psychical Phenomena,*[5] but did not attempt to explore the possible relationship between these two "I's" with regard to the question of survival and only ended by saying that the "real 'I' is indefinable and unthinkable and lies behind all this." Now the present paper is a mere attempt to try to fill in the gap.

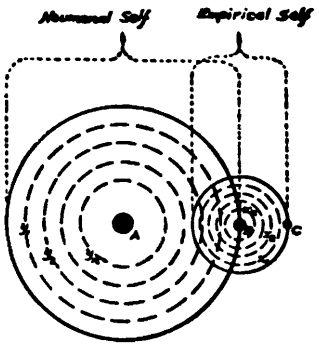
The Uron by itself, and apart from its intimate relationship with the Psychon, is indeed an erratic powerhouse, with its store of racial traits and personal mentality and memories; in conjunction with the Psychon, it constitutes the Empirical Self of the Shin. From the standpoint of psychical research the most important property which the Uron possesses is the "psychic field." The theoretical aspect of the concept of Field as applied to the explanation of life and paranormal phenomena has been ably dealt with by Dr. Gustaf Strömberg[6] and Dr. Gardner Murphy[7] in their respective writings and needs no rehashing here. Anyway, the psychic field may be crudely likened to a cloud surrounding the Uron. What needs emphasis here is that it is not inhibited by space and perhaps time and is dynamic and creative. In this connection it is interesting to point out that what Professor

[4] "Field Theory and Survival," JOURNAL A.S.P.R., Vol. XXXIX, 1945, pp. 190-191.

[5] Harper & Brothers, New York, 1938, pp. 362-371.

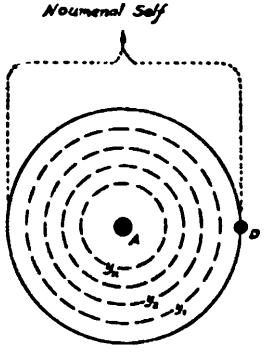
[6] "The Autonomous Field," *Journal of the Franklin Institute*, Vol. 239, 1945, pp. 27-40.

[7] See Footnote 4, pp. 181-209.



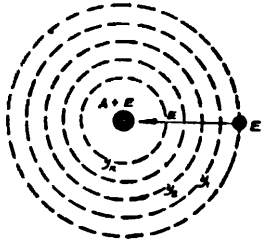
A = Urgrund
B = Uron
C = Psychon

Fig. 1 - The Shin in Present Existence



A = Urgrund
D = B + C = Agapion

Fig. 2 - The Shin in Post-mortem Existence (Survival)



E = B + C
E = Nihilon

Fig. 3 - The Shin in Post-mortem Existence (Extinction)

Price called in his Presidential Address[8] the "mental contents," the "Ether of Images," and the "psychic atmosphere" can well be expressed by the concept of Field.

The Psychon is a creator of ideas. Concerning the significance of these ideas, the words of Professor Price[9] are appropriate: "Once an idea has come into experience it has, so to speak, an independent life of its own . . . An idea, once it is in being, is no longer wholly under the control of the consciousness [psychon—my own] which gave it birth. . . . we will also suppose that every idea is endowed with *causal efficacy* . . . it not only exists but also operates independently, apart from the consciousness [psychon] in which it originated." Now when the "psychic field" of the Uron of a person is *en rapport* with that of the Uron of another person, any idea with an urgent *charge* in the one may thus be transmitted to the other, in whom the idea in a mysterious way upsurges into the consciousness, the Psychon. If, however, the psychic field interacts merely with an object, then the image of the object is causally induced in the consciousness. Thus the psi phenomena of telepathy and clairvoyance as well as the psychometry phenomena can be explained. As predicated, the psychic field is without boundary. Then the fields of all personalities must be in complete and continuous rapport always. If so, why are the psi phenomena such rare occurrences? As shown in Fig. 1, there are levels of function, that is, levels of the "congealed" cloud of consciousness or psychic field between the Uron and the Psychon, x_1 x_2 x_3 . . . x_n, that act sometimes as barriers to prevent the emergence of ideas and images from the Uron to consciousness. It is only rarely, and in a mysterious way, that they can break through the barrier.

With regard to the explanation of psychokinesis and poltergeists, we must endow the psychic field with the property of "quantum of action"—a term used by G. Strömberg.[10] Moreover the property of "action" can be conceived as capable of leaving a trace or vestige or impress in the matter it emotionally touches. Thus on this view an apparition, in the words of Professor Price,[11] is "not a *revenant*, as popular superstition supposes—not a deceased personality revisiting the scenes of its former experience nor yet an 'earth-bound spirit' lingering on in them—but is something more like a photograph or a cinematograph picture." For the phenomena of secondary personalities and the "controls" of mediumship, these levels of function may afford an explanation. These personalities and "controls" are mere "congealed" ideas originating from the Uron, settling themselves for the time being along certain levels whence they emerge into con-

[8] See Footnote 2, pp. 307-343.
[9] "Mind over Mind," *Enquiry*, Vol. 2, 1949, pp. 20-27.
[10] "Emergent Energy," *Journal of the Franklin Institute*, Vol. 241, 1946, pp. 323-339.
[11] See footnote 2, p. 324.

sciousness. As to the phenomenon of precognition, it baffles a cogent explanation on this basis, unless we adopt the ideas of Hinton's "fourth dimension," Dunne's "serial universe," or Saltmarsh's "specious present."

A great many persons in history have considered themselves in direct communion with an Over-World of Spirit. They are the mystics. They speak of "a rapture," "the soul-center," "the apex of the soul," "the spark" (Fünklein), "the immortal seed." Aldous Huxley said "the technique of mysticism, properly practiced, may result in the direct intuition of, and union with, an ultimate spiritual reality that is perceived as simultaneously beyond the self and in some way within it."[12] All these are no more than a direct apprehension by the Psychon of the psychic field emanating from the *Urgrund,* in moments of contemplation or ecstasy (see Fig. 1), for the *Urgrund* is considered to be composed of primordial divine *urstoffe* (primal substances), a *terminus a quo* of the whole Shin.

Henry Ward Beecher, the famous clergyman, once said, "Thinking is creating with God." Indeed we are creating our own personality whenever we think about "goodness" and act upon it. As mentioned above, the Uron is an erratic powerhouse. It is an unorganized group of forces, waiting to be integrated and enriched by the Psychon. It is only with the hierarchy of values, as, for example, the Platonic values of truth, beauty, and goodness or the Christian virtues[13] of faith, hope, and love—that the organization and integration of the Uron can be effected. If this is accomplished, then at death (see Fig. 2) there will be a "fusion" of the Psychon and Uron to give rise to the formation of a new entity, Agapion—from the word *agape,* meaning love. Thus the Shin in post-mortem existence is composed of two entities, the Agapion and the *Urgrund.* They hold together by the psychic field emanating from the *Urgrund.* If, however, the Psychon is dominated by evil passions and greed, then instead of being integrated and organized, the Uron just becomes the more disintegrated and dissolved, and finally at death, in conjunction with the Psychon, it merges into an entity, Nihilon (see Fig. 3). This Nihilon, being a disordered unstable static entity, will, in time, according to the principles of the conservation of energy and entropy, become diffused in the *Urgrund* through the levels $y_1\ y_2\ \ldots\ y_n$. Thus the Shin is annihilated. Finally, in this connection, it may be noted that Professor Price has said, "a 'bit' of the deceased personality has succeeded in surviving," and Professor C. D. Broad has suggested that after death the "psychic factor" survives. Here, the Nihilon on its way to the *Urgrund* (Fig. 3) may constitute the "bit" of Professor Price and the "psychic factor" of Professor Broad.

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[12] *Mysticism in Religion,* by Dean Inge, University of Chicago Press, 1948, p. 23.

[13] I Corinthians 13:13.

Parapsychological Experiences of the Prophets

WILLIAM E. HULME

The office of prophecy was fundamental in the structure of the religions of antiquity. Called by different names in the various religious cultures, this religious function employed means of interest to the science of parapsychology. The office reached its highest development in the Hebrew prophet. A thorough study of these prophets in the writings of the Old Testament reveals instances which have an enlightening interpretation in terms of the scientific investigations of extrasensory perception.

The writers of the ancient records, not knowing our definitions of telepathy, clairvoyance, precognition, and postcognition, and writing from a theocentric emphasis, have described many of these experiences in ways which make analysis difficult. The most frequent of prophetic experiences was the vision of revelation. Except in instances where visions are definitely predictive, we can not strictly classify them to be clairvoyance, telepathy, precognition, or postcognition. These terms are definitions of various types of extrasensory perception of objective events or mental activities of other persons. The objectivity of that which the prophet saw or heard in his revelation experiences is difficult to determine. The phenomenon of prophetic inspiration is not one of extrasensory perception of objective events; it is the reception from unknown sources, of knowledge through a paranormal seizure of the personality in its cruder forms, and through a paranormal entry into consciousness in its more advanced modes. There are those psychical experiences of the prophet, however, that appear to be definite instances of extrasensory perception.

1. *Telepathy.* During one of the wars between Syria and Israel the king of Syria had difficulty planning any surprise moves.[1] When in secret council he and his advisers planned to camp their army at a certain site, the Israelites always were aware of their location and the surprise move was defeated. Israel knew of these maneuvers because Elisha the prophet was aware of them and informed the king of Israel. Suspecting a traitor in his secret council, the Syrian king, in frustration, demanded, "Which of us is for the king of Israel?" One of their number answered, "None, my Lord, O king! but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." The expression, "the words that thou speakest in thy bedchamber," would seem to be the speaker's

[1] II Kings 6:8-23.

figurative way of saying, "thy most private thoughts." Elisha's awareness is credited to his ability to perceive the activities of the Syrian king's mind. What he perceived were the thoughts of the king and not a picture of his council room. It was an instance of telepathy. The data however are not sufficient conclusively to classify this example as telepathy. The speaker could possibly have meant that Elisha was aware of the words which the king of Syria spoke, and in this case, the description is that of clairaudience. The explanation of the speaker need not necessarily be the correct interpretation of Elisha's ability. What we have in the records is that Elisha was aware of the plans of the Syrians as they waged war against Israel. An extrasensory explanation could include telepathy, clairaudience, clairvoyance, or precognition, or combinations of these. If in the laboratory it takes carefully calculated scientific controls to test for pure telepathy, it is *ipso facto* even more difficult to label an event in an ancient record of narrative style as telepathic. I believe, however, that indications point to telepathy as the more logical interpretation, as there is no reference to Elisha's seeing or hearing an objective event of either the present or the future other than a literal interpretation of an oriental's description.[2]

2. *Clairvoyance.* The eighth chapter of the prophecy of Ezekiel describes experiences which correspond markedly with clairvoyance. Ezekiel was sitting in his house in Babylon and the elders of Judah in captivity sat before him. They were probably meditating together, seeking an oracle from Yahweh or lamenting their condition as captives and longing for their Hebrew homeland. Ezekiel, in this conducive condition of mind, was overcome by impressions of scenes in Jerusalem. The introduction to these scenes is quite visionary, as the prophet feels himself lifted by a lock of his hair through space to Jerusalem. He saw the door to the inner gate of the temple wherein was the graven image. Entering the temple he saw the idols about the walls, and seventy priests burning incense to the idols. He saw women weeping at the north side of the temple. In the inner court of the sanctuary he watched men worshipping the sun god. These scenes which Ezekiel perceived could have occurred at that very moment at the temple in Jerusalem. As there were possible objective events to correspond with the psychical experience, this is a possible instance of clairvoyance. Following the scene of the Sun God worship, the experience rapidly became visionary, a trend typical of Ezekiel. The events then perceived were those for which objective occurrences were doubtful.[3]

3. *Precognition.* Guillaume, commenting upon Dunne's formula

[2] I Kings 6:8-12.

[3] Ezekiel 9.

of concentration, attention, and control of the imagination, for the reception of precognitive impressions, concludes: "But what is this but the method of the Semitic diviners and prophets?—a mind emptied to receive impressions from without, impressions suggested by the phenomena of the present."[4] There are many instances of precognition recorded of the prophets of which the following are examples.

Several of his asses being lost, Saul in seeking them, questioned the prophet Samuel for their whereabouts. It was the common custom of one coming to a seer for a paranormal perception of a lost article. Samuel gave Saul much more than a clairvoyant location of his asses. He described for him three events that would occur after his departure. (1) He would meet two men who would tell him that the asses were found, and that his father was now looking for him. (2) He would next meet three men carrying food who would give him a portion to eat. (3) After that he would meet the sons of the prophets, prophesying with musical instruments, and the spirit of their prophesying would be contagious, so that Saul also would be possessed with the prophetic spirit, and would be "turned into another man."[5] As these events were all in the future, and are recorded subsequently to have occurred, precognitive clairvoyance is the only extrasensory term to describe them.

There is an instance of apparent precognition recorded of the old prophet of Bethel. Having enticed a prophet of Judah to disobey his revelation from Yahweh, the old prophet, who remains anonymous, prophesied that because of the Judean prophet's disobedience, his carcass should not be buried in the sepulchre of his fathers. Following his departure, the Judean prophet was attacked by a wild animal and slain, and the old prophet buried his body in his own grave in Bethel.[6] This case was chosen because of the fragmentary character of the prediction, which is commonly the nature of this mode of extrasensory perception. All that was prophesied was that he would not be buried in the sepulchre of his fathers as was the custom of the Hebrews. Nothing was said of the means which would prevent his burial with his fathers, namely, the wild animal attack.

4. *Postcognition.* There is an experience of the prophet Daniel which has a possible postcognitive interpretation. King Nebuchadnezzar was rather demanding upon his soothsayers. Having had a dream which left him very distressed, he called for his wise men to show him the interpretation. When they asked him to relate the dream, he stated that he had forgotten it, and that they would have to tell him

[4] *Prophecy and Divination*, by Alfred Guillaume, Harper and Brothers, New York, 1938, pp. 230 f.

[5] I Samuel 10:1-6.

[6] I Kings 13:21-32.

the dream and the interpretation—or forfeit their heads. Having heard of the predicament of the wise men, Daniel, being one of them, requested that the king give him time and he would produce the dream and its interpretation. He perceived the dream and its interpretation that night, and on relating them both to the king the following day was rewarded with a high administrative position.[7]

The king had dreamed of a great image. The head was gold, the breast, silver, the thighs, brass, the legs, iron, and the feet, iron and clay. A huge stone struck the image at its feet and it broke to pieces. Daniel interpreted the image as representing the world kingdom of the East. Each of the metals represented the successive kings, beginning with Nebuchadnezzar, as the head of gold, and continuing with increasingly inferior rulers represented by the inferior metals, until the final dynasty, feet of clay, is crashed to bits by the stone, representing the judgment of God. The dream perceived had already been dreamed. The interpretation was in the conscious mind of no living person. The perception could be classed as an example of postcognition. There is another extrasensory interpretation, namely, telepathy. Though the king had forgotten the dream it was in his subconscious mind, whose memories are as readily if not more readily transferred than the thoughts of the conscious mind.

The science of parapsychology furnishes a possible natural explanation to what hitherto has been called supernatural. When religion was faced with the challenge to defend its supernatural tenets, many of its adherents felt obliged to capitulate. What could not be explained by contemporary fields of knowledge, they felt, must be abandoned. We, in religious professions, who have been reluctant so quickly to surrender, are seeing our stand justified in the new additions to man's understanding arising from the laboratories of parapsychology.

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[7] Daniel 2.

Psychical Research in Australia

RONALD ROSE

With the notable exception of Dr. Robin Tillyard, F.R.S., Entomologist to the Commonwealth Government of Australia, there has been no Australian who has made any outstanding contribution to psychical research. There are, however, a few isolated but enthusiastic groups interested in the subject which may, in a few years, develop into reliable and vigorous research bodies. These notes may serve to indicate in broad terms the position of psychical research in Australia and give some idea of the difficulties which these small groups are encountering and overcoming.[1] How much more rapid their progress might have been if Dr. Tillyard had not met his untimely death in January, 1937, it is not possible to estimate. Certainly his influence would have resulted in a much more informed attitude towards the subject by both press and public.

In all branches of culture and learning Australia is at some disadvantage in being distant from centres of activity overseas. This is particularly so in psychical research, which is further hampered by reluctance in some academic quarters to consider new ideas, especially those of an unusual nature, with a conservatism amounting almost to backwardness. The few groups of workers here are isolated also from each other and their separation by some hundreds of miles hinders the interchange of ideas and even the knowledge of one another's activities. Not one of them is yet large enough or *financially* able to produce any publications.

Although psychical matters are occasionally reported very fairly, the principal difficulty that psychical research in Australia is encountering is that of the attitude of the press. In general terms both press and public regard psychical research and spiritualism as synonymous. In press articles and reports the two terms are frequently used interchangeably simply because their authors are unaware that there is any difference. In some cases the attitude is scornful, even of the existence of psychic phenomena. I believe that this results not so much from malice as from want of reliable information on the subject.

When psychical matters having some news value occur, the press seeks information from spiritualist bodies which call themselves scientific-sounding names. One such organization in Sydney calls itself The Society for Psychical Research (Australia). To describe at any length the activities of this body would be quite out of place here. They are, in some instances, quite humorous. For example, at a lecture in September, 1948, a leading member of the Society de-

[1] The notes are not claimed to be complete but do represent the result of fairly extensive enquiries.

scribed some "research" conducted at Taronga Park Zoo, Sydney, in which members of the Society observed the aura associated with elephants. It was stated that the aura of elephants was pink, that it had been acquired from the children who are given rides on them, and that it indicated their good humor. Such concepts, together with typical spiritualist beliefs, are regularly expounded. These are comparatively harmless things. However, it is of concern that the Society not merely has adopted the name of a respected scientific body but, with incredible bumptiousness, represents itself as being, in fact, scientific. Recently, with ponderous seriousness, it made a press statement that one of its activities was that of curing mental patients by "casting out devils." This claim, of course, attracted severe criticism from psychiatrists—and *psychical research* was held to be responsible for such dangerous activities. The name of the Society is sufficient to gull a not too critical press and public. So long as such bodies function under scientific names, psychical research will be seriously impeded.

The Society for Psychical Research (Australia), of which I have considerable knowledge, conducts no scientific research, and its principal officers have little or no knowledge of current research. It does, however, hold classes in astrology and palmistry.

I understand that the Society for Psychic and Occult Scientific Research in Melbourne is a similar body. An inquiry for specific information as to the nature of their "scientific research" brought no response.

The parapsychological work carried out in Australian Universities has been sporadic and inconclusive. Although no such research has been carried out by Melbourne University there is a body attached to the University (the Melbourne University Society for Psychical Research) consisting of graduates and undergraduates, which is apparently doing valuable work. This Society has carried out numbers of ESP tests, including a long-range test in conjunction with Dr. Rhine. This was, unfortunately, not significant in its results. At the present time it is proceeding with an extremely novel PK experiment which is a complete departure from the dice technique and which should yield interesting results.

In addition, the members of the Society are carrying out investigation of the Kilner screen effect, and have examined the claims of several mediums and the Piddington thought-transference stage act which is now attracting some attention in England. Mr. W. B. Lasich, M.Sc., who is the Research Officer of the Society, in addition to conducting the Kilner screen experiments, is engaged in an experiment on the paranormal cognition of drawings. Both Mr. Lasich and the Secretary of the Society (Mr. M. Scriven, B.A.) are members of the English S.P.R. Dr. Johnson, also a member of the English body, is

giving a series of twenty lectures on psychical research at the Adult Education Classes at Melbourne University, a move which, it is hoped, will do much to clarify popular concepts of psychical research and its subject matter.

It is interesting to note that Professor O. A. Oeser of the Department of Psychology, Melbourne University, with all these activities going on about him, twice advised me this year that, so far as he was aware, "no psychical research or research on paranormal psychology is at present being carried out in Melbourne." It was by chance that I learned of the existence of the M.U.S.P.R. from a member of the Australian Psychology Centre when giving a talk there on psychical research.

A somewhat different attitude exists in the Department of Psychology, Queensland University, Brisbane. In response to a general enquiry as to whether any psychical research was being carried out in Queensland, the Senior Lecturer in Psychology, Mr. G. F. K. Naylor, M.A., M.Sc., replied, *inter alia,* as follows:

> "Naturally, we are aware of the valuable work being carried out by such men as Professor Rhine, and it so happens that during the last two years we have made several attempts to duplicate his results in experiments of our own. At certain stages the results appeared promising but in each case it was ascertained that a sensory clue was, in fact, being employed by the subject. We can therefore only state that, so far, our results have been entirely negative. They have, however, proved of great value to students in emphasizing the extreme caution which must be observed in planning and conducting such experiments if their results are to have any scientific meaning.
>
> "We propose to continue this work as opportunity offers but in view of higher priorities which we have assigned to other aspects of our research, it seems unlikely that any results on parapsychological problems will be achieved in the near future.
>
> "We know of a number of individuals in Queensland who genuinely claim to have had experiences leading them to believe that they possess unusual powers possibly explicable in extrasensory terms. However, as far as we are aware no organized research in this field is at present being conducted in Queensland."

Mr. Naylor expressed interest in any experimental work that might be proceeding in Sydney which appeared to be producing positive results.

The Professor of Psychology at the University of Sydney, Dr. W. M. O'Neil, advised that no parapsychological work had been carried out by his staff or students in recent years. Some interest in psychical research is, however, shown by the Professor of Anthropology, Dr. A. P. Elkin. In the course of his anthropological investiga-

tions with the Australian Aborigines Dr. Elkin has accumulated numerous general accounts of the psychic life and lore of these primitive people, together with specific, detailed accounts of apparently supernormal phenomena. Some of these he has personally experienced; others were related to him at first hand. These he has collected in his book *Aboriginal Men of High Degree*. Some sections of an earlier, more general work, *The Australian Aborigines*, also deal with the natives' psychic practices and beliefs. Both are valuable anecdotal records of the psychic life of a race that is rapidly dying out.

Like most primitive races the Australian Aborigines claim the conscious use of telepathy, and many of the recorded incidents tend to support this claim. Up to the present no attempt has been made to put their claims to the test by the application, *mutatis mutandis*, of standardized procedure. The writer recently carried out significantly successful ESP and PK experiments at an Aboriginal Settlement in Northern New South Wales with the cooperation of the Aborigines' Welfare Board. At about the same time Dr. Elkin carried out short series of similar tests with very primitive natives in Arnhem Land, Northern Territory. Unfortunately he was not able to carry out a sufficient number of tests for adequate statistical treatment, but arrangements are in hand for further work to be done.

It is hoped that these enterprises will lead to more extensive investigations of the psi capacities of the natives here and in other parts of the world as well, and perhaps enable a more direct comparison to be made between the richly psychic life and lore of primitive people and that of more civilized people than has previously been possible.

In the ordinary course of events it would not be politic for the writer to record the activities of himself and a small group of associates (principally his wife, Mr. David Mustard, Mr. K. Watson, B.Ec., and Capt. and Mrs. W. Donk) but it may be noted that this group has carried out ESP and PK tests, investigated trance phenomena, and instituted enquiries into spontaneous phenomena reported in the press. The last have been disappointingly unproductive. Some instances of spontaneous telepathy, precognitive dreams, etc., have been reported to the writer as a result of short radio talks on various aspects of psychical research that have received publicity from time to time.

It may be of interest to note here the Government attitude to divining in New South Wales (enquiries were not instituted in the other States) because of the widespread nature of this practice in parts of the State where farmers are largely dependent on subterranean water supplies. The Department of Agriculture stated that its attitude was "quite open." It had provided opportunities for diviners to demonstrate their skill, and was aware of both success and failure.

The Water Conservation and Irrigation Commission stated that it regarded the practice as "very much open to doubt" and pointed out that records kept since 1918 showed that 84% of bores had been successful on undivined sites whilst only 70% were successful on divined sites. The Commission stated that "as far as can be ascertained, no discovery of importance has been made by a diviner which could not have been made by simple methods of observation and inference."

Enquiries in Tasmania, South Australia and Western Australia have failed to reveal the existence of any investigatory or experimental research. Professor E. Morris Miller of the University of Tasmania advised that he was unable to undertake any parapsychological work due to lack of staff. He forwarded particulars of some phenomena he had personally experienced.

Psychical research in Australia consists of, to use the words of Mr. Scriven of the M.U.S.P.R., "a few islands of science in a sea of spiritualism and apathy." Actually the spiritualist movement is quite strong. There are 2,000 members of the Associated Spiritual Churches in Sydney alone, with probably a much greater number in the Australian Spiritualist Union

In addition to the spiritualists, Australia has its share of pseudo-scientists who, together with the S.P.R. (Aust.), dispossess neurotics of evil spirits and indulge in other similar practices. One such "spiritual psychiatrist," as he describes himself, claimed recently to be removing evil spirits from a woman who fears she will be molested by three blind men unless she washes her hands daily in dragon's blood, and a man who is possessed of a malignant louse which roams inside him. Other *soi-disant* psychologists and scientists, with a good deal of enthusiasm, but little training, advise enquirers on "psychic problems."

In Australia psychical research has tremendous possibilities. Provided departmental obstructions and restrictions can be overcome, the enterprising student has splendid opportunities to do pioneering work with the aborigines in addition to the normal channels of psychical enquiry. Some advancement in psychical research would undoubtedly result if the spiritualists conducted themselves as spiritualists instead of assuming the names and authority of responsible bodies. The greatest advancement, however, would be achieved if the experimental results of overseas bodies forced the Universities to undertake extensive research themselves. In the meantime the small groups of workers already functioning are, despite the general stultifying apathy, pushing ahead their researches with earnestness and ingenuity.

Reviews

THE MYSTERY OF DREAMS. By William Oliver Stevens. 280 pp. Dodd, Mead & Company, New York, 1949. $3.50.

Recently classified among the great casebooks of psychical research, Mr. Stevens' collection of dreams presents, in highly readable form, a large part of the evidence for the paranormal. It does not attempt to compete with *The Country Gentlemen's Counsellor,* published in 1633, for telling fortunes; or with *The Search For the Beloved* (1949), by Nandor Fodor, for revealing obscene urges that lurk in the unconscious. Nevertheless, it deals with a field that is exciting and enlightening—the field of veridical dreams.

A worthy sequel to Mr. Stevens' popular *Unbidden Guests,* which catalogues ghosts that proved "real," the present volume classifies dreams that came "true." Chapter headings, such as "The Solution of a Problem," "Telepathic Dreams," "Clairvoyant Dreams," and "Warning and Prophetic" indicate the general scope and arrangement of the material.

An especially interesting chapter on "borderland" dreams (occurring between the waking and sleeping state) includes the celebrated Chaffin Will Case, which is often cited with the evidence for survival. This will was discovered through the purposive action of a phantasm under circumstances that are not easily explained by telepathy or clairvoyance. Another chapter deals with concurrent and reciprocal dreams. The former are explained by the author as those in which two persons have identical or similar dreams simultaneously; the latter, as dreams in which two persons apparently meet, each conscious of the other in the setting and action of the dream. (Since the recollected dream perceptions must be doubly evidenced, well-authenticated examples of this last type are rare indeed!)

In an otherwise scholarly and genial chapter on dream symbolism, Mr. Stevens launches the familiar *reductio ad absurdum* attack on what he terms the "Freudian Complex." His assertion that little paper-covered dream books, popular with certain people not conspicuous for intelligence, contain dream interpretations no more arbitrary and illogical than those of orthodox Freudians is more amusing than enlightening. Such comments, of which there are more, seem unfortunately placed in a serious consideration of paranormal dreams. They only reflect the usual incredulity and repugnance aroused in the average layman confronted with a strict Freudian interpretation of a dream symbol. Those who write about psychic experiences would be wise to refrain from participation in the

Freudian controversy, which, however resolved, is not likely to have any significance for psychical research.

The expressed purpose of the book is to present examples of significant dreams, evidencing an unexplained phenomenon of the mind calling for serious investigation. That purpose is admirably served by examples reported from such creditable sources as *Phantasms of the Living, Human Personality and its Survival of Bodily Death,* and the publications of the societies for psychical research. Also included are dream stories from biographies, diaries, and similar published sources. Other dreams come from correspondents, "included for what they are worth to the reader." Still others, never before published, come from the author's personal friends whose word he "would trust regardless of sworn affidavits." A random check on the sources available to this reviewer revealed only a few negligible discrepancies that can be attributed to hasty proofreading. On the whole, the research appears to have been thorough, honest, and competent.

Although his purpose is not to debate possible explanations, Mr. Stevens offers a few modest considerations on what "psychic" dreams may mean. He sets aside "coincidence" and the "subconscious mind" as facile terms that beg the question and then introduces the vexed problem of "out-of-the-body" experiences. He suggests that if these experiences are true, then thought, memory, powers of observation and even communication are independent of the brain; and, therefore, survival of personality after death "becomes a hypothesis, buttressed by still another formidable body of evidence."

Mr. Stevens, a trustee of The American Society for Psychical Research, who received his doctorate from Yale University, is a historian of recognized accomplishments and a writer of proved ability. Few others are as well equipped to make a casebook of psychical research as interesting as a novel of suspense. He has written a well-documented source book of value to anyone interested in mysterious occurrences and of special value to the readers of this JOURNAL.

Alan F. MacRobert

ADVENTURES IN THE SUPERNORMAL. By Eileen J. Garrett. Creative Age Press, New York, 1949. 252 pp. $3.50.

A new book by Mrs. Garrett is a welcome event, and this volume will attract eager interest among the many who have followed her career as a sensitive. The earlier chapters retrace the ground already covered in her previous book, *My Life as a Search for the Meaning of Mediumship*. Once more she relates the story of herself as an orphan child in the home of a grim aunt, to whom the child's artless tales of her spirit playmates were only wicked lies that had to be punished by whippings. The little girl had to go to the gypsies for sympathy and understanding.

As she grew to maturity her powers of telepathy, clairaudience, and clairvoyance seemed to grow stronger. She developed a control, "Uvani," and later a second control, "Abdul Latif," who introduced himself as a Persian astronomer and physician at the court of Saladin. That control personality, by the way, has been reported to this reviewer by two other sensitives as well, in each instance as an agent for healing.

Mrs. Garrett pays a special tribute to the late Mr. Hewat McKenzie, of the British College of Psychic Science, for his guidance of her in psychic matters. One word of his advice is worth repeating here: ". . . the spiritual quality and level of communications expressed through the trance were dependent on the degree of mental and spiritual development of the control personality, as well as on the degree of responsibility one took for it oneself" (p. 133). The message of a control, therefore, need not be the word of some "higher power." This is worth pondering by those who assume that anything coming through supernormal channels must be sacred writ.

It is interesting to note that even a sensitive as gifted as Mrs. Garrett discovered that she was hardly, if any, better than a guesser when at first she tried her hand at Dr. Rhine's cards. These pieces of pasteboard, she says, lacked the energy stimulus needful for her powers to come into play; on the contrary, they actually inhibited them. Also, she says, that once, on her return to England, she discovered that she was utterly unable to produce results there at that time. As has been demonstrated so often in the careers of sensitives, the psi faculty is more fickle than any other gift.

The latter half of the book is devoted to chapters on special phenomena, from poltergeists to psychokinesis. In these the author tries to explain and rationalize. At times the reader may get lost because of the terminology. It is hard to make even an abstract vocabulary fit the supersensory phenomena. For instance "objective" and "subjective" seem to get blurry, and the difference between "consciousness" and "awareness" is sometimes hard to follow. Per-

haps the difficulty is inevitable when one attempts to philosophize in this twilight land.

Parenthetically, a few items might be noted for correction in a later edition. For example, on page 244 the names of two famous pioneers in psychical research, Richet and Geley, got badly mussed up by the typesetter. Alfred Russel Wallace was always fussy about having only one "l" in his middle name; here he gets two. On page 232 the author names Jacob as the one "put to trial by demanding the blood sacrifice of his son." Of course, she means his grandfather Abraham.

To most readers of the JOURNAL the chief significance of this book is the fact that now, at last, Mrs. Garrett comes out boldly and clearly for her convictions as to the reality of her experiences, and she finds them acceptable to her reasoning mind. "Supernormal sensing," she writes, "is but the refinement of that dynamic power of being, which propels all life forward through the growth and development of its own evolution" (p. 177). "Science and religion," she writes on a later page, "must eventually unite." She declares that there is rational evidence to prove that man has a soul. "If I say that I know that the dead survive, that communication with those who have gone beyond is possible and does occur, and that the human consciousness is capable of perception in other levels of experience, I know these things out of my own knowledge and experience" (p. 247). Again, ". . . personality survives bodily dissolution, to be contained in form again, though as yet one cannot comprehend the stuff of one's new being" (p. 249).

So, after questioning, testing, and studying her own varied supernormal experiences, the author arrives at the supreme conclusion to which they point the way. And she says, not merely "I believe," but "I know."

William Oliver Stevens

Discontinuance of "Flying Saucers" Project

The Air Force has discontinued its special project of investigating and evaluating reported "flying saucers" on the basis that there is no evidence that the reports are not the results of natural phenomena. Discontinuance of the project, which was carried out by the Air Force, was concurred in by the Departments of the Army and the Navy.

The Air Force said that all evidence and analyses indicate that the reports of unidentified flying objects are the result of: (1) Misinterpretation of various conventional objects; (2) A mild form of mass hysteria; (3) Hoaxes.

The project was established two years ago at Wright-Patterson Air Force Base, Dayton, Ohio, Headquarters of the Air Force's Air Materiel Command. Since January 1948 some 375 incidents have been reported and investigated. Assisting special investigators were scientific consultants from universities and governmental agencies. The Air Force said that the continuance of the project is unwarranted, since additional incidents now are simply confirming the findings already reached.

A summary of an earlier report of preliminary studies made by the AMC (1947-1949) is appended.

All the information so far presented in Project "Saucer" on the possible existence of space ships from another planet or of aircraft propelled by an advanced type of atomic power plant have been largely conjecture. To sum up, no definite conclusive evidence is yet available that would prove or disprove the possibility that a portion of the unidentified objects are real aircraft of unknown or unconventional configuration.

Many sightings by qualified and apparently reliable witnesses have been reported. However, each incident has unsatisfactory features, such as the shortness of time the object was under observation, the great distance from the observer, vagueness of description or photographs, inconsistencies between individual observers, lack of descriptive data, etc.

In so far as the aero-dynamic superiority of the disc-like phenomena is concerned, the circular plan-form has not been used in representative aircraft, either military or civilian, because the induced drag is excessively high.

Spherical or balloon-shaped objects are also not usually considered as efficient aircraft. Drag is high and the energy expended to develop lift by aerodynamic means is excessive.

The obvious explanation for most of the spherical-shaped objects

reported, as already mentioned, is that they are meteorological or similar type balloons. This, however, does not explain reports that they travel at high speed or maneuver rapidly. But "Saucer" men point out that the movement could be explained away as an optical illusion or actual acceleration of the balloon caused by a gas leak and later exaggerated by observers. The most reasonable explanation for the reported "balls of light" is that they were suspended from balloons or some other means of support not visible at night, and that the violent maneuvers sometimes reported in these cases were due to optical illusion.

There are scores of possible explanations for the scores of different type sightings reported. Many of the aerial phenomena have been positively identified. However, the correct tagging of the remaining percentage is still the job of Project "Saucer."

The "saucers" are not a joke. Neither are they cause for alarm to the population. Many of the incidents already have answers: meteors; balloons; falling stars; birds in flight; testing devices, etc. Some of them still end in question marks. It is the mission of the AMC Technical Intelligence Division's Project "Saucer" to supply the periods.

* * *

Collective Hallucinations are of considerable interest to psychical research. Some of the most impressive cases are reported and discussed in *Phantasms of the Living* (Vol. 11, pp. 600-641), and in "Report on the Census of Hallucinations" (*Proc.* S.P.R., Vol. X, pp. 303-330).

Note to "Long Distance Experiments in Telepathy"

Dr. S. G. Soal has sent us the following comment on his joint paper with Mr. F. Bateman, "Long Distance Experiments in Telepathy," which appeared in the January, 1950 number of this JOURNAL.

"In the 'two agent' test reported in my recent paper the apparently low score of 29/200 obtained by Mrs. Holding is not really remarkable since it is a logical consequence of the high score 57/200 obtained by the successful agent Mrs. Hales. For on the 57 trials in which Mrs. Hales scores a hit, the opposition agent must make misses, and on the remaining 200—57=143 trials her chance of scoring a hit is 1/4 and not 1/5 at each trial.

"Hence the expectation of Mrs. Holding is actually 1/4 of 143=35.75. This gives a negative deviation of —6.75 as compared with a standard deviation of $\sqrt{1/4 \times 3/4 \times 143}=5.18$. Thus the negative deviation is not anywhere near significance."

HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

THE ENDOWMENT

The American Society for Psychical Research, Inc., was originally incorportated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of psychical research and psycho-therapeutics. It is supported by contributions from its members and a small endowment fund. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater fund is required before this work can be carried forward with the initiative and energy which its importance deserves.

The endowment funds are dedicated strictly to the uses set forth in the deed of gift and are under control of the Board of Trustees, the character and qualifications of whom are safeguarded, as with other scientific institutions.

Moneys and property dedicated by will or gift to the purposes of the American Society for Psychical Research, Inc., whether to the uses of psychical research or psycho-therapeutics, are earnestly solicited. The form which such dedication should take when made by will is indicated in the following:

"I give, devise and bequeath to the American Society for Psychical Research, Inc., a corporation organized under the laws of the State of New York, the sum of ..... dollars [or if the bequest is real estate, or other specific items of property, these should be sufficiently described for identification], in trust for the corporate purposes of said Society."

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.
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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.

2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.

3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.

4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

MEMBERSHIP IN THE SOCIETY

Members, who receive the Proceedings and the Journal, pay an annual fee of $10. (One may become a Life Member or endow a Memorial Membership on payment of $200.) *Associates*, who receive the Journal only, pay an annual fee of $5. (Life Associate membership, $100.) *Fellows*, who receive all publications of the Society, pay an annual fee of $25. (Life Fellowship, $500.) *Patrons and Founders*: For those who wish to make a still larger contribution to the Society's work, these classes are open at $1000 and $5000, respectively.

It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as they feel they can. *If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.*

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Preliminary Report on *This Week Magazine* "Psi Questionnaire"

Nine hundred and twenty letters have to date been received by *This Week Magazine* in response to a Questionnaire included in an article entitled "Are You Psychic?" by Fred Rosen, which appeared in the March 26th issue. By prearrangement the letters were sent to the research department of this Society for analysis. They are now being classified, studied, and answered, and it is expected that a full report on the results of the analyses will appear in a later issue of this JOURNAL.

The first seven items on the Questionnaire, which was prepared with the cooperation of the Society, were as follows:

1. Have you ever had a premonition, either in a dream or awake, of an unexpected death or accident which later really occurred?
2. Did you ever hear the doorbell ring and somehow instantly know who was standing outside, someone you had no reason to expect?
3. Do you frequently snatch up a ringing telephone and say without thinking, "Hello . . . ," and find you've greeted the right person?
4. While playing cards, do you have successful hunches to keep or discard certain cards though it may seem illogical at the time?
5. Do you often get a feeling that an (unexpected) letter is about to arrive from someone—and find that it does?

6. Have you ever received unexpected information through some means you could not explain?

7. When something was lost, did you ever have a sudden feeling, "It's over there"—and find it?

The three final items on the Questionnaire asked the reader to carry out three exploratory tests for ESP, using ordinary playing cards. Simple instructions were given for evaluating the results quantitatively.

Readers answering "yes" to a certain proportion of the Questionnaire items were invited to send accounts of their most clear-cut psychic experiences to *This Week*, with the promise that "your material will be turned over to parapsychologists" for study and analysis.

As stated above, responses have been received from 920 persons. Each response has tentatively been placed in one of six categories, category A containing those cases where corroboration seems possible, or which are of unusual psychological or parapsychological interest. These letters (89 in number) are being answered personally in an attempt to get at all the relevant details. Letters placed in categories B, C, and D (717 in number) have already been answered by a form letter since limitations of time and personnel made it impossible for them to be handled personally. Category E is the repository for letters (104 in number) from persons obviously mentally disturbed, and category F contains miscellaneous communications (10 in number).

It is interesting to note that women outnumbered men nearly three to one in every category except the "disturbed" one, where there are 60 male correspondents and only 44 female. Taking all categories together, there were 241 male correspondents and 679 female. Communications came from 46 states, with California rather far in the lead.

No attempt has yet been made to analyze or tabulate the *types* of experiences reported.

Notice to Members

Members of the Society receive their bills for annual dues in January, April, July, and October depending on the Quarter in which they joined. Since dues have not been changed since the Society was organized in 1905, members, except Libraries and Institutions, have been invited to add a special contribution, however small, to their regular dues this year in order to increase the scope of the Society's activities.

We wish to thank members in the January and April categories, who have received their bills for 1950, for their generous contributions.

Subject and Experimenter Attitudes in Relation to ESP Scoring[1]

J. L. WOODRUFF AND L. A. DALE

Abstract: In this paper three experimental problems are considered: (1) A comparison of the results achieved by two experimenters working with the same subject population. (2) The relation between (a) the *subjects'* attitudes toward the experimenter and toward the ESP task and (b) the scoring level achieved. (3) The relation between (a) the *experimenters'* attitudes toward the subjects and (b) the scoring level achieved. The total deviation as such was not significantly different from chance expectation, but analyses based upon problems two and three showed that subject and experimenter attitudes were significantly related to ESP scoring.

Introduction

Because of the evanescent nature of ESP scoring, investigators in the field of parapsychology have been concerned with the problem of isolating those factors which might account for this uncertainty. One of these factors is the experimenter-subject relationship. It has been experimentally demonstrated that two experimenters working under approximately the same objective conditions may find their subjects achieving different rates of scoring (1). In addition, the literature bristles with clinical observations made by investigators concerning the relation of the subject's attitude to his ESP scoring level. In the opinion of the present writers, however, there has been inadequate experimental validation of such clinical impressions.

Among those investigators concerned with the problem of subject-experimenter relationship were Clark and Sharp (2), MacFarland (3), and Pratt and Price (1). Because of the nature of the results and the conditions under which they were achieved, the work of Pratt and Price is of special importance. In this project "two experienced investigators, both favorable to ESP research, conducted tests under very similar conditions with children in an orphanage. After a period of working independently, a comparison of their results showed that one had obtained scores indicative of ESP while the other had not. A logical consideration of the possible causes for this discrepancy indicated that it was likely due to a difference in the experimenters' approach to and handling of subjects. A joint experiment was made to determine if this were the case . . . This

[1] This research was carried out with the approval of Dr. Gardner Murphy, Chairman of the Research Committee of the A.S.P.R.

series, observed throughout by both experimenters, was divided into two periods. In Section I, an effort was made to handle some subjects in a 'favorable' manner and others in an 'unfavorable' one. For this section the results were not significant . . . In Section II, the investigator handling the subjects adopted the approach which had previously given significant results . . . The results of Section II were reliably different from chance and had the same average as the first experimenter had obtained while working alone." Pratt and Price conclude that "failure to find evidence of ESP in card tests may be due to an unfavorable experimenter-subject relationship."

The present investigators are concerned with a more precise formulation of the specific attitudes important in the experimenter-subject relationship and with an experimental inquiry into the significance of such attitudes for successful scoring.

Many experimental papers published in the field have something to say concerning the relation of subject attitude and subject motivation to ESP scoring. Most of these statements, however, are based upon clinical observation on the part of the experimenter and have not been systematically investigated. Smith and Gibson (4) examined the literature on ESP and presented "as direct quotations, the opinions, judgments, and conclusions of experimenters concerning what may inhibit or facilitate performance of subjects in ESP tests." They found that freedom, pleasure, excitement, and interest were most frequently mentioned as positive conditions for ESP performance. Schmeidler (5) and Bevan (6) have investigated the relationship of the subject's belief in the ESP hypothesis to his scoring level. They report results which indicate that a favorable attitude toward the possibility of ESP is related to extrachance scoring.

Rhine (7), in discussing conditions favoring success in ESP tests, made a series of observations prefaced by the following warning: "We cannot yet expect to be able to give very complete or definitive instructions for the successful demonstration of psi capacities." He considers, however, that the experimenter must possess a genuine eagerness, strong and persistent motivation, and an easy familiarity with his subjects. "The experimenter must be like a good 'salesman,' one who is ready to recognize every shade of interest his 'customer' reflects."

Rhine indicates that the subject on his part must have a genuine interest, a lively and naive curiosity, and a certain spontaneity. "If a subject does not feel quite at ease in the experimental situation . . . he should be helped and given time to adjust, or else be excluded from any serious experimental project." He advocates experimental procedures in which "both precaution and informality (obtain) when such a combination serves our scientific purpose." As general condi-

tions which are desirable in the psi test situation, Rhine mentions genuine friendliness and a mutual interest on the part of subject and experimenter, a keen, eager air of expectancy, and confidence. "A fair, yet a severe, criterion for the test situation is the question: Does the subject want to stay and want to return? If the surroundings, including the experimenter, his manner, and his mannerisms, are agreeable and comfortable, not distracting, or oppressive, the subject may be counted on to want to continue."

The foregoing paragraphs have given an indication of the observations made by investigators in the field, and of the clinical impressions that have arisen from the observations. The present research is an attempt to investigate in an objective fashion some of these impressions. In other words, are these clinical impressions of investigators verifiable by means of experiment?

The problem of the present research was a comparison of the ESP scoring, using the DT technique,[1] which was obtained by two different experimenters working under the same objective conditions and with the same subjects. It was felt that some means of appraising the subjects' attitudes toward the experimenter and toward the experiment in a quantitative way was necessary. For this purpose a Subject-Questionnaire was constructed (see Appendix I). It was also felt that the experimenters' reactions to the subjects might be a significant part of the ESP process, and this led to the construction of an Experimenter-Questionnaire (see Appendix II). If one experimenter were clearly more successful than the other experimenter in obtaining significant ESP results, it would seem reasonable to suppose that this superiority would be related to the attitude that the subject had toward the more successful experimenter, as contrasted with his attitude toward the less successful experimenter; and by the same token it might be supposed that the more successful experimenter's attitude toward his subjects would be different from the less successful experimenter's attitude toward the same subjects. The following quotation from Rhine (7, pp. 69-70) shows clearly the expectation of the present experiment: "I think genuine friendliness in the psi test situation is a first consideration. The experimenter and the subject are a kind of cooperative team who share a mutual interest in achieving an effect . . . the experimenter is always ready to excuse low scores and to jubilate over high ones. His keen, eager air of expectancy and confidence is not assumed. If the subject is not the kind of person toward whom he can feel this friendly optimism, then it is evident that the experimenter has made a mistake, and the sooner he stops and corrects it, the better for all concerned."

[1] An experimental technique in which the subject guesses the order of the cards *down through* the deck, the card order not being known to the experimenter.

Procedure

Description of the Experimental Session:

The experiment was set up in such a way that each of the experimenters (JLW and LD) worked with the same subjects for the same number of trials. Forty-six of the 50 subjects used in the experiment were female college students.[1] Two were older women, and two were high school girls. Each subject served for two sessions on two different days, and was paid $1.50 per session. Those subjects who worked with LD during the first session worked with JLW for the second, and those subjects who worked with JLW for the first session worked with LD for the second. Exactly half the subjects began their work with JLW and the other half began their work with LD. During each session the subjects worked for a period of approximately an hour, during which time they guessed as to the order of the cards in 20 decks of ESP cards. Since each subject worked for two sessions, she thus completed a total of 40 ESP runs, 20 of them with JLW and 20 with LD. The procedure employed in each session was as follows:

As the subject arrived, she was greeted by the experimenter for whom she was going to work that day. After being brought into the experimental room, the subject at her first session was given an explanation of the ESP task. As soon as she indicated that the nature of the task was clear to her, the actual experiment began. The subject wrote down[2] on specially constructed record sheets (each sheet accommodated 10 runs) her calls for each ESP deck as it was placed in front of her in a closed box. The decks used had been set up prior to the time of the experiment by making use of tables of random numbers.[3] Each deck was used only once and was then discarded. Permanent records of the card order made at the time each deck was set up were utilized in the official checking carried out at the end of the series. Half way through the session, that is, after the first record sheet was completely filled out (10 runs), a short rest period was introduced. The remaining ten runs of the session were

[1] We wish to thank Dr. B. F. Riess, of the Psychology Department at Hunter College, for his invaluable help in recruiting subjects for this project.

[2] One subject, for reasons which never became clear to us, indicated her inability to write down her calls. In this case the calls were dictated to the experimenter.

[3] Because of the need for such a large number of decks (2000), the setting-up procedure was not entirely standardized. We were in possession of enough cards and boxes so that approximately 125 decks could be set up at one time; the usual method was for either Mrs. Berg (at that time the Society's Secretary), or JLW and LD to prepare decks during available free time. As the coded numbers identifying the decks were placed inside the flap of the box, there were no external marks indicating either to subject or experimenter which deck out of the total population was being used.

then completed in similar fashion. Following this, and *before the scores were checked,* the subject was given her questionnaire with instructions to read it carefully and to make her ratings honestly and frankly. Then the experimenter withdrew and filled out his or her own questionnaire. This allowed both subject and experimenter to complete their questionnaires in privacy. It was felt that ratings would be more realistic under these conditions. When the subject had finished her questionnaire, she placed it in an envelope and sealed it, not calling the experimenter back to the work-table until this had been done. The experimenter similarly placed his or her questionnaire in an envelope and the two envelopes were stapled together. Following the completion of the questionnaires, the ESP scores were informally checked for the benefit of the subjects. Official checking of the data took place at the end of the entire series.[1]

Nature of the Questionnaires:

The Subject-Questionnaire shown in Appendix I was constructed in the hope that it would enable us to get at many aspects of the subjects' reactions to the experimenter, the experimental situation, and the ESP phenomenon. We were also interested in the subjects' psychological and physiological states at the time they came for the experiment: there are, for example, many instances in the literature where the importance of health and mood for ESP functioning is stressed.

As can be seen, three types of items were employed in the Questionnaire. In the first type, the subject was asked to make a rating, minus 2, minus 1, 0, plus 1, or plus 2, depending on her reaction to each item. Minus 2 was always an indication of strongest disapproval, plus 2 an indication of strongest approval. In the second type of item, the subject was asked to check that one of several statements which best expressed her attitude. In the third type of item, the subject indicated whether or not she had prior knowledge of the ESP field, whether or not she had had paranormal experiences of her own, and so forth.

The Experimenter-Questionnaire (see Appendix II) was considerably shorter, but in general employed the same types of items.

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[1] It might be of interest to note here the number and type of errors made by the subjects in the informal checking of their own scores. These errors became apparent in the formal checkup made by the experimenters at the termination of the entire series. LD's subjects made 33 errors which spuriously raised scores and 54 errors which similarly lowered the scores. Thus the net gain in the final checkup was 21 hits. JLW's subjects made 14 errors which spuriously raised the scores and 34 errors which similarly lowered the scores. This gave a net gain of 20 hits in the final checkup. A large proportion of these errors were made by the subjects at their first session. It will be noted that the general trend was to overlook hits rather than to count hits that were not there.

Results

For the 2000 runs comprising the experiment as a whole, a deviation of plus 41 was obtained. This is without significance and needs no discussion. Table 1 presents a comparison of results obtained by the two experimenters.

TABLE 1

ESP Results Obtained by the Two Experimenters, Session by Session and Page by Page

Expt'r	Deviation Session I Page 1	Deviation Session I Page 2	Total Deviation Session I	Expt'r	Deviation Session II Page 1	Deviation Session II Page 2	Total Deviation Session II
LD	+ 4	— 5	— 1	LD	+ 69	—45	+24
JLW	—27	—24	—51	JLW	+ 58	+11	+69
Total	—23 (CR=.51)	—29 (CR=.65)	—52 (CR=.82)	Total	+127* (CR=2.84)	—34 (CR=.76)	+93 (CR=1.47)

* P=.009 after a correction made for selecting one out of four blocks of data.

It can be seen that the difference in over-all scoring level obtained by the two experimenters is negligible; nor are there any significant differences in scoring level, as far as experimenter-comparison is concerned, between the various sub-sections of the data. (As will be shown later, however, certain interesting relationships between questionnaire ratings and ESP scoring done for the two experimenters were found.) Comparing Session I with Session II, we find that the second session yields results which are higher than those obtained from Session I, but this difference does not quite reach statistical significance.[1] The positive deviation obtained at the second session is due entirely to the ten runs done prior to the rest period. It will be recalled that the rest period came just half way through the task during each session. A critical ratio of 2.84 is obtained when these runs (N=500) of all subjects are pooled together. The two experimenters contributed about equally to the positive deviation. In spite of the correction applied, the resulting probability figure cannot be taken at its face value since this correction is in a sense arbitrary. It is, however, a commonsense one on the basis of the natural divisions occurring in the experimental sessions.[2]

[1] Although some investigators have advocated doubling obtained P-values to allow for both positive and negative deviations, we are here using as an indication of significance the level ordinarily employed in American psychological research.

[2] A Chi-square evaluation of the results by half sessions yielded a probability figure of .06, which is not significant.

Comparison of each experimenter's results from session to session, taken separately, does not reveal anything of significance. Tests were also made for significant position effects within the individual runs (initial or terminal salience), and for the occurrence of extrachance run score patterns on the record sheet. None of these tests yielded anything of significance.

The Subject-Questionnaire:

One of the important aspects of this investigation was an attempt to determine the relation of the subjects' attitudes toward the experimenters and the experiment to their level of scoring. The tables that follow give the results of two types of analysis that were made of this material. As has been previously indicated, three categories of items were employed on the Subject-Questionnaire. In our tables we are differentiating these three types or categories. Type one, which follows, consists of a number of statements or questions to which the subjects replied with ratings ranging from minus 2 to plus 2 in indicating their disapproval or approval. The first 15 items of the questionnaire were of this type. They follow below in somewhat abbreviated form (see Appendix I for the complete questionnaire):

1. Did the experimenter explain the experiment clearly?
2. Was the purpose of the experiment clear after his explanation?
3. Did you feel well when you came for the experiment?
4. Did you think the experiment lasted the right length of time?
5. Did you feel at ease and relaxed with the experimenter?
6. Did the experimenter seem to be warm and friendly?
7. Did you think the payment for the experiment was adequate?
8. Did you like the experimenter?
9. Did you have enough time to make your calls on the cards?
10. Did you feel in a good mood when you came for the experiment?
11. Did you enjoy working with the ESP cards?
12. Did the experimenter seem to know his business?
13. Did you like the method of writing down your calls?
14. Did you enjoy working with the experimenters?
15. Would you like to participate again under the same conditions?

Some of the results shown in Table 2 are worthy of comment. In general, there is no systematic relationship indicated where LD was experimenter. Item 13 ("Did you like the method?") is significant

TABLE 2

Relation of Subjects' Ratings to ESP Scoring, Items 3-15

a. LD as Experimenter

Item No.*	HIGH RATING N** (In Runs)	Dev.	Mean	LOW RATING N** (In Runs)	Dev.	Mean	DIFFERENCE Diff.***	CR_d	P
3	480	+12	5.03	520	+11	5.02	+ 1	.08	.47
4	660	+66	5.10	320	−30	4.91	+ 96	1.40	.08
8	840	+30	5.04	160	− 7	4.96	+ 37	.47	.32
9	760	+18	5.02	220	+ 3	5.01	+ 15	——	——
10	520	− 4	4.99	480	+27	5.06	− 31	.56	.29
11	400	−29	4.93	560	+66	5.12	− 95	1.46	.07
13	560	−34	4.94	400	+71	5.18	−105	1.85	.03
14	820	+14	5.02	180	+ 9	5.05	+ 5	.18	.43
15	600	+31	5.05	340	+ 7	5.02	+ 24	.22	.41

b. JLW as Experimenter

3	520	−29	4.94	480	+47	5.10	− 76	1.26	.10
4	620	− 5	4.99	380	+23	5.06	− 28	.54	.29
5	760	−48	4.94	240	+66	5.28	−114	2.30	.01
6	780	−10	4.99	220	+28	5.13	− 38	.14	.92
8	600	−53	4.91	400	+71	5.18	−124	2.11	.02
10	620	−56	4.91	380	+74	5.19	−130	2.08	.02
11	340	−49	4.86	640	+86	5.13	−135	2.01	.02
12	860	−11	4.99	120	+26	5.22	− 37	1.15	.13
13	620	−15	4.98	380	+33	5.09	− 48	.85	.20
14	640	−62	4.90	360	+80	5.22	−142	2.42	.007
15	660	−20	4.97	340	+38	5.11	− 58	1.06	.14

* It will be noted that results are not given for all the items listed above. These omissions result from the fact that not enough low ratings were given on the missing items to make a high-rating versus low-rating comparison feasible. The term "low rating" does not necessarily indicate a minus rating. In some cases the high-rating category is made up of all plus 2 ratings and the low-rating category is made up of all ratings lower than plus 2; we attempted to make the split so that as nearly as possible 50 per cent of the cases fell in the high-rating category and 50 per cent in the low-rating category, without regard to the absolute ratings.

** It will be noted that in some cases the total number of runs for a particular item does not reach the expected 1000. This is accounted for by the fact that occasionally subjects omitted a rating on a particular item.

*** In the column headed Difference, it will be noted that differences are given in positive or negative terms. This is arbitrary, but indicates the expectation of the experimenters prior to the start of the experiment; in other words, it was anticipated that the high-rating subjects would tend to achieve higher ESP scores than would the low-rating subjects. Where this relation holds, a plus sign is given. Where the reverse is true, a negative sign is used.

at the 3 per cent level,[1] with the direction contrary to our initial expectation. No other CR in this section of the Table approaches significance.

The results achieved by JLW as experimenter are *consistently* in the direction not anticipated. In view of the clinical impressions recorded by other investigators and in terms of general psychological information, our hypothesis was that any positive ESP scoring would tend to be achieved by those subjects who indicated a favorable attitude toward the experimenter and toward the experiment. The results shown in JLW's section of the table are directly contrary to this expectation. Low-rating subjects scored consistently higher on the ESP task than did the high-rating subjects. Results on two of the items are significant at the 1 per cent level or better, and the results on three additional items are significant at the 2 per cent level. As will be shown, it is evident that these items are not entirely independent (for example, the item "Did you feel at ease and relaxed with the experimenter?" is certainly related to the item "Did the

TABLE 3

Relation of Mean Ratings (Items 1-15 Combined) to ESP Scoring, LD and JLW as Experimenters

	HIGH RATING			LOW RATING			DIFFERENCE		
Expt'r	N (in Runs)	Dev.	Mean	N (in Runs)	Dev.	Mean	Diff.	CR_d	P
LD	500	—27	4.95	500	+ 50	5.10	— 77	1.19	.12
JLW	520	—63	4.88	480	+ 81	5.17	—144	2.30	.01
LD & JLW combined*	1040	—92	4.91	960	+133	5.14	—225	2.61	.0045

* The combined ratings (LD and JLW) were derived in the following way: the mean rating for all subjects for both experimenters for all items was obtained. The subjects were then re-divided into high and low groups on the basis of this mean. (For this reason the figures in the last row of the Table are not simply the sums obtained from the results of the two individual experimenters.) It can be seen that the mean rating is most probably an indication of the subjects' attitudes toward the ESP situation in general, since the ratings given to both experimenters are involved in the combination.

[1] It will be noted that throughout this section of the paper statements such as "significant at the 3 per cent level," or "significant at the 1 per cent level" occur. This simply means that one would expect a similar deviation or difference, on the basis of the chance hypothesis alone, in only 3 out of 100 such experiments, or in only 1 out of 100 such experiments, as the case may be. Thus it can be seen that one is much less likely to achieve by chance alone a result significant at the 1 per cent level than one significant at, say, the 5 per cent level. In most psychological experiments a result significant at the 1 per cent level is accepted as clearly indicating a meaningful relationship.

experimenter seem warm and friendly?"); but it is nevertheless interesting that the differences for all items are in the negative direction. The results for items 1-15 combined,[1] differentiated by experimenter, are given in Table 3.

Because of the rather consistent results in terms of subjects' ratings and ESP scoring obtained with JLW as experimenter, it was decided to carry the analysis of his data a step further. It is apparent, as has been previously stated, that certain of the items appearing on the questionnaire are related. Employing Tryon's cluster-analysis technique (8), we determined those items which tended to vary together in terms of their relationships with other items in the group: that is, ratings on certain items correlate highly with each other and are consistent in terms of their relationship with other items with which they are not so highly correlated. This would mean essentially that we are testing a rather general attitude by means of several items. As shown in Table 4 below, items 5, 6, 8, and 14 correlate highly with each other and each gives a much lower correlation with item 4. If one looks at these items, their relationship becomes obvious through inspection. Item 5 is "Did you feel at ease and relaxed with the experimenter?" Item 6 is "Did the experimenter seem warm and friendly?" Item 8 is "Did you like the experimenter?" and item 14 is "Did you enjoy working with the experimenter?"

It is thus apparent both in terms of inspection and of the correlations mentioned above that items 5, 6, 8 and 14 are all dealing with essentially the same problem: that of the subjects' attitudes toward the experimenter. In the same way, it is clear that item 11 ("Did you enjoy working with the ESP cards?") and item 13 ("Did you like the method of writing down your calls?") are closely related. These items both attempted to measure the subjects' attitudes toward the mechanical or technical aspects of the ESP task. Table 5 below gives the results of a combination of items 5, 6, 8, and 14 (attitude toward the experimenter) and items 11 and 13 (attitude toward the task), JLW as experimenter.

[1] In combining these ratings, we employed the following procedure: The algebraic sum of ratings on the first 15 items was obtained for each subject. To allow for the fact that all subjects did not make ratings on all 15 items, we then obtained the mean rating for each of the subjects. Our split into high-low categories was then dependent upon this mean rating. It will be noted that for LD there are the same number of runs in the high and in the low categories. For JLW the best possible split was 520 runs in the high category and 480 runs in the low category. Because several subjects obtained the same mean rating, the split is not exactly half and half. While it is true that the experimenters had knowledge of the ESP scores obtained before dividing the subjects into high-low categories, this information did not affect the division because in every case except one the split actually used was that which as nearly as possible divided the group into halves. In the one case where the split, because of duplicate mean ratings, might have been made in either of two possible ways, a coin was tossed to determine the actual split to be made.

TABLE 4

Intercorrelations (Tetrachoric*) among Items on Subjects' Questionnaire, JLW as Experimenter

Item No.	3	4	5	6	8	10	11	12	13	14	15
3	.	.11	.40	.41	.31	.70	.07	.30	.11	.47	.25
4			.08	.14	.20	.10	.20	.44	.50	.45	.08
5				.83	.95	.67	.20	.21	.53	.90	.60
6					.85	.60	.15	.50	.30	.77	.67
8						.45	.15	.95	.45	.94	.65
10							.53	.20	.38	.54	.48
11								.20	.80	.50	.76
12									.45	.90	.70
13										.74	.68
14											.63
15											

* The tetrachoric correlation is a method of correlation which is used when the data lend themselves to a system of dichotomies. For example, although our rating scale employed 5 possible steps, most subjects did not take advantage of all these possibilities. For this reason we have dichotomized ratings into high-low groups. It will be recognized that the correlation obtained is not influenced by *amount* of deviation from the mean, as is the case in Pearson's product-moment method. The correlation is determined by the *percentage* of cases where a high rating on one variable coincides with a high rating on the other variable.

TABLE 5

General Attitudes in Relation to ESP Scoring, JLW as Experimenter

	HIGH RATING			LOW RATING			DIFFERENCE		
Item Nos.	N* (in Runs)	Dev.	Mean	N* (in Runs)	Dev.	Mean	Diff.	CR_d	P
5, 6, 8, and 14	540	—76	4.86	460	+94	5.20	—170	2.70	.0034
11 and 13	540	—19	4.96	440	+56	5.13	— 75	1.33	.09

* See footnote 2, Table 2.

A further analysis of the data in items 1 through 15 for both experimenters was made. Employing the tetrachoric technique, we correlated the ratings with the ESP scores. It will be noted that in

the main the correlations are negative for both experimenters and that some of them deviate appreciably from zero. These results, which are given in Table 6 below, are of course a substantiation of the results given in Table 2.

TABLE 6

Correlation of Subjects' Ratings with ESP Scores

Item Number	TETRACHORIC CORRELATION	
	LD as Experimenter	JLW as Experimenter
3	—.10	—.18
4	+.28	+.02
5	——*	—.50
6	——	—.34
8	——	—.54
9	+.05	——*
10	—.12	—.38
11	—.20	—.37
13	—.24	+.02
14	——	—.43
15	—.09	—.25

* Again, we were forced to omit several items because of insufficient ratings in the low category. The use of the tetrachoric technique is dependent upon a split which is fairly close to a fifty-fifty one. Where correlations are omitted in this Table, the desired split could not be obtained.

The ratings for the first 15 items on the Subject-Questionnaire have been combined by individual experimenters and a product-moment correlation with ESP scores has been obtained. Results of this analysis are given in Table 7 below. It will be noted that the correlation achieved by JLW is negative and slightly greater than 5 times its Probable Error. A correlation 4 times its PE is usually accepted as significant.

TABLE 7

Product-Moment Correlation between Combined Subject-Ratings (items 1-15) and ESP Scores, LD and JLW as Experimenters

Expt'r	Corr.	PE_r	Corr./PE_r
LD	—.07	.09	.78
JLW	—.42	.078	5.38

In order to show the consistency with which JLW's subjects fell into the pattern: low-rating=high ESP scores, high-rating=low ESP scores, a four-fold arrangement is shown in Table 8 below for items 1-15 combined. Essentially, the table indicates that approximately two-thirds of JLW's subjects fell into the above-mentioned pattern. We have included the results of a tetrachoric correlation showing the amount of the relationship.

TABLE 8

Cross-Tabulation of ESP Scores and Subjects' Ratings, Items 1-15 Combined, JLW as Experimenter

RATINGS	ESP Scores: Low	ESP Scores: High	
High	16 (32%)	7 (14%)	r_t=.54
Low	10 (20%)	17 (34%)	54%
	48%		

Items 16 through 21, as can be seen in Appendix I, are of the multiple-choice type. A statement is made and then the subject is asked to check the most acceptable completing term. For example, item 18 is the statement "I believe that the existence of ESP is: very likely, likely, possible, unlikely, impossible." In the analysis of these items we encountered serious difficulties. In general, subjects tended to group themselves in the middle categories and thus the differentiation in ratings necessary for our analysis was not achieved. Table 9 below gives the results for both experimenters on those items where an analysis was possible.

TABLE 9

Relation of Subjects' Ratings to ESP Scoring, Items 18, 19, and 21

a. LD as Experimenter

Item No.	HIGH RATING N* (in Runs)	Dev.	Mean	LOW RATING N* (in Runs)	Dev.	Mean	DIFFERENCE Diff.	CR_d	P
18	200	+ 9	5.04	760	+28	5.04	—19	.00	——
19	500	+15	5.03	460	+22	5.05	— 7	.16	.44
21	760	+20	5.03	200	+17	5.08	+ 3	.32	.38

b. JLW as Experimenter

18	260	+11	5.04	740	+ 7	5.01	+ 4	.21	.42
19	540	—18	4.97	460	+36	5.08	—54	.87	.19
21	740	—29	4.96	260	+47	5.18	—78	1.53	.06

* See footnote 2, Table 2.

The differences shown in Table 9 are not significant. Our data do not readily lend themselves to a Sheep-Goat analysis of the type reported by Schmeidler (5) and Bevan (6), since we had very few subjects who gave either a very positive or a very negative response to the questions "Do you believe in the existence of ESP?" and "Do you believe you possess ESP abilities?" If we split our group into high-low categories, neither category including many subjects with very positive attitudes one way or the other, we find that our results do not substantiate those obtained by Schmeidler and Bevan.

Items in the third category were as follows:

22. Did the experimenter remind you of anyone you know?
23. Did anything specific about the experimenter irritate you?
24. Did you know anything about ESP experiments before you took part in this one?
25. Have you ever had any personal experiences that might have been related to ESP?

Analyses of items 22 and 23 were not feasible because of the lack of data obtained. With only one or two exceptions the subjects gave negative answers to these questions. The results obtained on items 24 and 25 are given in Table 10 below. The data for the two experimenters have been pooled.

TABLE 10

Relation of Subjects' Ratings to ESP Scoring, Items 24 and 25, Results for both Experimenters Combined

	HIGH RATING (Affirmative Answer)			LOW RATING (Negative Answer)			DIFFERENCE		
Item No.	N (in Runs)	Dev.	Mean	N (in Runs)	Dev.	Mean	Diff.	CR_d	P
24	1320	+39	5.03	680	+ 2	5.00	+37	.32	.38
25	1040	+62	5.06	960	—21	4.98	+83	.91	.18

The differences shown in Table 10 are not significant.

The Experimenter-Questionnaire:

An important aspect of the experiment was a consideration of the relation of the subjects' scoring to the ratings given them by the experimenters. The items from the Experimenter-Questionnaire were:

1. Did you like the subject?
2. Was the subject cooperative?
3. Did you feel that the subject was interested and enthusiastic?
4. Were you at ease with the subject?
5. Was the experimental situation relatively free from distraction?
6. Did you feel physically well at the time of the experiment?
7. Did you feel in a good mood at the time of the experiment?

In addition, the following general questions were asked of the experimenter: "Did anything specific about the subject irritate you?" and "Did the subject remind you of anyone you know?" The first seven items were to be rated on a 5-point scale from minus 2 to plus 2. Not enough data were obtained on the "general" questions to make analysis feasible.

The results on items 1-7 from the Experimenter-Questionnaire have, however, been analyzed using the same methods employed in the analysis of the data from the Subject-Questionnaire. Table 11 below gives the results of the analysis where experimenter ratings have been divided into high-low categories by use of the same procedures described for the Subject-Questionnaire. It will be noted that again it was impossible, because of the "bunching" of ratings, to achieve an exact fifty-fifty split. We attempted, however, to make a split which would approach this ideal without regard to the ESP scores achieved by the subjects (see footnote 1, p. 96).

TABLE 11

Relation of Experimenters' Ratings to Subjects' ESP Scoring

a. LD as Experimenter

Item No.	HIGH RATING N* (in Runs)	Dev.	Mean	LOW RATING N* (in Runs)	Dev.	Mean	DIFFERENCE Diff.	CR_d	P
1	660	+23	5.03	340	± 0	5.00	+ 23	.23	.41
2	360	+ 6	5.02	640	+17	5.03	— 11	——	——
3	480	+26	5.05	520	— 3	4.99	+ 29	.48	.31
4	540	+72	5.13	440	—45	4.90	+117	1.80	.036
5	580	+ 4	5.01	400	+ 5	5.01	— 1	——	——
6	300	+67	5.22	680	—52	4.92	+119	2.17	.015
7	420	+58	5.14	580	—35	4.94	+ 93	1.56	.059

b. JLW as Experimenter

1	600	—24	4.96	400	+42	5.11	— 66	1.15	.13
2	540	— 8	4.99	460	+26	5.06	— 34	.56	.29
3	700	+18	5.03	300	± 0	5.00	+ 18	.22	.41
4	240	—10	4.96	760	+28	5.04	— 38	.54	.29
5	380	+ 9	5.02	620	+ 9	5.01	± 0	——	——
6	760	—78	4.90	240	+96	5.40	—174	3.38	.0004
7	680	—33	4.95	320	+51	5.16	— 84	1.54	.06

* It will be noted in LD's section of this Table that in some cases the total number of runs for a particular item does not reach the expected 1000. This is accounted for by the fact that occasionally LD failed to rate a subject on an item.

An examination of Table 11 will show that only one of the differences reported for LD as experimenter approaches significance. This is true for item 6, which is concerned with the experimenter's state of health. In general, a high rating by this experimenter is related in a positive way to above-chance ESP scoring. The results obtained by JLW as experimenter are similar to the results obtained from the Subject-Questionnaire analysis. In other words, a high rating tends, as before, to be related to below-chance scoring and a low rating with above-chance scoring. As was the case with LD as experimenter, the most significant item in this analysis is item 6, the health item. It will be noted, however, that whereas LD's high health ratings were related to high ESP scoring, JLW's high health ratings were related to low ESP scoring. Results achieved when all ratings, items 1-7, are combined[1] are shown in Table 12 below.

[1] In combining these ratings, we employed essentially the same procedure as was used in combining the subjects' ratings. See footnote 1, p. 96.

TABLE 12

Relation of Mean Ratings (Items 1-7 Combined) to ESP Scoring, Experimenters LD and JLW

	HIGH RATING			LOW RATING			DIFFERENCE		
Expt'r	N (in Runs)	Dev.	Mean	N (in Runs)	Dev.	Mean	Diff.	CR_d	P
LD	540	+79	5.15	460	—56	4.88	+135	2.14	.016
JLW	540	— 3	4.99	460	+21	5.05	— 24	.48	.32

As shown in Table 13 below, the experimenter-ratings were correlated with the ESP scores by use of the tetrachoric technique. The highest correlations achieved as a result of this analysis were on item 4 with LD as experimenter and item 6 with JLW as experimenter.

TABLE 13

Correlation of Experimenters' Ratings with Subjects' ESP Scores

	TETRACHORIC CORRELATION	
Item No.	LD as Experimenter	JLW as Experimenter
1	—.10	—.30
2	+.10	—.25
3	+.25	+.03
4	+.55	—.29
5	—.04	—.01
6	+.30	—.35
7	+.30	—.04

Product-moment correlations have been computed showing the correlations between combined experimenter-ratings and the subjects' ESP scores. This is analogous to the analysis shown in Table 7 above for the Subject-Questionnaire results. Data from this analysis are given in Table 14 below.

TABLE 14

Product-Moment Correlation between Combined Experimenter Ratings and ESP Scores, LD and JLW as Experimenters

Expt'r	Corr.	PE_r	Corr./PE_r
LD	+.26	.09	2.98
JLW	—.20	.091	2.19

Since the psychological atmosphere of any ESP experiment would seem to depend not alone upon the subject's reaction to the experimenter, nor alone upon the experimenter's reaction to the subject, but upon an interrelationship between attitudes held by both individuals, we are presenting results which indicate what happened when total subject ratings on items 1-15 (Subject-Questionnaire) were combined with total experimenter ratings on items 1-7 (Experimenter Questionnaire). The results of this combination are shown in Table 15 below.

TABLE 15

Relation of Mean Ratings* (items 1-15 from Subject-Questionnaire and items 1-7 from Experimenter-Questionnaire Combined) to ESP Scoring, Experimenters LD and JLW

	Combined High Rating			Combined Low Rating			Difference		
Expt'r	N (in Runs)	Dev.	Mean	N (in Runs)	Dev.	Mean	Diff.	CR_d	P
LD	460	+30	5.06	540	— 7	4.99	+ 37	.57	.28
JLW	500	—83	4.83	500	+101	5.20	—184	2.94	.0016

* The mean ratings were derived by essentially the same methods employed previously. The sum of each subject's ratings on items 1-15, Subject-Questionnaire, and the sum of each experimenter's ratings for that subject on items 1-7, Experimenter-Questionnaire, were combined. This total was then divided by the number of ratings making up the total. Thus a mean rating was obtained on the basis of which the breakdown into high-low categories was made.

As can be seen in Table 15 above, LD's result is not significant, but the probability figure of .0016 achieved by JLW is one of the most significant deriving from this experiment. The validity of this procedure, however, is not entirely clear. Since JLW's ratings are not significantly related to his subjects' ESP scoring, the propriety of combining significant results with non-significant results is ques-

tionable. We are simply presenting the result of such a combination without attempting to place too much reliance on it.

Discussion

In view of both the original hypotheses and the results obtained, a consideration of the following problems might be appropriate:

1. Were the over-all results obtained suggestive of the operation of ESP?

2. Were there significant differences in terms of over-all scoring achieved by the two individual experimenters?

3. Were there significant factors in the *subjects'* attitudes toward the experiment and toward the experimenters as far as their ESP scoring was concerned?

4. Were there significant factors in the *experimenters'* attitudes toward the subjects as far as the subjects' ESP scoring was concerned?

5. Do the results obtained in this investigation tend to confirm the clinical impressions discussed in the opening section of the paper?

With regard to the first problem, it can be seen that the total deviation of plus 41 is not significant. It is thus obvious that any conclusions as to significant ESP scoring must come from more subtle analyses of the data.

The over-all result of the experimenter comparison is also not significant. LD's plus deviation was greater by five than that of JLW, but this is of course without significance. The main point of interest is the fact that the subjects for *both* experimenters were much more successful in the third quarter of the experiment than they were in any other section. This result, even after an arbitrary correction for the selection involved, is significant. It is difficult to theorize as to the superiority of this one section of the data. It might be worth noting, however, that during the course of the experiment each experimenter looked forward with greater anticipation to working with those subjects who had already participated in a session than with those coming for the first time. At a second session the ice had been broken, the experiment explained, and the whole situation seemed more free and natural. If this feeling of the experimenters was shared by the subjects the mutually increased sense of relaxation and enjoyment might have been relevant to the results obtained. (This, of course, still leaves us with the problem of why the results fell off so sharply in the second half of the second session.) It is perfectly possible, however, that this explanation is a rationalization, and further experimentation is needed to verify it.

In regard to the third problem indicated above, it seems probable that some of the factors measured by the Subject-Questionnaire were significantly related to the subjects' scoring level on the ESP test. The results from Tables 2, 3, 5, 6, 7, and 8 support this contention. For JLW as experimenter, the results of items 5 and 14 are significant at better than the 1 per cent level, and the results of items 8, 10, and 11 are significant at the 2 per cent level. Combining the results of items 5, 6, 8, and 14, all of which deal with the subjects' attitudes toward the experimenter (JLW), we get the highly significant P-value of .0034. A combination of all items, numbers 1-15, for JLW, gives a P-value of .01. Thus an analysis of the results obtained from the Subject-Questionnaire indicates that for JLW (and in a less consistent manner for LD also) those subjects who tended to give low ratings on the questionnaire items were more successful in their ESP scoring than those who tended to give high ratings. The most significant items for subjects working with JLW were: "Did you feel at ease and relaxed with the experimenter?" "Did you like the experimenter?" "Did you enjoy working with the experimenter?" "Did you feel in a good mood when you came to take part in the experiment?" and "Did you enjoy working with the ESP cards?" The generalized attitude of the subject toward the experimenter was negatively related to ESP scoring. Approval tended to be related to low scoring and disapproval to high scoring. That this was a very consistent trend for JLW's subjects is strikingly demonstrated in both Table 2 and Table 8. In Table 2 it will be noted that the difference for every single item is in the negative direction. (It is of course true that this result is partially dependent upon the fact that, as was previously pointed out, some of the items are highly intercorrelated and are actually different aspects of the same general attitude.)

An analysis of the results obtained by LD in terms of the Subject-Questionnaire shows that they are not as consistent as those of JLW. It is interesting to note, however, that the largest difference obtained by LD is also in the negative direction: thus, item 13 yielded a P-value of .03.

It was felt that if ratings from all subjects for both experimenters could be combined, it would give some estimate of a generalized attitude of these subjects toward the total experimental situation. As is shown in Table 3, when such a combination is made the resulting P-value is .0045 and, most important, the difference is negative. This tends to show that, with these subjects, a favorable attitude toward the *total situation* is negatively related to ESP success.

An analysis of the results obtained in comparing experimenter ratings with subjects' scoring for JLW as experimenter shows only

one individual item which is significant. This is item 6, which relates to the health status of the experimenter, and it gives the highly significant P-value of .0004. It is interesting to note that here too the relationship is a negative one. Thus, on those occasions when JLW reported high ratings on state of health, lower scores were obtained than on those occasions when he gave low health ratings. It is also of interest to note that with JLW the Experimenter-Questionnaire results tend to be consistent in direction with the results deriving from the analysis of the Subject-Questionnaire, although they were not statistically significant (P=.32).

In general, there is a tendency for the ratings given by LD to be positively related to the ESP scoring level of her subjects. It is interesting that, as was the case for JLW, the largest difference is obtained for item 6, health condition. But this time the relationship is in the positive direction. On the whole, an evaluation of the Experimenter-Questionnaire results seems to indicate that for this study the health condition of the experimenter is the most important experimenter variable.

An interesting point now arises. Do the attitudes of the subject and the experimenter reinforce each other in determining the ESP scoring level? In regard to this question, the results obtained by JLW as shown in Tables 3 and 12 are the most nearly conclusive. It will be noted that the probability figure achieved for the combined subject-ratings is .01, whereas the probability figure for the experimenter ratings is .32. This seems to indicate that in our project and with JLW as experimenter, the attitude of the subjects was more closely related to the ESP scoring level than was the attitude of the experimenter. Returning to the question just asked, however, Table 15 indicates that there may be a reinforcing effect when the ratings of the subjects and of JLW as experimenter are combined. The probability figure of .0016 which derives from this combination exceeds most others achieved in this experiment in terms of its significance. This would seem to indicate that the ESP test situation is a complex one involving delicate relationships between subject and experimenter. There is some question, however, as to the propriety of combining the two sets of ratings into a single rating, the exact psychological nature of which is not too clear.

In general, the most significant aspects of our results were of a nature not only not anticipated by the experimenters, but opposed to the current persuasions of most parapsychologists.[1] A fact, however,

[1] An interesting question has been asked of us. Which category of subjects—the high-rating or the low-rating—gives the largest *absolute* deviation? A study of the tables indicates that in general the low-rating group gives not only positive deviations but larger absolute deviations than the high-rating group. This is especially true of JLW as experimenter.

which we have previously mentioned should perhaps be emphasized here In most cases members of the so-called "low-rating" group did not express strong antipathy toward the experimenters or the experimental situation. As a matter of fact, ratings of plus 1 were often placed in the low-rating category because of the frequency of plus 2 ratings. The results seem to indicate not that *antipathy* is positively related to high ESP scoring, but that a more or less *neutral attitude* may be. The present writers feel that to offer further hypotheses as to the dynamics of these relationships would be premature, and they would only stress the need for further experimental validation of clinical impressions as they relate to success in ESP scoring.

Conclusions:

1. The evidence for ESP scoring in this study is contained in the analyses which show certain relationships between attitudes and scoring level.

2. The attitudes of the subjects toward the experiment and toward the experimenters are negatively related to their ESP scoring level. Since this relationship is in a direction not anticipated at the start of the experiment, the meaning of the low P-values obtained is ambiguous. As support for the psychological reality of the results obtained, however, we can point to the *consistency* with which they occur.

3. The relations indicated by this study appear to be complex and they do not conform to the published clinical impressions of other parapsychologists. The results nevertheless are consistent enough to alter our expectation about the functional significance of subject-experimenter attitude; only further research can determine whether or not an intelligible formulation can be found.

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APPENDIX I

Subject Questionnaire

Name: Date:
Address:
Sex: Age: Married or single: Engaged:
Number of brothers and/or sisters: Occupation:
Major subject at college:
Hobbies and special interests:

You have just been a subject in an experiment in extrasensory perception (ESP). It is important to us to find out exactly how you felt about the experiment and the experimenter. Such information, if given frankly, will enable us to improve future experiments and may provide us with valuable leads in regard to important experimental problems.

A number of questions are listed below. We are asking that you answer most of them by means of a rating system. You may give a rating of —2, —1, 0, +1, or +2, depending on your reaction to each question. —2 will always be an indication of strongest disapproval, +2 an indication of strongest approval. The rating you wish to indicate should be carefully circled.

It is important that you answer each question thoughtfully and independently of every other question. ***Be honest and frank in your ratings.*** If you want to explain or clarify any of your ratings, do so on the back of the rating sheet.

1. Did the experimenter explain the experiment clearly?
   —2 —1 0 +1 +2
2. Did you fully understand the nature and purpose of the experiment after it was explained to you?
   —2 —1 0 +1 +2
3. Did you feel in good physical condition when you came for the experiment?
   —2 —1 0 +1 +2
4. Did you think that the experiment lasted about the right length of time?
   —2 —1 0 +1 +2
5. Did you feel at ease and relaxed with the experimenter?
   —2 —1 0 +1 +2
6. Did the experimenter seem to be warm and friendly?
   —2 —1 0 +1 +2

7. Do you think the payment for the experiment is adequate?
   −2 −1 0 +1 +2

8. Did you like the experimenter?
   −2 −1 0 +1 +2

9. Did you feel that you were given enough time to make your calls on the cards?
   −2 −1 0 +1 +2

10. Did you feel in a good mood when you came to take part in the experiment?
    −2 −1 0 +1 +2

11. Did you enjoy working with the ESP cards?
    −2 −1 0 +1 +2

12. Did the experimenter seem to know his or her business?
    −2 −1 0 +1 +2

13. Did you like the method (i.e., writing down your selections) which you were asked to use in indicating your guesses?
    −2 −1 0 +1 +2

14. Did you enjoy working with the experimenter?
    −2 −1 0 +1 +2

15. Would you like to participate in another experiment under exactly the same conditions?
    −2 −1 0 +1 +2

Following are some statements to which three or more responses are given. Please check the response which best expresses your attitude.

16. In general, I prefer that the experimenter in an experiment in which I participate be:
    Male
    Female
    Don't care

17. I would be willing to be a subject in a similar experiment if the pay were:
    Considerably higher
    Somewhat higher
    The same
    Somewhat lower
    Considerably lower

18. I believe that the existence of ESP is:
    Very likely
    Likely
    Possible
    Unlikely
    Impossible

19. Check the statement which best expresses your belief about your own ESP ability:
    Strongly believe I have it
    Believe I have it
    Possibly I have it
    Little possibility I have it
    No possibility I have it

20. Indicate which of the following materials you think would be most interesting to work with in an ESP test—the materials you would choose if you were able to:
    ESP cards used in the present experiment
    Colored ESP cards
    Pen and ink drawings
    Photographs or pictures cut from magazines

21. I think my results in the present experiment were:
    Above chance
    At chance
    Below chance

22. Did the experimenter remind you of anyone you know? If so, please describe your relationship and attitude to this person.
23. Did anything specific about the experimenter irritate you? If so, please explain.
24. Did you know anything about ESP experiments before you took part in this one? If so, please specify whether through reading, taking part in other experiments, etc.
25. Have you ever had any personal experiences that might be related to ESP? If so, please describe.

— — — —

APPENDIX II

Experimenter Questionnaire

1. Did you like the subject?

    −2 −1 0 +1 +2

2. Was the subject cooperative?
   −2 −1 0 +1 +2
3. Did you feel that the subject was interested and enthusiastic?
   −2 −1 0 +1 +2
4. Were you at ease with the subject?
   −2 −1 0 +1 +2
5. Was the experimental situation relatively free from distractions?
   −2 −1 0 +1 +2
6. Did you feel physically well at the time of the experiment?
   −2 −1 0 +1 +2
7. Did you feel in a good mood at the time of the experiment?
   −2 −1 0 +1 +2
8. Did anything specific about the subject irritate you?
9. Did the subject remind you of anyone you know? If so, describe your relationship and attitude to this person.

Remarks:

"The World Turned Upside Down"

Incident from a Series of Mediumistic Sittings

EDMOND P. GIBSON

During the years 1946-1947, I held a series of sittings with Mr. William H. Thatcher, a local spiritualist medium, at his home in Grand Rapids, Michigan. For these sittings Mr. Thatcher made no charge, and the series averaged three sittings per month from the latter part of 1946 until midsummer 1947. Aside from his activities as a medium, Mr. Thatcher operated a laundry in a surburb north of Grand Rapids. All the sittings were held with the medium in deep trance. Notes were kept in longhand by myself, with the disadvantages of writing in the dark. Mr. Thatcher also cooperated in ESP and PK tests, using Duke University procedures. In these tests he scored close to the point of significance in the early tests but failed to maintain his high scoring average in a long series. These tests were held in the normal state in the light.

In one of the sittings late in 1946 I requested that a communicator of the American Colonial period be brought, as I thought that if such a personality could come through, he might be able to make some sort of historical contribution to the incomplete documentation of that period. Early in January, 1947, a new communicator was presented, using the trance voice of the medium. This personality appeared to be in a rather confused state. He claimed to be Dave Dean, a Kentuckian. He said that he had been a "long hunter," and that he had gone to Kentucky with Boone. He said that he had been an express runner for Col. George Rogers Clark in the Vincennes campaign, in the late winter of 1779. The medium's guide stated that Dean had been "sleeping" since his death. He stated that Dean had died sometime before 1790, being captured by Shawnee Indians on the warpath north of the Falls of the Ohio, now Louisville, Kentucky. Dean had been scalped. The reason for bringing Dean into the sittings was that Dean's mind was relatively clear as to his past life. Dean was said to be only partially conscious as to his present condition. Dean stated: "I ain't dead nor properly alive neither."

In subsequent sittings Dean brought through a very large number of statements regarding his past life. The entire record comprises some forty pages of single-spaced typewritten manuscript. A large number of the statements made have proved to be historically verifiable, their verification being determined by the examination of a number of early histories of Kentucky, the publications of the Filson Club, early histories of the Ohio River area, of Virginia, and early

rosters of Virginia and Kentucky troops, the search for and exploration of which threatened to turn the writer into something of an antiquary. Some of these sources of information are relatively inaccessible, some of the volumes required were found in the local library's reference collection buried under dust in which they had been undisturbed for years. Other sources of material were borrowed through the local library's inter-library loan service.

While most of the statements of this communicator have been found to be verifiable, the sources of verification are extremely diversified, and up to this time, no evidence of the historicity of Dave Dean has been found, although several unnamed express runners appear in the various letters and in the *Memoir* of George Rogers Clark.

In August, 1947, Mr. Thatcher and his family moved to Alpena, Michigan. He left to take over the management of a laundry there. Mr. Thatcher continued the trance sessions there and Mrs. Thatcher took shorthand notes. In the last Grand Rapids, Michigan sitting I inquired of the Dave Dean communicator whether the boys sang on the way to Vincennes. (This question was inspired by Col. Clark's *Memoir* in which he states in his description of the last days of the march across the "drowned lands": "I ordered those near me to begin a favorite song of theirs. It soon passed through the line and the whole went on cheerfully.")

This question seemed to register with the communicator and brought the following responses at Alpena sittings which were recorded by Mrs. Thatcher.

> Sept. 11, 1947: "Dave says they didn't march much on the way to Vincennes, because they were wading in water up to their waists most of the time. He didn't recall the song at first, said they sang quite a few songs, 'not me, I warn't much of a singer.' Then I told him you said Clark mentioned a song and Dave guessed it probably was the British song, 'The World Turned Upside Down.'"
>
> Sept. 25, 1947: "Dave: 'Hello, hello . . . I been thinking 'bout that song you asked me. I can't remember much of it, it goes:
>
> "I've traveled far an' I've traveled wide
> In every port and clime,
> [Here he says he forgets some of it.]
> I've drank my lot, I've filled my shot
> In country and in town;
> 'Til I got a wife,
> An' the world turned upside down."
>
> "Old John Lang sang it well and the Colonel's nephew too, he sang pretty good. He sang for us before we left for Vincennes, while we was at Kaskaskee and Cahokia.'"

(It is interesting at this point to note that the Colonel's nephew, Lieutenant John Rogers, *was* at Kaskaskia and Cahokia with the troops while there; but took the "row-galley," the "Willing," with its small cannon, down the Mississippi, up the Ohio, and up the Wabash to meet the overland expedition of Col. Clark and was not with the men when they marched across the ten miles of "drowned lands.")

A search for a marching version of this song in research collections of American libraries yielded nothing, and the following libraries were questioned regarding such a version:

Grand Rapids, Michigan, Public Library.
Queries and Answers Editor, *New York Times.*
New York Public Library.
The Library of Congress.
Librarian, U.S. Marine Band.
The William L. Clements Library, University of Michigan.
The Library of the University of North Carolina.
Alderman Library, University of Virginia.
William and Mary Quarterly, William and Mary College, Williamsburg, Virginia.
Newberry Library, Chicago, Illinois.

This search did yield the "Derry Down" version of the song to 6/8 time, the "Pills to Purge Melancholy" version, written to 6/4 time, and a third version mentioned by Frank Luther in *Americans and Their Songs* (Harper & Brothers, New York), this too in 6/8 time. These versions are not marches and neither are they ballads likely to be popular with troops.

Further queries were sent to:

Mr. Archibald MacLeish.
Mr. Carl Sandburg.
Mr. Kenneth Roberts.
The Bodleian Library, Oxford, England.
The British Museum.

The letter to Mr. Kenneth Roberts, author of several historical novels dealing with the American Revolution, yielded a three verse march-time ballad which was sung to the tune of "When the King Enjoys His Own Again." This version, Mr. Roberts believes, was the song to which the British troops marched at Yorktown, at Cornwallis's surrender. One verse of this version is published in his novel, *Northwest Passage,* page 423 (Doubleday & Company, New York), as follows:

"When I was young and in my prime,
I'd neither thought, nor care,
I took delight in mirth and wine,
And rov'd from fair to fair:
I took delight in jovial life,
'Til fate on me did frown:
Until alas! I got a wife,
And the world turn'd upside down."

Mr. F. G. Rendall, Keeper of the Department of Printed Books, British Museum, contributed eight more verses set to the same music, verses known to be extant in London in 1790, the first verse of which follows:

"I am a poor unhappy man,
Troubl'd with worldly care;
I grieve to hear the world complain,
And children shed a tear.
Provisions grow so dear,
In country and in town,
The poor man scarce can get bread or beer.
O the World's turn'd Upside-Down."

The Dave Dean version, received in deep trance, is a copy of neither version above. It would seem to be a parody compounded from elements of both. It contains the verse ending,

"I got a wife,
And the world turn'd upside down,"

of Mr. Kenneth Roberts' version, and it is preceded by the line,

"In country and in town,"

of the British Museum version, which does not appear in the version of Mr. Roberts. Mr. Roberts states that he obtained his version from a researcher in England some years ago, and now does not remember its exact source. Mr. Roberts failed to find a march version in this country.

It seems extremely improbable that the fragment of the song given by the Dave Dean communicator was normally accessible to Mr. Thatcher. He had no source material in his own library. That such material is available in Alpena is extremely doubtful, and whether it was available in the United States is also doubtful. Although it is possible that he may have seen Mr. Roberts' *Northwest Passage* (he does not remember having seen or read it) it would still fail to explain the line, "In country and in town," which was not in Mr. Roberts' version and which Mr. Roberts had never seen.

Explanation of the case of the "World Turned Upside Down" seems to resolve itself into four hypotheses:

1. The normal hypothesis, which infers that the medium obtained access to this material in the course of his reading and delivered it in the course of his trance speech. (I see little justification for this theory in the light of the known facts.)
2. The clairvoyance hypothesis, inferring extrasensory access to existing literary sources.
3. The retrocognition hypothesis.
4. Communication from the dead.

After considerable study of the evidence contained in this incident and many other incidents in the series of Dean's communications, the writer favors hypotheses (2) and (4) as outlined above, as being the best possible explanation of the emergence of the "World Turned Upside Down."

Note: The name of John Lang appears on the roster of the First Virginia Dragoons during the Revolutionary War. Whether he ever went westward and joined Clark's Illinois Battalion has not been ascertained and the information thus far discovered regarding the Illinois Battalion does not disclose his name.

An Extraordinary Incident: Attested by Five Witnesses

Readers of this JOURNAL will recall Dr. Sarah Parker White's article, "Elwood Worcester and the Case for Survival," which appeared in the July, 1949, number. Part of the article was concerned with the sudden collapse of two heavy, substantial, and trustworthy clocks in his home for which Dr. Worcester could find no normal explanation. When the clock repairman was summoned, he was nonplussed, as he had cleaned and oiled both clocks only a few weeks before, leaving them in perfect condition. He concluded, after a careful examination, that the clocks must have been tampered with. This seemed extremely unlikely. There was, however, reason to suppose that the incident might have been connected with the deceased Professor James H. Hyslop, because shortly before the clocks broke down, Dr. Worcester challenged him, if he had survived, to give a "sign" of his continued existence. In her article Dr. White also reported other instances of the stopping of timepieces after Dr. Worcester's death, under circumstances which, at least, suggested that he had survived bodily death and had been the motivating force in a sequence of baffling occurrences.

Shortly after the appearance of this article an exceptionally well-witnessed incident occurred which does not readily lend itself to a normal explanation. It took place in Dr. Worcester's study which, during his lifetime, had been the scene of other unusual happenings. It will be remembered that Dr. Worcester was a founder of the Boston Society for Psychic Research and its President for many years. He had also been a close associate in psychical research of Professor James H. Hyslop, the founder of this Society.

After Dr. Worcester's death in 1940, his home, at 186 Marlborough Street, Boston, was turned into a rooming-house for Boston University students. During the last two years his daughter, Miss Constance Worcester, has been managing the house. Dr. White, an old family friend, has visited her there. Because she thought some of the students who had met Dr. White would be interested in her article, Miss Worcester, a member of this Society, gave them her July JOURNAL.

A group of five adults, of various ages, in good general health, some of them related, read the article together on the evening of July 10, 1949. None of them had any previous knowledge of or interest in psychical research. Three members of the group were Roman Catholic, the other two Protestant. They reacted with a healthy skepticism to the astonishing phenomena described in the

article. Then it occurred to them to look at their own watches. Their joint statement of what happened, addressed to Dr. White, follows:

186 Marlborough Street
Boston 16, Mass.
July 19, 1949

Dear Dr. White:

Knowing that we were interested in your work, Miss Worcester gave us a copy of THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH for July, which contained the results of your research.

On the evening of July 10, while reading the article in a group, at which were present Mr. and Mrs. Michael J. Hogan, Mrs. Margaret Wadsworth, Mrs. Cornelia Wadsworth, and Mr. Howard Fortney, an event occurred which we consider to have great significance.

We were reading and discussing that portion of your article concerning your experience with the timepieces at Palfrey Lake and Dr. Worcester's own experience with the clocks in his home before his death. We must point out that we were reading the article in the very room which had formerly been Dr. Worcester's study and that some of us were rather skeptical concerning the possibility of these events. Because we were skeptical we glanced at our watches and one member of the group mentioned how phenomenal it would be if our watches were to stop. Suddenly Mrs. Margaret Wadsworth exclaimed that the watch she was wearing had stopped, and Mrs. Cornelia Wadsworth noted that her watch had stopped at precisely the same moment. That was exactly ten minutes before eight o'clock. The hands of both watches remained motionless for exactly five minutes during which time they were examined by all five members of the group. The hands began moving again at five minutes before eight o'clock without external cause, and the two watches had been fully wound that morning.

We have been singularly impressed by this phenomenon and are writing to you for your opinion.

Very sincerely yours,
(signed) Michael J. Hogan
Marie Hogan
Margaret Wadsworth
Cornelia Wadsworth
Howard Fortney

Dr. White sent the statement to Miss Worcester with the request to send it to us after she had read it. We received it from Miss

Worcester with an accompanying letter dated August 3, 1949, from which we quote:

> "All the five persons concerned are of high integrity, two serious-minded, fine, Vermont grandmothers whose watches stopped, Michael Hogan, completing with the highest grades (95.4) a difficult course in expert accounting at Boston University, his wife, a very intelligent telephone operator, and Howard Fortney, a young student with a very fine mind, beginning a course in musicology at Boston University. I was not in the house when the article by Dr. White on my father was read by them, but they told me the following day how overwhelmed, amazed, and startled they all five were at what happened, particularly as they had said a moment before how wonderful it would be if it *did* happen. They said they would never get over marveling at the experience."

We sent Miss Worcester a few questions for additional information, the nature of which will be apparent in her reply on August 16, 1949:

> "Mr. and Mrs. Hogan and Mr. Fortney say that all five of the group were equally skeptical, the subject of psychical research having only recently come to their attention through their acquaintance with Dr. Sarah Parker White and me. As to Mrs. Margaret Wadsworth's attitude—they were all looking at their watches except Mr. Fortney, and ironically said as they looked, 'since so many watches have stopped, wouldn't it give us the creeps if one of ours stopped?' About that time, Mr. Hogan's mother, Mrs. Wadsworth, shouted that hers had stopped. Then Mrs. Cornelia Wadsworth looked at her watch and exclaimed: 'Oh, mine has stopped too!'
>
> "They both listened to and looked at their watches. These watches did not have second hands, but their minute hands stopped for five minutes. The whole group of five listened to and looked at these two watches, passing them around from hand to hand. Mr. and Mrs. Hogan checked these two watches with their own two watches, and noted that they stopped for exactly five minutes. Their own two watches were synchronized, correlated in time. No one present had any previous knowledge of the fields of psychology or psychical research."

In later correspondence with Miss Worcester attention was drawn to a slight discrepancy in regard to the "skepticism" of the various members of the group, the joint statement being "some of us were rather skeptical," while Miss Worcester in her letter of August 16th had quoted Mr. and Mrs. Hogan and Mr. Fortney as saying "all five of the group were equally skeptical." To this point Miss Worcester replied on January 31, 1950:

"Howard Fortney came in this morning and I asked him to elucidate. He said that 'some of us' really meant 'all,' as there was no one who was not skeptical.

"I think that expression was loosely used, Michael Hogan not realizing that every word of his would be, of necessity, put under the microscope. I have this day written to him, told him the question you bring up, and also said that Howard Fortney spoke for everybody when he said 'all were skeptical.' I urged him to write to me at once if the matter was not as above stated. . ."

Mr. Hogan confirmed Mr. Fortney's statement to Miss Worcester that "all" were skeptical. It would seem then that the conscious attitude of the five persons involved was uniformly unfavorable to the possibility of the occurrence of the phenomena.

It may also be noted that the five witnesses to the stopping-of-the-watches and their resumption of movement both listened to and looked at them. Thus their testimony rests on the evidence of two senses, sight and hearing.

We are indebted to Miss Worcester for the time and trouble she expended in following up this incident and sending us detailed information.

Reviews

SECOND SIGHT IN DAILY LIFE. By W. H. W. Sabine. Coward-McCann, New York, 1949. 208 pp. $3.00.

The author uses "second sight" to designate the variety of occurrences more often called today extrasensory perceptions; but the greater part of his discussion specifically concerns precognition. He points out that a given ESP occurrence may often be classed as plausibly under the heading of telepathy or of clairvoyance as under that of precognition, and that in such cases the tendency has been to favor the telepathy hypothesis as supposedly the more intelligible; but that there are cases where the precognition hypothesis clearly appears to fit the facts better.

Many of the data on which Mr. Sabine's discussion is based consist of accounts of *prima-facie* precognitive experiences of his own, chiefly dreams, recorded over some twenty-five years by him in his diary immediately after they occurred, and quoted from it verbatim. They are perhaps the most valuable feature of the book, for documents of this sort, which are too rare in the literature, are basic material for scientific study of the psychology of precognition. They set before us the facts to be explained, not vaguely as does the mere word "precognition," but in the concrete detail which exhibits peculiarities of them perhaps highly significant for theoretical purposes. In the first two chapters interesting remarks are made concerning the possible relations between precognition and the Freudian interpretation of dreams.

On the basis of his experiences and of others to which he refers, Mr. Sabine defines precognition as follows: "Perception or awareness, not attributable to information or rational inference, which corresponds to the future sense perception of the subject, or of another person" (p. 43). This definition, which the author puts forward only as provisional, remains rather ambiguous even after the explanations given by him in the text. But the adequacy or inadequacy of the definition is a secondary matter. What is of principal interest is that Mr. Sabine's cases would seem to show (*a*) that precognition is often of events which, unlike deaths or other tragic occurrences, are of no particular importance; (*b*) that such importance as they may have is not necessarily to the precognizer himself; (*c*) that what is directly precognized is not so much future physical events as future perceptual states of the precognizer's own mind or of the mind of another person; and (*d*) that the features of the precognitive experience, which correspond to features of the precognized perceptual

experience, are often arranged somewhat differently in the former and in the latter.

Reference to one or two of Mr. Sabine's cases will illustrate these several interesting points. One night he dreamt that "two palm branches in the form of a V for 'Victoria' were presented to the Maharaja of Mysore," and the next day he was confronted in his newspaper by "a picture of the Maharaja of Mysore riding in a victoria, with two palm branches which decorated the street forming a V behind his head" (p. 28).

Again, on one occasion the author, in the train on the way to visit friends in the country, told his wife that the night before he had dreamt that the two of them were walking in the country and asked their way of a man they met; and that when the man moved away, his clothes were off, but that neither his shoulders nor the lower part of his legs were visible. When the author and his wife, after a walk in the country from the train, reached the house of their friend, the latter told them that the preceding Sunday, as his sister was walking at the edge of the woods, a man "suddenly stepped out from the trees in front of her, let down one garment and pulled up another" (p. 30). The exhibitionist's exposure, however, thus had been from the front, whereas in the dream it had been from the rear.

Another informative document, but too detailed to summarize here, is "The Case of Gwendoline Nelson" (Ch. 4). It brings out clearly the four characteristics mentioned above. It makes evident also—though Mr. Sabine does not call particular attention to this—the need for great caution to which the fourth of these characteristics gives rise. For if *scattered* resemblances—and not alone a *determinately patterned* resemblance—between a dream and more or less closely subsequent experiences, are to be regarded as evidential that the dream was precognitive, then, unless the resemblances are in particularly unusual respects, or particularly minute, any dream could be argued to be precognitive, since resemblances of various kinds are to be found between almost any two given things or experiences.

In the final chapter, "Towards the Solution," the author attempts to deal with the paradox involved in precognition; that is, in the fact that it should ever be possible to perceive (not, infer) at a given time events which at that time have not yet occurred, and the occurrence of which was not made probable by any facts one knew. He believes that, in framing an explanation of precognition, an analogy between precognition and certain normal experiences may at first be useful. As an example of such experiences, he mentions the hearing over the telephone of an explosion occurring some miles away, a few seconds *before* one actually hears the sound at the place where one is: the

telephone-auditory experience is precognitive of the unaided-auditory experience which occurs a moment later. Again, sometimes one's visual perception of a distant occurrence anticipates one's auditory perception of it; and Mr. Sabine suggests that sight itself—e.g., sight of earth events by an observer on a distant star—might conceivably be precognized by him if he possessed a "simultaneous radio," i.e., a means of instantaneous observation of the distant.

At this point the logic of the author's argument becomes very peculiar. The fact that the time between the precognitive event and the one precognized varies greatly seems to him to make it unlikely that "Precognition corresponds directly to the 'simultaneous radio' of the star analogy"; and the difficulty in the way of explaining precognition after this analogy, which that variability constitutes, moves him to suppose instead that precognition is "something in the nature of a *memory of a still earlier 'basic' experience*" (p. 179).

It should be noticed, however, that *that* difficulty does not inhere in the star analogy, but is gratuitously injected into it by Mr. Sabine when he postulates his interstellar "radio" as *simultaneous*, i.e., as transmitting *instantaneously*, whereas all that the analogy really requires is a "radio" that would transmit *faster* than does light; and, of course, the rapidity with which it would do this could be very variable.

The analogy, however, does break down and "must be completely abandoned," for a different reason which he mentions on the next page, namely, that "the assumption in it of an immense space between the observer and the event has no correspondence in true Precognition."[1]

The author then restates, more fully, the hypothesis he would substitute for the star analogy, to wit, that a precognitive experience is an adventitious irruption into conscious memory, of an ordinarily unconscious or subconscious "basic" memory of a "basic" experience. The nature of this "basic" experience is left wholly undefined; the basic experience is "known only by the effect we call Precognition." He conjectures, however, that it is "in the nature of a mind process of which physical experience is—in some sense—a subsequent aspect" (p. 181),—this vague supposition being apparently suggested to the author by Plato's myth of the cave.

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[1] Even as to this, it is pertinent to remark that the time required for the communication between an observer at a point A and one at a point B depends on the distance not absolutely, but only relatively to the rapidity with which the intervening medium or series of media transmits the signals: sound, for example, is transmitted faster between the same two points by water than by air. And, in the case of ESP, we know nothing as to the nature and transmission-speed of the possibly various media of transmission which may be involved.

This reviewer submits that to conceive a precognitive experience B as memory of an earlier "basic" experience A would no more explain B's being precognitive of a later perceptual experience C, than would, for instance, the simpler supposition that the "basic experience" consists of the precognitive experience B itself and that the physical experience C "is—in some sense—a subsequent aspect" of B. The only reason that suggests itself, as possibly having led the author to the idea that the precognitive experience B is a recollection of an earlier experience A, is that the time between an experience and one's subsequent recollections of it is variable, and that this *seems* to offer a solution of the difficulty mentioned earlier, constituted by the variability of the interval between the precognition B and the subsequent perceptual experience C. But even if this difficulty in the way of the star analogy were not, as shown above, illusory, the proposed solution would be so; for obviously, to conclude that because the time between an event A and a *recollection* B of it is variable, therefore the time between B and a later event C, *which is not a recollection of B nor a recollection at all but is a physical perception*, would be variable too, would be a sheer *non sequitur*.

Mr. Sabine's terminal chapter thus seems to this reviewer to contribute nothing at all to the task, which of course is formidable, of explaining away the paradox of precognition. Aside from this chapter, however, the book is a valuable addition to the literature of precognition—readable, discerning, and informative.

C. J. Ducasse

Brown University

THE LIFE OF RICHARD HODGSON. By Alex T. Baird. Psychic Press, London, 1949. 310 pp. 12*s* 6*d*.

This useful and attractive volume is the latest book to come from the hand of an author who has already made an important contribution to the literature of psychical research in his *One Hundred Cases For Survival*, a compilation from the records of the English and American societies for psychical research. In this biography of Hodgson, who was one of the leading pioneers in the field, the reader is given the portrait of a man whose name means little to the present generation, even among those who are interested in the cause, but he is one who deserves far better than being forgotten. And since his work was performed almost entirely here in Boston, we of the American Society are especially in debt to him.

An Australian by birth and a European by advanced university education, Hodgson devoted his professional life, on a mere pittance,

to the investigation of psychical phenomena. Unhappily for the newborn science, this man of fine intelligence and rugged personality was cut off at the early age of fifty.

This book, however, does more than merely sketch the life and character of Richard Hodgson. In these pages the author acquaints the reader with all the other personages of that golden age: William James, Myers, the Sidgwicks, Hyslop, and others. Here, in brief compass and readable style is the complete story of Mrs. Piper's contribution, the medium whom Hodgson came from England to expose, but whose phenomena converted him against his will to a belief in survival. Mr. Baird is well justified in referring to Mrs. Piper as "the Queen of Psychics."

This is the ideal book to put into the hands of the lay members of the Society because, in telling the life of Hodgson, the author has brought out the entire story of the beginnings of psychical research. Hitherto the events and the personalities have for the most part lain outside the reach of the bulk of our membership because they lie buried in Reports, *Proceedings*, and Presidential Addresses of the two societies for psychical research. Not only are these official reports difficult of access for most people, but too often they are written in an arid, professorial style and at great length.

The author says that he does not apologize for writing "in a popular strain" because, he declares, "It is time the citizen of London, the farmer on the American plains, and the peasant on the banks of the Volga should be made aware that Richard Hodgson once lived." That American farmer may yet get around to reading this book, but the Russian peasant will certainly be kept waiting a long time, since the Kremlin's scientists do not approve of psychical research, as witnessed by their recent formal condemnation of our own Dr. Rhine.

At any rate, it will be enough if this biography can be put into the hands of those in Britain and America who, whether members of the societies or not, have an interest in this new field of knowledge. It is to be hoped that arrangements can be made for the purchase of copies from the English publisher for distribution here.

The present reviewer has noted only one slip in proofreading important enough to mention for correction in a second edition. On page 173 the date "1866" for William James's letter about Mrs. Piper should read 1886.

Sir Ernest Bennett has written a Foreword to this book, and the author has dedicated it to two contemporary veterans in psychical research, Mrs. Lydia W. Allison, editor of this JOURNAL, and Mr. W. H. Salter, President of the Society for Psychical Research, London, for 1947-48, and now its Hon. Secretary.

William Oliver Stevens

THERE IS A PSYCHIC WORLD. By Horace Westwood. Crown Publishers, New York, 1949. 206 pp. $3.00.

It is unusual when a clergyman writes a book in this unorthodox field. Drayton Thomas in England and the late Minot J. Savage in America are rare instances. Like the latter, Dr. Westwood is a Unitarian, and the Introduction to the book is written by a leading minister of this generation, Dr. John Haynes Holmes. Dr. Westwood was born and educated in England, but his pastorates have been in Canada and the United States.

This volume is a personal story. It narrates a long period of experience and testing which led the author from a scornful disbelief to a full conviction that "there *is* a psychic world." And it is a story well worth reading. In regard to the great question of survival, Dr. Westwood stresses the following point, which he regards as "a major conclusion which must be drawn from research in the psychic field:

> "I have not the slightest hesitation in making the statement that the inference of survival rests on evidential grounds that are fully as trustworthy as the moral evidence for the love of those dearest to us, though this love can neither be tested nor proved by laboratory methods."

William Oliver Stevens.

THE ILLUSION OF IMMORTALITY. By Corliss Lamont. Philosophical Library, New York, 1950. 316 pp. $3.95.

This second edition of *The Illusion of Immortality* is not a reprint but, as Dr. Lamont tells us in his Preface, a thoroughly revised volume extensively rewritten fifteen years after its original publication. The author has added a certain amount of new material both to strengthen his argument and to bring the book up to date.

The Illusion of Immortality has the distinction of an Introduction by John Dewey which originally appeared as a Review of the first edition in *The New Republic* on April 24, 1935. Professor Dewey writes: "The Title of this book . . . does not give an adequate idea of either its range or its depth. It is an extraordinarily complete and well-informed discussion of the various aspects of the problem of continuing personal life after death, surveying relevant arguments from historical, scientific, social and philosophical angles."

In view of such high recognition from no less a scholar than Professor Dewey, and the importance to psychical research of the problems surveyed and discussed by Dr. Lamont in the light of modern biology, medicine, psychology, and philosophy, it is puzzling in the

year 1950 to come upon the statements, in a general critique of Dr. Rhine's methods and results, "Moreover, other psychological laboratories in America and Britain have not been able to confirm the Duke experiments," and "We must conclude, therefore, that whatever the implications of extra-sensory perception for ideas of immortality, it has not been scientifically demonstrated" (pp. 161-162). One gathers from his references that Dr. Lamont has relied too heavily on early reports and criticisms of the Duke experiments, when the work had barely passed the pioneer stage, and that he has neglected to take notice of the important fact that while the early work was subject to criticism, as is usual in new exploratory fields, the sources of error in the card-guessing techniques have long since been eliminated and the *Journal of Parapsychology* has continued to report one successful investigation after another.

For independent confirmation in America of the Duke experiments in extrasensory perception (or psi as it is now generally termed), this JOURNAL may be consulted. In Britain, we need only refer to the epoch-making and confirmatory experiments of Dr. S. G. Soal, mathematician at the University of London and now President of the Society for Psychical Research. Reports of these experiments have been published in S.P.R. *Proceedings* since 1940, and Dr. Soal generously contributed a report of extremely significant experiments, carried out in 1949, to this JOURNAL which appeared in the January 1950 number.

It has always seemed to this reviewer that only on rare occasions has sound and constructive criticism of psychical research methods of investigation come from outside the ranks of psychical researchers themselves. M. A. Bayfield's observation on this point in the S.P.R. JOURNAL for June, 1918 (p. 200) aptly summarizes the position as it exists today:

> "And yet we have produced from among our members critics both of our methods and results far more acute and helpful than any who have shouted at us *de haut en bas* from outside."

The Illusion of Immortality should be read by everyone interested in psychical research. It is a stimulating, erudite, and admirably written exposition of the arguments that challenge the acceptance of belief in the survival of personality after death.

Lydia W. Allison

Members who have difficulty in purchasing books reviewed in this JOURNAL, but not published in this country, may apply for information to Miss Wendy Miles, Assistant Secretary of the Society.

HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

THE ENDOWMENT

The American Society for Psychical Research, Inc., was originally incorportated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of psychical research and psycho-therapeutics. It is supported by contributions from its members and a small endowment fund. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater fund is required before this work can be carried forward with the initiative and energy which its importance deserves.

The endowment funds are dedicated strictly to the uses set forth in the deed of gift and are under control of the Board of Trustees, the character and qualifications of whom are safeguarded, as with other scientific institutions.

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THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.

2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.

3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.

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It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as they feel they can. *If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.*

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James H. Hyslop: His Contribution to Psychical Research

GEORGE H. HYSLOP, M.D.

Psychical phenomena, now called paranormal, and the object of attention of "parapsychology," first received the serious consideration of academic, scientifically trained men in England. They organized the Society for Psychical Research in 1882. The human experiences studied by this Society did not fit the theories of accredited science of that day. Whatever might be their explanation, they had implications that were important, not only to psychologists and philosophers, but to scholars in the more "objective" fields of natural science. Fraud of various kinds and degrees was recognized as a frequent and disturbing factor.

From the beginning, it was difficult to deal with the phenomena in a truly objective way. Not only did the alleged facts seem to violate the teachings of science, but they added fuel to the fire of the conflict between science and religious philosophy that had arisen out of the new biology derived from Darwin, Wallace, and their contemporaries.

It is still difficult to keep things in perspective. Many people want to theorize and argue generalizations based on facts as yet not

well understood. The advances in the biological sciences since 1900 compel revaluation of the important case material reported before then. Current phenomena have to be studied in the light of modern science.

It is appropriate to point out the distinction between pure and applied science. Those who have an urge to find use for facts are impatient with those who are anxious only to be sure of their facts. The "pure" scientist may care little about what his facts may mean to society. The highest type of scientist will be mindful of both viewpoints but will not use his facts unless he is satisfied as to their accuracy, adequacy, and relevance.

Consider how relatively young is what we call "psychobiology," with its ordinary endeavors concerned with problems not directly related to philosophical or other ideologies but nevertheless inevitably involving important technical arguments and issues. Why should one expect the rare biological phenomena called psychical or paranormal to be understood and their philosophical implications agreed to within a span of one or two generations? Considering these facts, it is evident that an investigator in the field should have a broad training in pure and applied science, and possess also a sound philosophical attitude.

• • • •

James H. Hyslop, born in 1854, grew up on a farm in Ohio, in a family belonging to a minor and rather strict Protestant denomination. In boyhood he was trained to the view that life is serious and that "frivolous" activities were not to be engaged in. He heard all the minutiae of doctrinal discussion.

College taught him that some of the home-learned assumptions were neither essential nor compatible with many of the facts and laws then accepted by objective science. In that day, as has always been true in comparable conflicts, the "disillusioned" young adult might completely revolt and discard all that he had been taught. Such a solution may be without regard for the factual basis or for the philosophical values of what is being rejected.

Hyslop for a while became an agnostic. He could not tolerate the quibbling of theologists. However, he retained his basic ethical concepts. He wanted facts to determine his beliefs concerning the values of life and the part he, as an individual, should play in society. He did not forget that the social organization for its strength must be based upon common acceptance of certain beliefs. Nowadays we use the term "ideology" as synonymous with "belief."

The education of Hyslop was thorough and complete in what, in

his time, was called philosophy, subdivided into logic, ethics, psychology, metaphysics, and the history of philosophy. Economics, sociology, and biology, as they were then developed, were included. He specialized in psychology. He completed his academic training in Europe and received his Ph.D. degree at Johns Hopkins University in 1886. This was about the time when William James, who was trained to be a physician and became a psychologist and philosopher, began his career.

In November, 1884, Hyslop, who was then teaching at Lake Forest College in Illinois, wrote his friend H. Norman Gardiner, then a junior member of the faculty of Smith College. Hyslop touched upon the difficulties in getting a start in a teaching career, when appointment opportunities were at the disposal of superiors who insisted upon an applicant's professing or accepting beliefs that were really not relevant to his technical qualifications. He wrote:

> "I am obliged to make new acquaintances within liberal circles, for such as I am in are still too much attached to the shibboleths of party and sectarianism to go anywhere but in the beaten paths, or to tolerate that freedom which seems in my judgment necessary to gain command of the young men who are to determine the character of the coming generation. This demand is likely to make a fight for me and I may be compelled to refuse good offers, or be rejected for my liberality and independence."

As for some of his colleagues, he wrote, "They are as liberal as I am, but keep quiet and conform to all external requirements, but I say frankly this is not honest; for they are all the while supposed to be what they are not."

In a letter to me written May 1, 1913, appeared the following:

> ". . . it is a good thing to have ambition. But there is something better than that. It is the love of the truth and the persistent effort to find it out whether he reach a high station or not. It is not the good opinion of our neighbors that saves us, but the actual achievements of our efforts, be these achievements great or small. The man who works hard and attains the best he can is as happy as the man who stands as a great name in history."

Both Hyslop and James were aware of and interested in the phenomena studied by psychical researchers. They became acquainted and were friends and colleagues. They were both active in the American branch of the English Society, whose work was directed by Richard Hodgson.

It should be remembered that Hodgson was skilled and informed in "magic" and knew well the tricks of fraudulent mediums. As psy-

chologists, Hyslop and James recognized the importance of identifying conscious or unconscious fraud in the productions of mediums.

By 1900, when he was forty-six years old, Hyslop had achieved high academic rank and distinction and his interest in psychic phenomena made his name widely known in lay circles. At the age of forty-seven, tuberculosis interrupted his academic career. His recovery after a year was not complete enough to allow resumption of the duties of a full professor, so he resigned his professorship at Columbia University.

His turn to the field of psychic research exposed him to adverse comment and even ridicule, with detriment to his former academic standing. It is fair to say that his choice was dictated neither by frustration nor vanity.

Psychical research did not offer a financial return for his full-time work in the field. A modest income, supplemented by earnings from lectures and writing, made it possible for him to work without pay. It was not until 1916 that the American Society's resources allowed the offer of a very small salary, which he accepted.

As a logician, familiar with science and its methods, Hyslop practiced the principles of careful and detailed recording and investigation of any phenomena he studied. He soon realized that some psychic phenomena implied the survival of bodily death. One might say this perception indicated such a "will to believe" that his critical judgment was lost and that he therefore distorted the case material he studied.

There are two answers to such a criticism: First, it was about 1885 when he began to be interested in psychical research, and it was only after fifteen years of increasingly active experimentation and study when he stated that some mediumistic and other psychic phenomena demonstrated survival to be a fact.

In the JOURNAL of the American Society for Psychical Research (October, 1920, p. 493), Professor William R. Newbold wrote of Hyslop:

> "When I first knew him, nearly thirty years ago, he was an agnostic as regards the life after death. He listened to my account of my experiences with Mrs. Piper in 1894 and 1895 with incredulity, but with a willingness to consider which even then impressed me with his fairness of mind. I think this first awakened his interest. At all events he soon thereafter accepted an invitation from Dr. Hodgson to have some sittings with Mrs. Piper himself and the sittings convinced him that he had actually received messages from deceased relatives."

In the September, 1920 issue of the same JOURNAL (p. 471), Professor H. Norman Gardiner quoted Hyslop as considering the academic attitude toward psychical research "sheer prejudice." He went on to say:

> " . . . it was clear to him that the study of such subjects as psychical research is concerned with in a scientific spirit was a social necessity if a bulwark was to be erected against the threatening flood of popular superstition. It is quite a mistake to suppose that he started out to 'demonstrate spiritualism.' "

In any event, after about 1900, Hyslop's conviction strengthened and his published work shows how he earned his reputation as a believer in a future life, which he considered to be demonstrated by some psychic phenomena. This belief did not lead him to become generally credulous or to be careless in his investigative pursuits. There were until his death many ready believers who accused him of being a skeptic, unwilling to consider and accept what they regarded as facts demonstrating survival.

He stressed the "organic unity" of a great many facts as evidence for survival. But he did not fool himself into accepting mediumistic productions as correctly descriptive of what an assumed future life might be like. He realized that it is one thing to collect evidence demonstrating survival, and a vastly more complicated problem to determine what a future life might be.

Second, and the really important point, is that one should judge Hyslop's attitude by the work he did. The case material reported by him speaks for itself. Dr. Weston D. Bayley, in the JOURNAL of the American Society for Psychical Research (September, 1920, p. 435), stated:

> "Neither Hodgson nor Hyslop ever swerved from established scientific caution in their writing and presentations, even after they were convinced of spiritism, and then they were always open in their invitation for intelligent criticism."

Hyslop was criticized as being prolix, and exhausting the reader with infinite detail. In the same issue of the JOURNAL (p. 444), Sir William Barrett wrote:

> "If only he had been gifted with greater lucidity and concentration of thought, and had given more time and care to the preparation and condensation of his indefatigable labors, his work would have won for him far greater esteem and gratitude than he enjoyed during his life."

Again, in the same issue of the JOURNAL, Professor Gardiner wrote (p. 470):

"He cared little about style; what he cared greatly about was thoroughness. . . . This characteristic appeared notably in his handling of the material of psychical research. He complained some that the English Society was too selective; he would have all of every case reported fully, even the apparent irrelevances which some day, he thought, might prove to be the reverse of what they seemed. In the collection and reporting of material he looked not only to the present generation and immediate conviction, but to posterity and the patient study of all the facts from every possible angle. But this method very certainly imposes a heavy tax on the patience of the ordinary reader."

To honest critics, Hyslop's answer in effect was to take the time to read the details, study them, ask questions, and then decide what you will. These things do not imply that Hyslop had the attitude of a credulous man stupidly dominated by "the will to believe."

While Hyslop had no interest in a career devoted to money-making and had none of the instincts or traits which would have made him happy or successful in commerce or business, his devotion to scientific questions did not make him impractical in dealing with the problems of advancing the A.S.P.R., in seeking funds for its endowment, and in gaining the support of individuals who in one way or another participated in the work of the Society.

From time to time, individuals who were participating came to disagree with Hyslop. In 1915, death terminated the efforts of an opposition group which had been campaigning to exclude Hyslop from any part in the affairs of the Society. This opposition had failed utterly to prove any of its charges or contentions and when rejected by the trustees, left the scene. One member of this opposition group had given generously to the endowment of the Society and apparently assumed that the power of the purse strings entitled the donor to a dominating voice in the scientific program of the organization. When this donor and an active adherent were defeated, they left the United States with the plan of getting the English Society to let them organize an American branch. The couple sailed on the "Lusitania" which was torpedoed and lost at sea and one was not rescued. In any event, this was the only instance in which a donor assumed the prerogative of trying to run the organization.

It is true that Hyslop's sincerity and his belief that some facts demonstrated survival led him to be impatient with more skeptical investigators and critics. Professor Gardiner, in his article quoted above, wrote (p. 472):

"What did irritate him was the snap judgment of the superior persons who, never having taken the pains to examine the evidence,

came to the conclusion that there was nothing in it and that those who believed as he did must be either knaves or fools."

Hyslop had no respect at all for critics who appeared to be without courage and fearful of losing "respectability."

The A.S.P.R. *Proceedings* for 1912 was entirely devoted to Hyslop's essay on the subconscious. This was a special contribution, not only to normal psychology, but because it dealt with the extension of normal psychology to some of the psychological issues occurring in the course of the study of mediumistic phenomena.

One of Hyslop's important technical contributions to the field of psychical research was what he called the "pictographic process," a term frequently used by him. This is discussed in Vol. XIII of the A.S.P.R. *Proceedings* (August, 1919, pp. 131-204).

He was well acquainted, not only with his academic colleagues, but with physicians specializing in diseases of the mind. He regarded these medical contacts as useful in dealing with individuals manifesting what purported to be a "psychic" faculty. His contacts with physicians gave him some orientation in and understanding of the more common principles of physiology of the nervous system.

As evidence of Hyslop's strict standards as an investigator is the fact that when it came to selecting a subject for serious and continued study, "many were called, but few were chosen." He insisted upon full cooperation. Detailed and accurate records, ample corroboration relevant to the material under inquiry, and demonstrated honesty were essential.

That this policy was effective is shown by the fact that, during more than twenty-five years of prominence in psychical research, no fraud was perpetrated on him. Certainly none of Hyslop's critics ever accused him of fraud.

What Hyslop published indicates that his primary emphasis was on mental phenomena. These would be more readily understood by an investigator familiar with normal and abnormal psychology. The purported physical phenomena were of interest to him only if the psychological features were suitable for study. The study of physical phenomena was handicapped by the prevalence of fraud and the difficulty in obtaining proper investigative conditions.

After Hyslop was confronted with case material that led him to suspect that some people regarded as ill mentally might at least in part be manifesting phenomena of a "psychic" nature, thus being to some extent similar to the genuine mediums he had studied, he gave favorable consideration to the possibility of "obsession" or "spirit possession." This problem occupied a good deal of his atten-

tion in the last few years of his life, and whether there was any material influence upon his convictions as a result of frequent consultations with prominent, qualified psychiatrists, one does not know. In any event, Hyslop recognized that here was apparently a field in which he could not safely tread alone. He appreciated the tremendous influence which Freud was producing in the minds of psychologists and psychiatrists. He was firm in his conviction that the phenomena studied by psychical researchers would eventually be found to fit the laws of normal psychology and abnormal psychology — assuming that all three branches of knowledge kept pace with each other.

In a letter to me dated December 18, 1910, Hyslop wrote:

> "Psychology is a gate into more than one field of intellectual achievement. Medicine will have to reckon with it in the future, and so will law, to say nothing of politics and philosophy."

In another letter to me dated June 13, 1918, he stated:

> "I wish you would keep your eye on the Freudian view, as I think it is in for a modification in the near future. The symbolic character of its data is suspicious of something else than pure mechanism and I believe that we shall find interesting complications there not suspected by any save Freud himself. He is interested in psychical research; his followers and disciples here are not."

Hyslop's contribution to psychical research was not limited to his activities in connection with the Society and its investigations. There was some demand for his services as a lecturer and from 1905 to 1918 he appeared throughout the United States before forums and groups of people. Hyslop was careful in his acceptance of invitations to lecture.

For over twenty years he contributed articles to various technical magazines as well as to the more popular periodicals. As for his books, he had no illusions about them. In a letter to me dated July 13, 1913, he wrote:

> "My books sell well when first published, but the public looks at books as it does at the papers. Unless they have something new, they do not care for them. A fact six weeks old is not a fact to the public, but a myth. It wants new facts every day and if possible a new type of facts. It does not want to think about them or find an explanation of them, but to read them in the same way it drinks champagne. It wants its fancy or love of novelty tickled. Advertisement would do something, but advertisement will not sell a serious book. The very scientific character of my work is one of its handicaps. If I could write sensational things, I would have readers, but not scientific respecters. I do not expect to make much

money out of my books, but only to get my scientific say into print where people that are not members of the Society can see it. My work is missionary, not mercenary."

The phrase: "my work is missionary" may really characterize James H. Hyslop's attitude toward psychical research. His wholehearted conviction of the importance of psychic phenomena gave him the energy to apply himself. A modest financial independence enabled him to give his full time. His scientific training supplied him with the tools to do his work.

The organization of the A.S.P.R. and its financial resources reflect his practical abilities. Its reputation at the time of his death in 1920 was due almost entirely to his efforts. What he published is a measure of his intellectual versatility and broadness of viewpoint as well as his technical competence.

History of the Society for Psychical Research*

W. H. SALTER

Psychical research is a study carried on by groups and societies in many countries, but in a special sense it is an Anglo-American venture. Not only are our two Societies the oldest still active, but for several years, and those very formative and productive years, they were one Society. When in 1906 they separated, they continued to work in the closest harmony. If therefore this evening I speak more particularly of the British side of our joint venture, it is simply because that may be less familiar ground to some of you, and not because anyone connected with the London Society could possibly forget that at every stage of our enquiries we have received the greatest help from our American colleagues, that some significant developments, such as recent work in quantitative ESP, are distinctively American, or that on three occasions we have been so fortunate as to persuade distinguished Americans to preside over us, William James, Walter Franklin Prince, and, last year, Professor Gardner Murphy.

The London Society was founded in 1882. I cannot say that the event made a great impression on me at the time. Still less can I claim to remember the Cambridge Ghost Society, founded thirty years earlier, with which our Society can claim continuity. The founder of the Cambridge Society was Edward White Benson, later Archbishop of Canterbury, and his three principal supporters were Bishop Lightfoot, Bishop Westcott, and Professor Hort, three of the most distinguished churchmen of their day. The three principal founders of the S.P.R., Sidgwick, Myers, and Gurney, were all sons of the clergy. One might infer that the ecclesiastical atmosphere of the mid-Victorian Age was not quite as stuffy as it is sometimes represented.

The main benefit accruing from the activities of the Cambridge Society was that it brought into psychical research Henry Sidgwick, who was both by birth and marriage closely related to Benson. After a brilliant university career, both in mathematics and classics, Sidgwick was changing over to philosophy in which his future life's work lay, but for two years during the transition he took private pupils in classics. In the second of these years, Frederic Myers, who had come to the University well under the usual age, became his pupil. To this curious conjunction of circumstances may be traced

* This paper is based on an Address by Mr. W. H. Salter to the members of the A.S.P.R. on April 24, 1950.

the lifelong friendship between the two men, lasting till they died within a few months of each other, a friendship without which the S.P.R. might never have been founded. We can exactly date the first beginnings from a passage in Myers's Obituary of Sidgwick. Myers has been speaking of his early religious doubts, and continues:

> ". . . I felt drawn in my perplexities to Henry Sidgwick as somehow my only hope. In a star-light walk, which I shall not forget (December 3rd, 1869), I asked him, almost with trembling, whether he thought that when Tradition, Intuition, Metaphysic had failed to solve the riddle of the Universe, there was still a chance that from any actual observable phenomena,—ghosts, spirits, whatsoever there might be,—some valid knowledge might be drawn as to a World Unseen. Already, it seemed, he had thought that this was possible; steadily, though in no sanguine fashion, he indicated some last grounds of hope; and from that night onwards I resolved to pursue this quest, if it might be, at his side."[1]

They were a remarkable pair, very different in temperament but united in what Sidgwick calls "a solid passionate determination" "to put the final question to the Universe." Few men had as much influence on his generation as Sidgwick, for qualities both of mind and character. There are fashions in philosophy, as in most other things, and I do not know whether Sidgwick's teachings on ethics or metaphysics count for much nowadays, but he is still well remembered as a vigorous champion of many needed reforms in university life, particularly as regards the education of women, for his sane, balanced judgment, and for the fact that for a religious scruple he jeopardized his academic career, resigning his fellowship at Trinity because it was a condition that the holder should belong to a denomination of which he had ceased to be a practicing member. Anybody therefore would write himself down an ass, if he had the hardihood to hint that a cause of which Sidgwick was a champion was either shoddy or trivial or silly. So when the S.P.R. came to be founded he was on all grounds the natural, the inevitable leader.

Myers described himself as the combination of an amateur *savant* with a minor poet. It was as a literary man that he first became known, not perhaps a first-rate poet but an admirable expounder of poetry, as several of his essays show. He had an extraordinary gift of assimilating rapidly all that he read on every subject bearing on psychical research, an extraordinary flair for recognizing at the earliest moment what new developments were likely to be significant. He was, for instance, calling attention to Sigmund Freud's work at

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[1] "In Memory of Henry Sidgwick," by F. W. H. Myers, *Proc.* S.P.R., Vol. XV, 1900-01, p. 454.

a time Freud's name was unknown in England except to a few medical specialists. After his death, William James wrote of him:

> "Through him for the first time, psychologists are in possession of their full material, and mental phenomena are set down in an adequate inventory,"[2]

and of Myers's conception of hysteria as "a disease of the hypnotic stratum," a conception later corroborated by the researches of Binet and Janet, he wrote:

> ". . . although Binet and Janet worked independently of Myers, and did work far more objective, he nevertheless will stand as the original announcer of a theory which, in my opinion, makes an epoch, not only in medical, but in psychological science, because it brings in an entirely new conception of our mental possibilities."[3]

Not a bad achievement, that, for an amateur *savant*!

Myers was a forcible writer in a style rather ornate for modern taste, a fluent speaker, and a witty conversationalist. He could, and did, talk psychical research with equal force to meetings of the Society, to Mayfair dinner parties, and to university groups. I believe I am one of the very few persons still active in psychical research who ever heard Myers lecture on our subject. It was at a meeting of an obscure undergraduate society of which I was a member rather over fifty years ago. I am ashamed to say that I do not remember a word he said, but I have the clearest recollection of a gracious personality explaining with eloquence to a handful of young men matters of which they knew next to nothing, and answering all their questions with patient courtesy. He was the ideal publicist for a range of new ideas seeking to establish themselves in the face of much scientific and social prejudice.

The alliance between Sidgwick and Myers had been effective for a few years before it was joined, in 1874, by the youngest of the triad, Edmund Gurney. Like the other two, he was a classical scholar, but in order to facilitate his experimental work in hypnotism, he qualified as a doctor. Writing of Gurney's work fifty years after his death, T. W. Mitchell, for many years editor of the *British Journal of Medical Psychology*, says:

> "Gurney's experiments were received with incredulity and few realised that he was laying the foundations on which the psychology of abnormal mental states during the next twenty years was to be based."[4]

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[2] "Frederic Myers's Service to Psychology," by William, James, *Proc.* S.P.R., Vol. XVII, 1901-2, p. 16.

[3] *Ibid*, p. 19.

[4] The Contributions of Psychical Research to Psychotherapeutics," *Proc.* S.P.R., Vol. XLV, 1939, p. 179.

Unlike Sidgwick and Myers, Gurney was able to devote the whole of his time, during his all too short life, to psychical research. I may perhaps be allowed to add that he was a distant cousin of my own, but he died while I was still a small boy and I never met him.

These three set about every sort of psychical investigation that presented itself, conducting experiments in thought-transference, as it was then called, holding sittings with mediums of various kinds, and investigating spontaneous cases—apparitions, haunts, second-sight, and so on—of the kind that throughout the ages has excited the wonder and speculation of mankind, but which, apart from the early efforts of the Cambridge Ghost Society, no one had ever attempted to examine systematically, without theological or other prejudice. Most of the mediums they investigated were frauds and when, in the person of Stainton Moses, they met a medium who was a highly educated man, with an honorable record as parson and schoolmaster, it was such an agreeable change that Myers at any rate was inclined to put too high a value on his phenomena. Little at the time was known of the vagaries of the subconscious mind, so that to Myers his conscious rectitude seemed in itself some sort of guarantee for physical phenomena produced under unsatisfactory conditions and for communications of no high evidential value.

To Sidgwick, Myers, and Gurney alike the complete exploration of human personality, conscious and subconscious, and the problem of continued individual existence after death, were matters of such moment that no departure could be tolerated from the highest standards of evidence. The various sorts of material, spontaneous, mediumistic, or experimental, that they were examining, called for evidences of different types, but whatsoever the type, there was to be only one standard, the highest. Myers, however, differed from the other two in that his emotions, ever since boyhood, had been enlisted on the side of survival, and while, equally with Sidgwick and Gurney, he was determined to reject all evidence that would not stand up to rigorous criticism, he had an ardent desire to discover evidence for survival that *would*. This ardour carried him and the others through many disappointments, and also enabled him to act as a link between the university group of which he was a member, and several men who had been conducting their own independent enquiries, with a good deal more of a survivalist bias than the Cambridge group.

But first a word as to the Cambridge group. In close association with Sidgwick, Myers, and Gurney were several men and women of distinction. There were, for example, John Strutt, afterwards Lord Rayleigh, and J. J. Thomson, two of the foremost physicists of their

time; Bateson, a leading biologist who revived interest in the then forgotten work of Mendel; and above all, three members of the brilliant Balfour family which combined so remarkably distinction in science, in philosophy, in public affairs, and in psychical research: Arthur Balfour, later Prime Minister, Gerald Balfour, and Mrs. Sidgwick, all destined to become Presidents of the Society. From the foundation of the S.P.R. in 1882 till its Jubilee in 1932 Mrs. Sidgwick took a leading part in the Society's work, and from the death of her husband in 1900 and of Myers a few months later she was the mainstay of the Society, doing more than anyone else to shape its destiny, and being a constant inspiration to the many younger workers who learnt their psychical research from her.

Other members of the Cambridge group, who however did not join the Society till a few years after its foundation, were Richard Hodgson, even better known to you in America than to us in England, and Alice Johnson, a trained biologist who had been one of the earliest women to contribute papers to the *Proceedings* of the Royal Society. She helped Mrs. Sidgwick in her work for the Society and became the best Research Officer the S.P.R. has had.

Nor must Oxford be altogether forgotten. Following the example of Cambridge, an active group was founded there which attracted many distinguished men, several of whom later joined the S.P.R. The one who played the largest part in our work was Frank Podmore. Beginning as a Spiritualist, he became a sceptic of the deepest dye.

Outside the two Universities independent investigations were being conducted by several persons. Stainton Moses was a medium rather than an investigator. William Crookes on the other hand conducted a variety of investigations which he began under the emotional stress of his brother's death. He was, of course, a first-rate chemist and physicist, and his applications of the methods of the laboratory to psychical research have aroused the greatest interest among scientifically-minded researchers, notably his measurement by a spring balance of the force, which he claimed was paranormal, exerted by D. D. Home. In his later life his interest in psychical research continued, but his active work in it all antedates the founding of the S.P.R.

Alfred Russel Wallace, who shares with Charles Darwin the credit of putting forward the theory of Natural Selection, was, like Crookes, a convinced Spiritualist. None of his own investigations were, so far as I know, of importance, but on more than one occasion, he firmly opposed attempts by the dominant school of scientific thought to boycott psychical research, and to prevent its getting a fair public

hearing. In particular he successfully championed William Barrett in his attempts to bring to the notice of the scientific world his experiments in thought-transference, some of the earliest of their kind.

It was obviously desirable to coordinate the work of the university groups with such free lances as Stainton Moses, Crookes, Wallace, and Barrett. The last-named took the initiative, by calling a conference of interested persons in January, 1882. It was not easy to bring into line a number of men and women, mostly distinguished in their own subjects, but widely divergent both in opinion and in critical standards. The group with the widest and longest experience which was also the most critical group only consented to come in if Sidgwick were offered and accepted the Presidency. This was eventually agreed, and in the following month the S.P.R. came into existence with Sidgwick as President, a post to which he was several times re-elected.

The manifesto of the Society's objects printed in the first volume of its *Proceedings* (pp. 3-6) is a curious document. It attempts no definition of psychical research beyond a vague reference to that "large group of debatable phenomena designated by such terms as mesmeric, psychical, and Spiritualistic." The only classification of phenomena, and that a very rough and ready one, is to be found in the list of subjects entrusted to half a dozen committees and nowhere in the document is there any suggestion of an enquiry into the problem of survival. But the following paragraphs are cardinal:

> "The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned enquiry which has enabled Science to solve so many problems, once not less obscure nor less hotly debated."

And on the next page:

> "Note.—To prevent misconception, it is here expressly stated that Membership of this Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognised by Physical Science."

Of the three founders, Gurney died in 1888, Sidgwick in 1900, and Myers in 1901. The first nineteen years of the Society's life form therefore a well-defined period, on some of the major events of which I will briefly touch. During the greater part of that period and for some years afterwards, our two societies were one, and a glance at the *Proceedings* published at that time will show how great was the American share of the work through the activities of William James, J. H. Hyslop, Hodgson, and Romaine Newbold. You will, I

hope, pardon me if I treat of some things at least as well known to you as to me. On the very significant developments that took place after Myers's death my wife is to speak to you.[5]

The first major work of the new Society was the publication in 1886 of *Phantasms of the Living*. It would be superfluous for me to describe a book which is still after all these years a classic. The main view advanced, that what may loosely be called ghost stories are genuine experiences due to telepathic impressions from the dying, received by the percipient's subliminal and externalized as visual or auditory hallucinations, gained strong support from the larger-scale enquiry known as the "Census of Hallucinations." This was begun in 1889 and the report, presented in 1894, was mainly the work of Mrs. Sidgwick and Alice Johnson. As the result of a very thorough analysis of 7,000 replies to a questionnaire the committee concluded that veridical experiences occurring at or about the time of a death unknown to and not expected by the percipient were much more frequent than could have been expected from chance-coincidence.

Both in *Phantasms* and the "Census" an attempt was made to apply quantitative analysis to qualitative material, and this is of course a ticklish business. In the then position of psychical research it was doubtless desirable to attempt it, and if this were to be done no more competent persons could have been found than Gurney, Mrs. Sidgwick, and Alice Johnson, all of whom had been trained in the statistical methods of orthodox science. But it is a question whether it is possible from such procedure to obtain more than rough-and-ready results: at the best only approximations. The statistics of *Phantasms* and the Census Report are useful as corroboration of the view that most persons familiar with this type of evidence would have formed anyhow. If it is desired to derive more profit than this from quantitative methods, then the material should be planned quantitatively from the start, and in that connection, of course, the statistical method has proved itself to be highly valuable.

For the first forty years of the S.P.R.'s existence, the study of spontaneous cases played a large part in its work. Then, for some reason, reports of them declined in numbers. It is hard to say why, but I incline to think that the Society has done its work *too well* and that among people with whom we are in contact these occurrences no longer excite the wonder and therefore the interest that they used to.

It may not be possible from spontaneous cases, or other qualitative material, to construct a water-tight proof of telepathy, but the great

[5] Mrs. Salter's Address will appear in a later number of this JOURNAL.

variety of the experiences, and the number of percipients concerned, together with the fact that the experiences *are* spontaneous and not laboratory products, seem to me to make these cases of the highest importance if, not content with *proving* telepathy, we attempt to understand its relation to human personality. This type of evidence is sometimes stigmatized as "anecdotal," a word suggesting both triviality and inaccuracy. Such a charge might fairly be brought against many popular collections of ghost stories. To apply it to the sort of cases collected for *Phantasms* or the "Census" or by later psychical researchers in either of our countries seems to me fantastic.

As regards physical phenomena too there was a need for evidential standards, as is shown by the omission of a man of Crookes's ability to take any precautions against deception in his earlier researches. Much had indeed been learnt by the Sidgwicks, Myers, and Gurney even before the foundation of the S.P.R., but an important advance was made in the famous Hodgson-Davey report of 1887.[6] There was a slate-writing medium called Eglinton, who, notwithstanding a blemished past, was still accepted as genuine by many admirers. Davey gave sittings at which he duplicated by quite normal means Eglinton's performances. The sitters, introduced by Hodgson, were not told whether Davey's methods were normal or not. They were asked at the end of the sitting to write out what they thought had been the course of events, and Hodgson and Davey then pointed out to them how their statements deviated from actuality, and what loopholes for deception, overlooked by them, had been utilised by Davey. This report is almost a textbook for anyone setting out to investigate physical phenomena.

In 1896 Podmore, analyzing all the poltergeist cases, eleven in number, previously reported on by the Society, drew attention to the prevalence in the reports of trickery by physically or mentally subnormal adolescents: the "naughty little girl" theory, as his critics called it. In doing so he described what is the typical, but not the invariable, poltergeist situation. He also contributed indirectly to the understanding of trance-mediumship, because there is an instructive parallelism between the "naughty little girls"—and boys—of the poltergeist cases, such secondary personalities as Sally in the Beauchamp case (communicated by Morton Prince to the Society in 1899), and numerous child controls of trance mediums, Little Dicky, for instance, of Stainton Moses.

I have left to the end what was the most important of all the developments of this time, the early stages of Mrs. Piper's medium-

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[6] *Proc.* S.P.R., Vol. IV, 1886-87, pp. 381-495, continued in Vol. VIII, pp. 253-310.

ship, including the whole of the periods when Phinuit and George Pelham were the main controls, and the beginning of the Rector control. The principal work of investigation was of course done here in America, by James, Hodgson, and Hyslop, but the visits of Mrs. Piper to England in 1889, and again in 1906, with the reports made by Myers, Lodge, and Leaf on the first visit, and by Piddington on the second, produced evidence of great value, while Mrs. Sidgwick's psychological study of her mediumship in 1915 is, I think, the best and most comprehensive study of any medium. It was through Mrs. Piper that Myers at long last received, as he considered, that conclusive proof of personal survival for which he had all his life been seeking.

I have not time to mention all the experiments in telepathy and clairvoyance which were conducted. In this matter the early work was, both as regards precautions against deception and as regards evaluation of the results, a long way behind later developments. Nor can I dwell further on the advancement of medical psychology to which other psychical researchers besides Myers and Gurney contributed.

Since those early days psychical research has not stood still. Much new evidence has been obtained, some of it of a very novel kind. There have been many advances in technique. But the foundations of both our Societies were well and truly laid. I can of course speak best of the London Society, and as regards that, one may say with confidence that two cardinal principles laid down in the Society's early years have never been abandoned.

As to the first, I would remind you of the words I quoted earlier: "The aim of the Society will be to approach [its] problems without preindice or prepossession of any kind." I cannot say how often in the letters I write for the S.P.R. I have made use of the sanctified cliché, "The Society expresses no corporate opinion," but our impartiality goes further than that. Our meetings and the pages of our publications provide an open forum for the expression of sincere opinions of all shades on all departments of our work.

Attempts have from time to time been made within the S.P.R. to turn it into a propagandist body "with a more positive basis," as it is said, which in fact means a basis of belief in survival and communication. I can remember two such attempts since the First World War, the second backed by all the energy and popular prestige of Conan Doyle. These attempts received no support from the more distinguished survivalists within the Society, Myers in the earlier years, Lodge later. And from the survivalists' own point of view they were ill-conceived. Such a pronouncement in favour of survival

and communication as was made by Mrs. Sidgwick at the time of the Society's Jubilee owed a great deal of its force to the fact that it summed up the life-experience of one who had from the earliest days been a critically-minded member of a critically-minded Society.

The other cardinal principle which we have observed is that we should take a very wide view of the scope of psychical research, holding that the purpose of it is to see that no aspect of human personality is left unexplored. In particular the aim is to examine those aspects which lie outside the scope not only of the physical sciences, but of the academic and clinical departments of psychology. Every other branch of science has developed a technique appropriate to its own subject matter, and the strangeness of the *terrain* abandoned to the psychical researcher implies that if he is to penetrate across "the Enchanted Boundary" he may have to resort to unusual methods.

From time to time suggestions have been made that the S.P.R. should concentrate, for a time at least, on the narrower front of quantitative experiment. This has been advocated on two grounds, neither of which appeals to me. First, it is suggested that we cannot expect scientists to take interest in our work otherwise. Well, I do not know why the modern scientist should scorn that wide approach to our problems which satisfied Crookes, J. J. Thomson, the two Rayleighs who have been Presidents of the S.P.R., and Oliver Lodge, not to mention numerous medical psychologists of distinction. Scientists who hold aloof from psychical research are, I think, either persons who already have enough on their hands, or else persons with a strong materialistic bias. The conditionally convertible scientist I believe to be mythical.

The other ground is that one should proceed from the relatively simple to the more complex. This may be a sound procedure in some branches of enquiry, but the results of quantitative ESP seem to me so fundamentally different from those of trance mediumship or automatic writing as to raise a doubt whether the study of the one would be a helpful preparation for the study of the other. Good subjects for investigation are not to be had for the asking, and we should indeed have been neglecting our opportunities if we had declined to study Mrs. Piper or Mrs. Leonard because no Basil Shackleton had yet been exhaustively examined, or even appeared on the horizon.

Is not the deference to external opinion implied in these suggestions defeatist in spirit, and has not psychical research achieved in the last seventy years enough to be entitled to decide for itself its own objectives and to use whatever methods it thinks best calculated to promote its ultimate aim, the complete exploration of the mind of Man?

An Inherited Baffling Perception and its Uncovering

C. M. COPPER, M. D.

My mother possessed what is often popularly spoken of as a sixth sense for she had the gift of perceiving the apparently imperceptible. In my teen years she would not infrequently inform me of something which it did not seem possible that she could know, and occasionally of an occurrence to come. If I expressed a doubt of what she told me, she would just smile and tell me to wait and see. This I would do, and invariably I would find that she had been correct in her statements regarding past events and in her prognostications.

In answer to my queries as to how she had come to know, she could only say that she knew but she did not know how she knew. This never seemed to bother her, and I have no reason to believe that she ever tried to uncover the mechanism of her faculty.

My make-up, however, would not permit me to let it go at that, and I wondered and pondered a good deal over her feats, but all my wondering and pondering brought me no nearer to an understanding of them. I now regret I did not keep a record of the circumstances and details of some of her disclosures so that I could vouch for their accuracy. As I did not, I can but say that she at times exhibited a discernment beyond that evidenced in the experiences to be related, and that her perceptions concerned places and persons far and near.

It was not until after I was graduated in medicine at the University of Edinburgh that anything occurred away from home which reminded me of my mother's feats. To my surprise, it concerned myself; to my surprise, for I had always regarded myself as a poor observer of matters in general, inasmuch as I had often failed to notice something which those around me had observed, and never once had I to my knowledge become aware of anything which others had not perceived.

At the time, I was serving in the Royal Infirmary of Edinburgh as house surgeon to Mr. John Chiene, the Professor of Surgery in the University. Within a few weeks, and without any change, as far as I knew, in my mental habits, three incidents occurred which evidenced to me that I had developed a measure of the kind of discernment that my mother had exhibited, and that I had at the same time become subject to the performance of automatic acts, that is, of acts which I could neither inhibit nor control.

These incidents were the beginning of a series of experiences some of which, now that I have retired from the practice of medicine, I feel I should relate, inasmuch as I believe them to be of medico-legal significance. The later revealing of the uncovered mechanism of my perceptions may help others to unravel some of their own puzzling experiences, and perhaps be to them, as it was to me, of educational value. In doing it I regret that I must necessarily project myself so much into the picture.

Incident 1. Surgeons from distant places occasionally dropped in to call upon Mr. Chiene. One of them was Sir George ———, of Glasgow. Sir George at that time was carrying on a line of research which he discussed with Mr. Chiene. Much interested, I deferentially listened in. My attitude must have appealed to Sir George for, on leaving, he suggested to Mr. Chiene that he permit me to visit him at Glasgow to see how they did things there. Mr. Chiene gladly assented, and a few mornings later I found myself in a Glasgow operating room watching Sir George at work.

The first operation was an intra-abdominal one. Standing on a low form some distance from Sir George and his associates, I kept busy noting the little differences in technique, and in the set-up of the operating room, from those in vogue in Edinburgh. The operation was completed, the incision closed, and the patient taken back to her room. Then the head operating-room nurse announced a sponge was missing. Sir George was greatly perturbed and asked for a recount. Yes, it was so.

When it had become evident that none of the doctors or nurses could explain the matter, I asked Sir George if I might say a word. In response to his nod, I told him I was sure the sponge had been left in the patient's abdomen, and that I felt confident I could point out to him its exact location. Picking up a few instruments and beckoning me to follow, he hastened to the bedside of the patient, who had not yet come out of the anaesthetic. On my pointing out where I was convinced it was, he cut through a few stitches, opened a small section of the wound, introduced a pair of forceps to the spot indicated, and pulled out the missing sponge.

It naturally seemed strange to the operating staff that a visitor should have perceived a matter pertaining to the operation which had escaped their observation, and, stranger still, that he had permitted the abdomen to be closed, and the patient taken to her room, without acquainting Sir George with the oversight. Fortunately I was able to tell Sir George that only after the sponge was missed did I realize that I knew where it was.

The incident interested me because I had for the first time perceived something which others, even though they were more favorably placed, had failed to note; but more so because in the course of the operation I had experienced a fleeting premonition that the oversight would occur.

Incident 2. One evening after dinner all except one of the internes were idly chatting as they sat in the big living room of the Residency. "Where is K?" an interne inquired. "He went out to dinner and will not be back until late," his particular crony replied. Immediately I ejaculated, "He returned half an hour ago, is now in his room, and will not come in here tonight."

Those present looked askance at me as we all had been in the closed room for over an hour, and it was inconceivable to them that I should know whereof I spoke. Two of them jumped up and went to the absent member's room to check on me. They reported back that he was there, that he had returned about half an hour previously, and that he was then turning in for the night.

In this instance it will be noted I had apparently exhibited a clairvoyant faculty of a retrocognitive, contemporary, and, to some extent, precognitive nature, as I had correctly affirmed what an individual at least would not do in the immediate future.

Incident 3. The wings comprising the medical side of the Royal Infirmary of Edinburgh were widely separated from the wings of the surgical side, the two departments being connected by a long corridor about midway of which a door opened into the Residency where the house physicians and house surgeons lived.

One morning I had returned to the Residency from the surgical side and was sitting in the living room, sipping a shandy-gaff, when one of the house physicians entered. Glancing casually at him, I exclaimed, "Forbes, whatever made you quarrel with your head nurse?" Looking daggers at me, he retorted, "What business have you to follow me around and spy upon me?" Calling the attendant, I asked him to tell the Doctor how long I had been sitting there. "For more than half an hour," he informed him. In no way appeased, my fellow interne hurled back, "It is almost as bad to have a mind-reader amongst us as it would be to have a spy."

His provocative remark aroused in me no counter-emotional reaction, so astounded was I at the occurrence. In the first place, I had not the slightest idea how I knew of the quarrel, and if asked, I could only have replied, I know but I do not know *how* I know. Secondly, I had blurted out the remark; that is, it had escaped from me without my having had any intention of making it. And it was as though my

own remark had informed me of the quarrel. Thirdly, I experienced such a sense of conviction that the quarrel had occurred that nothing my fellow interne could have said would have induced me to believe otherwise.

Some years passed before I experienced another compulsion or similar discernment. In their course I had settled in San Francisco and was busy trying to build a practice. My mind, however, would often revert to the three incidents I have related, and I could not help but feel that as they had involved myself I should be able to uncover the mechanism of the perceptions.

With this in mind, and having heard a few individuals claim they could depend upon their so-called hunches, I inquired into the genesis and reliability of my own hunches to see whether there were any connection between them and the discernments I have recorded, and with the same intent I inquired into the nature of the snapshot or spot-diagnoses of a master spotshot diagnostician whom I had come to know.

Thus I kept tab of the occasions on which, when hearing the telephone ring, I felt like saying, I have a hunch that So-and-So is calling me. I found that in every instance there was a factor, and an evident factor at that, which had begotten the idea. It might be that I had become aware that a friend who usually telephoned me when he came to town had arrived, or that I wished to hear from some particular individual, or desired not to be annoyed by some pestiferous person prone to telephoning, or feared that a seriously ill patient had become worse. It, too, soon became evident that there were varying degrees of probability involved in these hunch impressions.

A similar condition of affairs prevailed in regard to my hunches as to who a caller might be and to my hunch impressions in general. My conclusion was that my hunch impressions ran the gamut from mere notions to near-convictions, that not one of them carried a sense of its verity, and that I could not depend upon any one of them.

I had an excellent opportunity of looking into the snap-diagnoses of the master snapshot diagnostician, as he had been good enough to ask me to become associated with him in a hospital service. There we would go the round of the hospital wards together, and he, after asking a patient a few questions, and after making the briefest of examinations or none at all, would snap-diagnose for me the patient's ailments and then pass on, leaving me to go over the patient in my routine way. In the case of some of his brilliant conclusions he seemed to have so little to go upon, and to be so assured of their correctness, that one for a while wondered about the mechanism of their origin. An inquiry into them, and a study of the man and his method, how-

ever, revealed that he achieved them one and all consciously by reason of the following factors.

He had received an excellent education, had served under well-known European clinicians, and had read extensively in medical literature. Further, he had had a wealth of medical experience, and had developed a flair for instantaneously seizing upon pertinent diagnostic clues. Though he was a trifle deaf, his other senses were very acute. Thus he had a nose that could detect the slightest trace of an alcoholic or acetone breath, and an eye that was as keen as a hawk's.

He appreciated early what most of us only later came to realize, that people of like physical and emotional make-up are prone to develop the same ailments. Dr. George Draper, of New York, in his book *Disease and the Man* strikingly illustrates this by telling of three patients, in adjoining beds in the Presbyterian Hospital in New York, whose measurements and proportions were almost superimposable. One was an Anglo-Saxon, one a Pole, and the third an Italian. Each one had gastric ulcer, and in each one, strange to say, the ulcer had perforated. My friend had an eye for these likenesses of structure and an appreciation of their significance. He had a retentive memory for previously seen clinical pictures, and seemed to be able at a glance to catch any resemblance between a case at hand and one he had previously seen, or one of which he had heard or read, and he continued to keep in touch with the current medical literature, and thus add to the fund of knowledge from which he drew in jumping to his conclusions.

As illustrative of his quick acumen in making use of previously acquired information, the following story is of interest. Shortly after the publication of Mr. (afterward Lord) Moyniham's classic paper on duodenal ulcer, which we had both read, we had gone abroad. In this paper Mr. Moyniham had pictured clearly the characteristic symptoms occasioned by these ulcers. To the communication, as to communications in general of Anglo-Saxon origin, the Germans were slow to give heed. Before leaving, we had also attended a demonstration in which Dr. H. C. Moffitt, of San Francisco, had exhibited some cases of hypernephroma and concisely drawn attention to their characteristics.

One day I was chatting outside the University of Berlin with the first assistant of the Professor of Surgery in the University when he suddenly asked me whether I knew Dr. ——, of San Francisco, mentioning my friend's name.

"Intimately," I replied.

"He is a wonderful diagnostician, is he not?"

"What makes you think so?"

"Well, there were two cases in one of our surgical wards on which we could not reach a diagnosis. A few weeks ago I took the Doctor round the ward. On coming to one of them I briefly recounted his symptoms. 'A case of duodenal ulcer,' he instantaneously remarked. 'Do you think so?' I dubiously asked. '*Unbedingt*,'* he replied. I then took him to the other case. Putting his hand on the abdominal tumor, he said, 'It is a hypernephroma.' Again I dubiously asked, 'Do you think so?' and again he replied, '*Unbedingt*.' Operation proved he was correct in both instances. A wonderful diagnostician assuredly."

Though I had been too grooved in routine to discard it, yet when the opportunity to follow its ritual was denied me, I would essay his method. I, however, was never comfortable in doing so. It seemed to me too much like reaching a verdict after hearing only a part of the evidence, and I recognized its flaws, in my hands.

I further regret to have to add that this friend, perhaps by reason of his high percentage of successes, became so enamored of his method that he not infrequently failed to have essential laboratory and X-ray examinations made. In consequence he committed occasional serious errors. Apparently unable to reorient himself, he gradually lost prestige and was ultimately passed in the race by much less talented men who adhered to an orderly routine.

I was driven to conclude that intentionally made snapshot diagnoses, even in the hands of an expert, were but glorified medical hunches, and that neither they nor hunches in general were in any way akin to my inner discernments.

I next tested myself to see whether perchance I possessed any of the telepathic faculty with which my fellow internes had credited me. I probed into the instances of simultaneous, or near-simultaneous, thinking of the same subject in which I was one of the participants. In the vast majority of cases I found that my companion and I were thinking along widely different lines, and never once did I have the slightest feeling that we were in mental communication. Further, if I were with one who was evidently pondering over something, I would cease my activities, close my eyes, and try to tune in on his thought; and at other times I would ponder over a matter to see whether my companion would tune in on my mental process.

Finally I arranged with an intimate of long standing that each in turn, at set times, would concentrate on some question or person while the other tried to catch the thought. In making these tests I would vary my state of mind from one of attentiveness to one of

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* Unqualifiedly.

passivity. I got nothing but negative results, and I was forced to conclude that I possessed no telepathic ability whatsoever.

Meanwhile I had seen a lightning calculator on the Orpheum stage. His, to me, amazing performance led me to look up the history of a number of these prodigies. I found that though some of them had been able to uncover the method they used in making, in such a marvelously short time and with astonishing accuracy, their complicated and extraordinary calculations, others had not the slightest idea how they achieved their results. In other words, they had come to know without knowing how they knew.

I also, in the course of my inquiry into the dependability of my hunch impressions, had looked up in many dictionaries the word "intuition." I found the generally given meaning to be "immediate cognition without the use of reasoning or inference," and that there was a verb "to intuit," which meant "to come to know through intuition," i.e., in essence to come to know without knowing how one knew. I further learnt that many individuals experienced a conviction of the verity of their intuited cognitions.

It was, however, as difficult for me to believe that intuitions as generally understood came from nowhere as it would have been for me to accept that no mental process lay back of the calculations made by those lightning calculators who were not cognizant of the method they used, and I began to play with the idea that intuitions were deductions subconsciously reached from data consciously or subconsciously registered, and that my mother's and my discernments might be of this nature.

Whether or not mulling over these matters had anything to do with it I do not know, but, be that as it may, I saw again, in all its details, the third incident I have related, and there flashed to mind, as does a forgotten name, the mental process through which I had become aware of the quarrel and the subconsciously registered impression that had fathered it.

Incident 3. As I was seated enjoying my drink, the door of the room had opened. Casually looking up, I saw that Forbes, one of the house physicians, had entered. He skirted the end of the big center table, picked up a pitcher of water, and began to fill a glass. In doing it he turned, so that I got a clear view of his face. It was much redder than usual and it was evident that he was considerably flustered. He is both perturbed and angry, I subconsciously divined. My subconscious mental process continued, he must have quarreled with some one. With his chief? No, he would be more perturbed but not so angry. With a student? No, he might be as angry but he would not be

so perturbed. It must have been with an equal. Who is there in his ward, from which he has evidently just come, who to all intents and purposes is his equal? The head nurse.

Thus, in the twinkling of an eye, I had subconsciously registered and interpreted a complex behavior reaction. I had reasoned out its cause and then blurted out what I had deduced, and in so doing had made myself consciously cognizant of the quarrel. The question, I may add, was an expression of surprise that the quarrel had occurred, as the head nurse in the ward I was looking after was a dear old soul with whom I could not imagine myself quarreling. I then had the key to these discernments, and all I had to do in relation to incidents 1 and 2 was to repicture them and to uncover what I had registered and the mental process that it had engendered.

Incident 1. I had noticed early in the operation that every sponge I could see had a piece of tape attached to it, and each tape a pair of forceps, presumably as a clue to its whereabouts. Later, as my wandering eye had rested momentarily on the operative field, I had seen Sir George hurriedly pick up a sponge which, to my surprise, had no attached tell-tale tape, and pack it out of sight beneath and distal to the lower angle of the wound. I recalled I had got the impression that in doing it he was so bent on his purpose that he did not realize he was using an untaped sponge, and that then it had flashed upon me that being later without a clue to its location he would close the abdomen without removing it. The premonition came and went, but, when the nurse announced a sponge was missing, it flashed back to mind, and I felt certain it had come true, and that the missing sponge was the untaped one that I had seen Sir George pack out of sight, and that it was still where I had seen him place it.

Incident 2. I was able to resurrect that, while paying little or no attention to the conversation, I had heard faint footsteps approaching the closed door from the direction of the entrance to the Residency. I had recognized them as those of X, and I had gotten the impression that he was striving to make them inaudible. They had halted at the door as though the walker were listening to what was going on within the room. At that moment one amongst us, whom I had sensed X always sought to avoid, commenced to speak. Immediately the footsteps moved cautiously away in the direction of X's room. X was a stubborn Scot not given to changing his mind. He then later in the evening would not come in amongst us.

Satisfied that I had solved my problem, and that my mother's and my perceptions and indeed intuitions in general depended upon subconscious cerebration, I gave the matter no further thought until the

following rather extraordinary incident occurred. Early one morning I was awakened by the telephone ringing. A nurse was on the phone.

"Is this the doctor?"

"Yes, it is."

"Would you be good enough to come to Room X immediately you arrive at the Dante Sanitarium?"

"For what purpose?"

"To see a man who is unconscious and dying of pneumonia."

"What is the use of my seeing an unconscious dying man?"

"Perhaps none, but his relatives have asked that you be called in consultation, and Drs. ——— and ———, who are looking after him, have instructed me to ring you up and request you not to wait on ceremony, but to call on the patient as quickly as you conveniently can."

"All right! I will make that my first call," I replied.

At the hospital I found the patient's relatives walking to and fro past the door waiting to be summoned at the end to his bedside. Within his room the blinds were drawn and the atmosphere was one of gloom. Raising the blinds, I went and inspected him. He was in a stuporous state and evidently critically ill but not to my mind *in extremis*. I examined his chest, etc., as thoroughly as conditions permitted and then studied the chart. Everything medically advisable had been done for him and I had nothing new to offer. Then, without conscious intent, I went back to the man, took hold of him, and shook and shook and shook him. Finally he opened his eyes and regarded me more or less dazedly. Letting go of him, and emphasizing my remarks with my fist, I said to him, without realizing what I was going to say: "You have two more days to go, two more days to go. You must hang on, hang on, and if you do it you will get well."

Instructing the nurse to impress this thought upon him whenever an opportunity should arise, I left the room. In the corridor I advised his relatives to go home, for unless a sudden change for the worse should occur he would not die within the next twenty-four hours. I said it was possible for him to get well, and that they should keep this thought in mind and not take it for granted that he would surely die.

The next morning I met his nurse outside his room. She looked at me a little queerly, and in answer to my inquiries she said that, though the patient was, generally speaking, in the same condition, he once in a while would partly come to and she could then hear him mutter, "He told me to hang on."

It was some little time before I again had occasion to visit this

hospital. When I did, I was requested to go to Room B. In this room, into which he had been moved, I found the patient. He was still as weak as a kitten but he was convalescing. On seeing me, he recognized me and, putting out his hand, he simply said that he wanted to shake hands with the man who had told him to "hang on."

In order that the reader may better follow the interpretation of this incident, I would say that the type of pneumonia from which the patient suffered usually lasts from seven to nine days, when the temperature falls abruptly and resolution of the pneumonic process begins. Some years previously I had attended a patient similarly afflicted who had been unconscious for some days and who, though he had a completely irregular pulse all through his attack, had recovered. I had gone to the hospital expecting to see a patient concerning whose near demise there could be no question. The sight of his waiting relatives pacing the corridor and the drawn blinds within the room had both served to heighten this feeling. His heart, however, was in better shape than the heart of my former patient had been at a corresponding period of his sickness. Realizing this, I then became somewhat wrought up at the expressed hopeless prognosis and afraid that the patient himself might have learnt of it and hence have concluded that it was useless for him to make a fight to live. From inspecting the chart and examining his chest I had subconsciously deduced that his attack was within two days of being over. I also had subconsciously realized that though he was unconscious he could be roused, and then I had been compelled to shake him to accomplish it in order to tell him that he had only two more days to go and that he must hang on.

From this time on I was subject at sporadic intervals to seizures of this kind. I term them "seizures" as I never knew when one of them was going to occur. Like epileptic seizures they varied in their intensity, and in their major form it was as though another than I performed the compelled action and then informed me of the perception and assured me of its verity. Finally, there came a time when immediately following my conscious cognition of the associated perception its genesis would flash to mind. The seizures would occur: (*a*) as above, on occasions of life and death; (*b*) in cases of less serious import; and (*c*) also when I was engaged in matters of little or no importance, as, for example, when I was playing games of dominos or contract bridge. To illustrate the latter:

In a game of contract bridge I was the declarer at a three no trump contract. To make the bid, I must take four spade tricks. In the dummy were the ace, king, queen, and the two. I held the ten, nine, and the four. There was, of course, nothing to it if the remaining

six cards were divided three and three, or even if the opponent to my left held four to the knave, provided I could divine his holding. I led the ten, intending to play the queen from dummy if the ten were not covered. In mid air I was compelled, without knowing why, to change my intended play and to put up the small one from dummy. Instantaneously *following* the action I was made certain that the player to my left held four to the knave, and I automatically reached to gather the trick before the opponent to my right had played.

Immediately after the occurrence there flashed to mind the key to the discernment. It was the forearm movement the opponent to my left had used in playing his card. He had hoped I would not finesse the ten. The thought had caused his wrist to tighten automatically just as occurs when one is unduly anxious over a golf shot. This necessitated an ampler movement of the *forearm*, as the reader will note if he tightens his wrist on playing a card. This ampler movement I had subconsciously perceived, subconsciously divined the reason for it, and then had been activated to play accordingly.

The continued occurrence of these compelled acts quite disturbed me. In spite of its happy outcome, the incident in which I had so vigorously and persistently shaken the supposedly dying patient particularly affected me, for I could not but realize that if he had died it might well have been held that I had hastened his end, and, to make matters worse, I felt sure that the nurse who had witnessed the occurrence had not the slightest idea that my action had been a compelled one.

I further realized that should I be similarly activated to perform any other act, even to the committing of murder, I should be unable to prevent myself from doing it. So much did this thought prey upon me that I experienced a nightmare in which this very thing occurred. I had been convicted of the murder of a stranger to me, had been condemned to be hanged, and was in the death cell in San Quentin awaiting the carrying out of the sentence. During the trial I had not been able to make it known that my action had been a compelled one, nor was I able in my confused state to uncover what had begotten the compulsion. Distraught as I was, I seemed to realize that under the circumstances the verdict had been a just one. I awoke as I heard the footsteps of the guards approaching my cell to take me to the gallows.

In later discussing with Sir James Mackenzie, the eminent heart specialist, the helplessness of one so compelled, he remarked that he could well appreciate it, as he had had one relevant experience.

Sir James possessed a huge lithe body as well as a mind of spacious and unusual capacity. He said that when he was practicing in Burnley,

in Lancashire, Lady Mackenzie had become seriously ill. In consequence, he had posted on the gate a notice stating there was sickness in the house and requesting passersby to make as little noise as possible.

One day two pedestrians stopped before the gate and loudly berated one another. The Doctor, from within, drew their attention to the notice and waved them to move along. This they did, but again they loitered and renewed their quarrel. Again he requested them to move on; and again, after going a short distance, they stopped and noisily disputed.

Sir James said he "came to" to find himself holding the disputants by the lapels of their coats and beating their heads violently together. Fearful of what he might have done to them, he loosened his hold, whereupon they scampered off in opposite directions. In this instance he had been motivated to open the gate, to run out into the road, to seize hold of the two men, and to use them in such a way that he might well have fractured the skull of one or both of them without his having had any conscious intent even to approach them. Sir James thought that an individual who could be driven to such an action should be ever on his guard to prevent himself from getting into such a state.

I, however, had been activated to some of my compulsive actions when I was not wrought up, and I could only hope that my inner make-up was such that I would not be thus activated to commit a criminal act. The lapse of years has served to lessen my fears in this regard, and happily the general trend of the seizures has sufficed to make me feel that my compelled acts would be more apt to be directed to a helpful than to a malicious end. On the other hand, I still feel confident that many crimes, and among them many murders, have been committed, and as a matter of fact many heroic deeds performed, which were not consciously conceived and consciously dictated, but were subconsciously compelled, and when I see in a newspaper, as I occasionally do, a statement by a murderer that he was compelled to commit the murder and doesn't know why, I am all too conscious that he may be speaking the literal truth.

Interspersed with such seizures there occurred many instances of what I cannot but regard as frustrated forms of them.

Thus without there occurring any compelled action I would at times become suddenly cognizant, while playing games or in my work, of something seemingly imperceptible. For example, in playing games I would come to know, without knowing how I knew, where a key card or domino lay, of a misconception that one of the players had formed, and in consequence what faulty bid or play he would

make if given the opportunity. Always in such cases the uncovered key to the discernment was the subconscious registering and correct interpretation of an *involuntary* behavior reaction on the part of the individual concerned, a reaction that he did not realize he had exhibited and of the significance of which he therefore could have no knowledge.

Similarly, as in my play, so in the course of my work the solution of a puzzling problem, in a field in which I had no particular knowledge, would occasionally come in a flash, and at the time I would be unable to tell the others on the case how I had arrived at it. I could only say I knew but did not know *how* I knew. In every instance the key to the discernment was some item of information that I had previously, perhaps years before, consciously or subconsciously, acquired and that did not come to mind until after the solving of the problem.

In conclusion, I desire to say that in disclaiming for myself the possession of any telepathic or extrasensorial faculty, or indeed of any faculty which is not common to all, I do not mean to imply that others do not possess them.

Impressions of a Recent Visit Abroad

J. B. RHINE

I am glad to record a few words on the impressions gained on the trip my wife and I recently made to Britain, the Netherlands, Denmark, Sweden, France, Switzerland, Austria, and West Germany to meet fellow-workers engaged in research in parapsychology. Since I have already turned over to the *Parapsychology Bulletin* my notes on the research we found going on in Europe, I will add here only some more general observations that come to mind.

It is a truly rewarding adventure to meet with co-workers in other parts of the world who have been having similar research experiences. The complete assurance of a common bond of understanding gives us immediately a good basis for the free exchange of ideas, and that is priceless to the research worker. There is, moreover, some magic in the glow of mutual satisfaction which makes for ready agreement and sympathetic appreciation of different viewpoints. We found people with whom we had differed for years in correspondence quite as eager to meet us more than half-way as we were to understand them. One could say a great deal about the importance of having personal acquaintance among those who are working on common problems, or even related ones; but it is hard to do justice to a point that may in fact have to be experienced to be fully appreciated.

No less gratifying, and perhaps even more so, is the experience of coming upon a hitherto unknown worker in our field of inquiry, a lone individual who has been struggling perhaps for years against the usual difficulties, plus the additional one of isolation. The exchange of common troubles, the opportunity for sharing a few advantages, the meeting of minds in constructive criticism and appreciation, and all that goes with these experiences—these are moments one never forgets. They exemplify the real fraternity of science.

If anyone thinks that the conduct of scientific inquiry is a perfectly detached and neutral experience, devoid of passion and feeling, he probably knows nothing about the matter from first-hand experience. In almost every case we found the psi-research worker involved with collateral problems that "turn earth's smoothness rough." Nearly everywhere the failure and frustration inherent in experimenting with elusive phenomena were present to make progress difficult and uncertain. Two men were working on their projects in psi research in the face of criticism from their colleagues that would have frightened off less courageous men; and we did find at least one who had been compelled to stop, temporarily at least. Another was cheerfully going ahead with his work in parapsychology knowing full well that in doing so he was deliberately giving up his chances for

recognition and advancement in his major profession. Still another was making substantial financial sacrifices he could ill afford in order to carry out his research. In several instances well-established men were coming far afield from their primary professional interests to look into the problems of parapsychology. A number of young men, too, were having to choose a professional vantage-point from which to operate in the neighboring field of parapsychology as their primary research interest.

No one that we found, however, felt sorry for himself. On the contrary, there was plenty of clear-eyed awareness on the part of these explorers as to what they have been heading into and what they might reasonably expect in the way of a reaction on the part of their fellows. While no one seemed to have been lured into parapsychology by any promise of fame or fortune, there was confidence in the ultimate triumph over the difficulties of our research field, and in its eventual recognition as one of the most important of scientific studies.

Ever since parapsychology became a serious branch of inquiry through the founding of the Society for Psychical Research, in London, Great Britain has been the leading country in such activities. One need not travel, of course, to discover that it still is, for the evidence is in the literature. But in actual contact the impression is deepened. Nowhere else are the audiences quite as ready for the discussion of scientific findings in parapsychology on as serious and technical a level. The Dutch, too, are well-informed and have university instruction on the subject, and the Swedes are making notable progress in research. In the other countries there are here and there individual researches of great promise, although they are more scattered. If we could only have a decade of peace (though few, alas, have much hope that this will be their lot), one feels that our science would be fully able to make its own way and make its impact felt, too, upon the world.

Review

VERY PECULIAR PEOPLE. By E. J. Dingwall. Rider & Co., London, 1950. 224 pages, 11 illustrations. 18*s*.

The subtitle of this interesting volume is "Portrait Studies in the Queer, the Abnormal, and the Uncanny," and the five principal persons who sit for their portraits are Swedenborg, Johann Jetzer, St Mary Magdalene de' Pazzi, Hadrian Beverland, and Eusapia Palladino. In appendices to the respective chapters, a number of other odd persons are mentioned and described at varying lengths.

The Abbé Vachere is one of the most interesting of them. Another book of the same general type, entitled *Some Human Oddities,* was published in 1947 by the author.

To readers of this JOURNAL Dr. Dingwall is probably best known as the Director, in 1921, of the Department of Physical Phenomena of the A.S.P.R. In the following year he was appointed Research Officer of the S.P.R., and, in 1925, he held twenty-nine sittings with "Margery," in Boston, for the purpose of reporting on her case to the English organization. His books, *How to Go to a Medium* and *Ghosts and Spirits of the Ancient World,* are familiar to students of psychical research.

The present book is characterized by the thoroughness, the abundant and exact documentation, the objectivity, and the level-headed judgment which Dr. Dingwall's readers have learned to expect from him. Of the five peculiar people he now discusses, Swedenborg and especially Palladino are likely to be of most interest to members of the A.S.P.R.

Dr. Dingwall pays tribute to Swedenborg's intelligence and honesty, and has no doubt of the genuineness of the hallucinations which he interpreted as visions of spirits, angels, and even of God, and on which he founded his system of religious thought. Dr. Dingwall believes, however, that although the abundance and richness of the visions were indeed extraordinary, the content of them is explicable in terms of certain of Swedenborg's unconscious desires and strivings and of the Christian theology, discussions of which he had listened to and participated in from childhood, and which, to the end of his days, he continued to accept with childlike literalness.

As regards the three occurrences most often cited as proofs that Swedenborg really possessed paranormal capacities, the best attested seems to be his awareness, while in Gottenburg on July 19, 1759, of the conflagration which was at the moment destroying a part of Stockholm three hundred miles away. The accounts of all three, however, are indirect, vary considerably in details, and are posterior to the events themselves by months at best, and in some cases by many years.

Johann Jetzer was an intensely pious Swiss Dominican, after whose admission *ca.* 1506 to the friary at Berne apparitions and other extraordinary phenomena soon began to occur in his cell and elsewhere in the friary. These culminated in an apparition of the Virgin Mary, who told Jetzer that the idea of her immaculate conception, then being upheld by the Franciscans as against the Dominicans, was an error. This made a great sensation. At a trial eventually held, the Prior and three other friars confessed upon torture to impersonations and other frauds in connection with the

business, and were condemned to death. Jetzer himself was released but banished. Dr. Dingwall seems inclined to think that he was both deceiver and deceived.

The girl who became St. Mary Magdalene de' Pazzi was born in 1566. From early childhood, she displayed a remarkably pertinacious and exhibitionistic piety. By her tenth year she had made a vow of virginity and perpetual chastity and had begun the self-flagellations and other forms of masochism in which her repressed sexual nature manifested itself throughout her life. She eventually had ecstatic experiences, sexual visions, and hallucinations of demons striking her. After twenty-four years in the convent, this neurotic women died with a great reputation for sanctity. She was canonized in 1668.

Hadrian Beverland, born in the Netherlands about 1651, was notable chiefly for his intelligence, for his love of the classics and his especial interest in passages in them which for reasons of prudery were customarily left untranslated, for writings of his own dealing with erotic matters, and for his amorous adventures. He seems to have eventually developed a persecution mania.

The final chapter reviews the career of the famous physical medium, Eusapia Palladino, from childhood to the unfortunate series of American séances in 1909-10, which Dr. Dingwall puts in the proper perspective. To this reviewer, his final words concerning the "unsolved riddle" of Eusapia are somewhat puzzling. For on the one hand, the fact that she cheated on numerous occasions and in ways not particularly subtle is established beyond question. On the other hand, it is exceedingly hard to see on what grounds the genuineness of some of her telekinetic phenomena at the eleven Naples séances could be disputed. Podmore's subsequent criticism of these séances was a singularly lame piece, the partiality and queer logic of which were crushingly pointed out by Baggally's rejoinder. The testimony as to the occurrences at those séances was in a number of instances of the very highest quality in each of the respects relevant to the validity of human testimony—of a quality far higher than that of testimony on which people have often been condemned to death. Either the report of the Naples séances does conclusively establish that certain ones at least of the phenomena were genuinely paranormal, or else, as Sir William Crookes declared with regard to the levitations of D. D. Home, no alternative remains but "to reject all human testimony whatever" (Quarterly Jl. of Science, Jan. 1874).

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This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

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