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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. Cooperating 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.) *Fellows,* who receive all publications of the Society and are afforded special library privileges 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 Rsearch, 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 29, 1952, 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 Society, a group of about twenty physicians, mainly psychiatrists who are interested in paranormal phenomena, is continuing its program of monthly meetings in the Library of the Society at which papers dealing principally with occurrences that suggest paranormal activity as observed by the members in their daily work with their patients are read and discussed. The

first meeting of the current season was held on Thursday evening, November 8th, when Dr. Jan Ehrenwald addressed the members on:

"Telepathy and Cerebral Localization"

On Thursday evening, December 13th, Dr. Gotthard Booth was the speaker. His subject was:

"Psi Function as the Normal Basis of Sensory Experience"

Meetings and Lectures

Dr. Gardner Murphy gave the first lecture of the present season to members of the Society and their guests on Thursday evening, October 29th, in the George Washington Hall of the National Republican Club for Women. His subject was:

"The Current Situation in Psychical Research"

Dr. Murphy referred to some of the present trends in psychical research, especially in the English speaking world, and said that the progress that was being made pointed to the development of an organized science where once there were stray facts lacking in coherent interpretation. He presented a few selected experiments and studies which he believes show an organization, "a scientific effort taking new form." A large audience manifested its interest in the lively question period which followed the lecture. Dr. Murphy's lecture will appear in a forthcoming issue of the JOURNAL.

The Study Group of the Society of which Mr. Alan F. MacRobert is Chairman is continuing its regular meetings on the first Monday evening of each month. In addition to these meetings, at which guest speakers are frequently invited to discuss various aspects of psychical research with the members of the group, smaller groups of members meet to experiment along lines in which they are especially interested.

The Psychodynamics of Spontaneous Psi Experiences

EMANUEL K. SCHWARTZ

In an earlier article[1] I presented a theoretical psychological approach to the study of spontaneous psi experiences. I suggested that over the period of the last seventy-five years the original emphasis[2] in psychical research had been shifted from the *experiencers* to the *experiences*. It seemed to me that psychical research divorced from the study of the human personality was a meaningless undertaking and that the cul-de-sac into which psychical researchers have been led might have been anticipated.[3] The current widespread use of the expression "psychical phenomena" is a subtle semantic indicator of this unfortunate trend. I strongly recommended at that time that in psychical research the word *experience* ought to be preferred to the word *phenomenon*. The general acceptance of such usage may be a significant first step in reorienting the directions of psychical research.

Moreover, I made, among others, two suggestions that I want to revive now. I indicated first, that the emphasis in psychical research needs to be shifted away from the "phenomena" and their veridicality back to human beings whose needs these experiences called psi tend to satisfy, and which experiences can be understood only in terms of someone's life-history, character structure, and contemporary life situation. My second suggestion was that the differences between a coincidence and a psi experience have to be sought in the *sense of conviction* on the part of the human beings involved. This is what distinguishes the coincidence from the psi experience. It is the sense of conviction that the experience is "paranormal" which gives the experience its psi character. Upon these assumptions I wish to offer a theoretical frame of reference as to the psychology of psi experiences, their psychodynamics. It is a theoretical construct that

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[1] Emanuel K. Schwartz, "The Study of Spontaneous Psi Experiences," JOURNAL A.S.P.R., Vol. XLIII (October, 1949), pp. 125-136.

[2] F. W. H. Myers, *Human Personality and Its Survival of Bodily Death*, 2 vols., Longmans, Green, and Co., London, 1903.

[3] In this regard, William McDougall, one of the great figures in psychology and an unquestionable friend of psychical research, made his own position quite clear in his paper, "Psychical Research as a University Study." He said, ". . . the Psychical Researcher is dealing with the most complex and highly individualized of all known objects, namely, human beings; . . ." *The Case For And Against Psychical Belief*, edited by Carl Murchison, Clark University, Worcester, 1927, p. 153.

is internally consistent and rational and in keeping with the findings of the science of psychology.[4]

If the sense of conviction that the experience is parapsychological constitutes the critical factor distinguishing the psi experience from the chance occurrence, then it is necessary to ask the question, What is this sense of conviction. In simplest terms, the sense of conviction is "an emotion." In fact, the psi experience is an emotional experience. It is an organismic reaction, a total reaction of the organism, in terms of feelings rather than in terms of intelligence, cognition, or logic. It is an emotional experience which can be understood only in terms of the psychology of emotions.

I am sure that the reader will say, But this is not all there is to a psi experience. What distinguishes this emotion from other emotional states, from other emotional reactions? Why this particular form or content to the emotion? These are legitimate questions that cannot be ignored. The answer may be found in the following formulation: first, that psi is a feeling, an emotional reaction, or an affective response; second, that this particular emotional experience does not take on "the form of a psi experience" by chance but is determined by a large number of factors in and around the human beings that have the experience; and third, that the content of the experience also is not a matter of chance but is determined by the life history, including the present needs of the human beings having the experience.

The nature of living things is reactivity; a property of protoplasm is irritability. The living organism responds to stimulation and, as a corollary, the activities of an organism are resultants of stimulation. It is not necessary here to elaborate the inner and outer origins of

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[4] In emphasizing the phenomenon, the *experience*, rather than the human being, the *experiencer*, present-day psychical research workers have become enmeshed in circular thinking. They use observed psychological behavior to describe the nature of that behavior and proof that the behavior was aroused by the explanatory hypothesis concerning such behavior. Psi is used to explain the nature of psi and proof that psi was caused by psi. How much more humble were the earlier investigators such as F. Podmore and Mrs. Henry Sidgwick. Many contemporary psychical research workers have forgotten the warning of James H. Hyslop, founder of the American Society for Psychical Research, that telepathy, for example, "is not a name for a cause of any kind whatever," that psi (the word or the idea) does not explain anything. "It merely classifies a certain type of phenomena" and suggests that "we do not know the causal factors in a set of circumstances." Telepathy, says Hyslop, does not explain the phenomenon, as is too frequently supposed, but actually leaves it wholly unexplained. If psi were generally accepted as the "mere fact of the supernormal or facts not (yet) explained by normal mental action," then it seems to me, it would take its rightful place in the field of psychology. (Quotations are from James H. Hyslop, *Psychical Research and the Resurrection*, Small Maynard and Co., Boston, 1908, Chapter X, "Telepathy," pp. 305-331.) "He [Hyslop] 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 . . ." George H. Hyslop, "James H. Hyslop: His Contribution to Psychical Research," JOURNAL A.S.P.R., Vol. XLIV (October, 1950), p. 136.

stimuli and the complexity of reaction patterns in the more complex living organisms. It is sufficient for this discussion to state the general principle.

The activity of an organism pursuant to stimulation is called a response pattern. The reception of the stimulation to which the organism reacts is generally called perception. In other words, the organism perceives or accepts a stimulus from the outside world or from within itself, the inner and outer world. When the stimulation comes from without, it is usually called an external stimulus. When it comes from within the organism, it is sometimes called a drive, or as I prefer to call it, a need. The external stimulus as perceived by the organism may provoke an inner need. The response pattern of the organism to the perceived stimulus, whether it is an external pressure or an inner need, will depend upon the total experiences of that organism, its life-history, its usual patterns of response, its attitudes or sets. These are determinative, I believe, in the perception of external evidence for the inner conviction that what is perceived satisfies the need to have a psi experience.

An examination of the literature about psi indicates that most of the explanatory theories are descriptive or phenomenological rather than dynamic. They do not tell us the *why* but rather the *how* and the *what*. But the literature does corroborate the general thesis that all psi experiences have something to do with communication. All "paranormal" experiences are related to interpersonal communication despite the more recent artificial separation of PK, for example, in laboratory study. It will be recalled that the earliest experiences and experiments with psychokinetic effects, planchette, slate and automatic writing, levitation and rappings, were approached with a view to *the communication, the message*. Even more recent theories of telepathy involving PK effects are constructed in relation to communication.[5] Experiments with dice throwing[6] seem therefore to be irrational and inappropriate, for they represent an attempt to study PK without recognizing the role of communication. I believe it is necessary for psychical research to return once again to its fundamental understanding that all psychical experiences are motivated by and fit into the concept of interpersonal communication whether they deal with telepathy, clairvoyance, psychokinesis, or immortality.[7]

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[5] R. H. Thouless and B. P. Wiesner, "The Psi Processes in Normal and 'Paranormal' Psychology," *Proc.* S.P.R., Vol. XLVIII (1947), pp. 177-196.

[6] J. B. Rhine, *The Reach of the Mind*, William Sloane Associates, New York, 1947, Chap. 6.

[7] Gardner Murphy, in his presidential address to the Society for Psychical Research (London), already suggests, but with reservation and reluctance, the reshifting of emphasis in psychical research to the interpersonal significance of these experiences. "I would plead for the direct empirical study of the laws of the interpersonal; the functions of an interpersonal field" (p. 15), "Psychical Research and Personality," JOURNAL A.S.P.R., Vol. XLIV (January, 1950), pp. 3-20.

From a reading of the literature of reported cases of spontaneous psi, and from an examination of a large number of personal communications and a detailed interview of people who claim to have had psi experiences, I have come to the conclusion that the evidence is predominantly in the direction of the corroboration of the thesis that the primary motivation in all "paranormal" experiences is to communicate, to make contact with other human beings.[8]

It is always a human being who wants to contact or to communicate. It is for this reason that we must understand and study human beings. Communication abstracted from those communicating has little validity. When the human being communicates or feels that he has communicated, or feels the need to communicate, it may be due not to any single factor or to the same factor for all human beings. But it is in this light that we can come better to understand the *crisis character* of psi experiences. By that I mean the association of psi experiences with individual crises in the human being or social crises in the human society.

The most frequent occurrence of spontaneous psi has been in relation to crises where loss or threat of loss of contact and need for contact predominate. The loss of contact may be due to separation in space and time due to approaching death,[9] the death of some loved one or even some feared one.[10] The need for contact may arise in a situation in which the individual feels threatened by a possible loss of contact, such as the case of the man whose girl friend is about to get married to someone else, and he is about to lose her. The loss of contact can be caused by psychological illness where the normal channels of communication in interpersonal relations are blocked or destroyed. Sometimes there is a need to restore old con-

[8] If we follow the line of reasoning indicated here, some of the investigations, such as those of Humphrey, Pratt, Woodruff, Dale, and Schmeidler, need to be reconsidered. Subjects are motivated not so much to be "sheep" or "goats," or to hit the target, or to get a high (or even low) score, as they are to make contact, to establish a particular kind of relationship with the experimenter. Transference, in a technical psychoanalytic sense, may have bearing on this point. Salience effects, too, may have to be re-examined in this light. It also seems likelier that people with profound motivation "to achieve high scores" (e.g., Humphrey's subjects) or "to be sheep" (e.g., Schmeidler's subjects) are motivated not so much by the wish to achieve high scores as to "prove" to the experimenter and thereby to themselves that communication is possible. Experimenters like those mentioned above seem to be motivated "to contact" their subjects and thereby to "prove" to their subjects and to themselves and the rest of the world that communication is possible.

[9] James H. Hyslop suggested that the dying wish to make contact with the dead so as not "to be alone in death" in his discussion of Visions of the Dying, "the alleged visions which many dying persons are said to have had of friends who have passed away before them." *Psychical Research and the Resurrection*, p. 81.

[10] This type of experience has been traditionally classified as "phantasms of the living, of the dying and of the dead." Cf. E. Gurney, F. W. H. Myers, F. Podmore, *Phantasms of the Living*, 2 vols., Trübner and Co., London, 1886.

tacts or immediately unavailable contacts, as in states of isolation; for example, the soldier in battle or the lost explorer. Sometimes the need for communication or contact arises out of the magical use of such communications, as in the struggle for power with others, or in the wish through such communication to cope with an otherwise overwhelming situation. This is seen, for instance, in the need to gain superior knowledge in competition with others, or to communicate with powerful persons of the past or with deities[11] and through such contact to be able to cope with "enemies" or to meet present insecurities and dangers.

The need to communicate or to make contact promotes a seeking for evidence that communication or contact has been established. The need to make contact and the seeking for evidence result in a purposeful though not necessarily conscious alteration of reality. This distortion of external or objective reality acts both to give conviction that contact has been established and to reinforce the conviction that contact is establishable. The experiencer has an emotional reaction, a sense of the gratification of a need, to the effect that communication has been established.

The need to overcome present danger, isolation, or loss of love by separation from the love-object is, however, not really satisfied by the psi experience. Doubt, therefore, continues to lurk even about the conviction that the experience was genuine. Because the need was not really satisfied the doubt motivates a continuing preference for the particular kind of perceptions that lead to further distortion of reality and the acceptance of evidence of communication. With each experience there is an increase in the conviction that communication is possible but no real lessening of the need to communicate.[12]

It is appropriate to view the psychodynamics of the psi experience in this way. We have here a rational first step in the explanation of the psi experience. In addition, the explanation is consistent with the dynamics of psychopathological behavior manifested also by neurotic and psychotic patients and by all of us in everyday life. It is already known from the clinical studies of the human personality that one of the primary factors in parataxic or distorted perception

[11] E.g., Swedenborg's need to learn to speak with angels and finally to communicate with Jesus. This development was intensified at a time in his life when he was being rebuffed by the very level of society upon which he wished to make a spectacular impression. His authority and acceptability were being questioned. How these tie up with Swedenborg's competitive feelings toward his father is clearly demonstrated in Signe Toksvig's *Emanuel Swedenborg*, Yale University Press, New Haven, 1948.

[12] A fruitful discussion of the psychological aspects of perceptual needs, preferences, and sets in relation to the relief of disequilibria and tensions is to be found in Ross Stagner's, "Homeostasis as a Unifying Concept in Personality Theory," *Psychol. Rev.*, 58 (1951), pp. 5-17.

is the inaccessibility of the resources of love and security, and by defensive elaboration, of hostility and threat. That is, if the objects of love and loving or, mediately, the objects of hate and hating are inaccessible, there is aroused in the human personality a need to make contact. The inaccessibility of the resources may be due to reality factors, such as rejection, separation, and death (crisis situations) or inner psychological needs such as feelings of love, hostility, inadequacy, insecurity, or threat.

Regardless of the cause of the inaccessibility of the resources of gratification and security, the need for contact with the source stems from the wish to reach the loved one, to gain security, to cope with danger, to escape or avoid threat, to find the object of destruction, or to gain self-preservation through such contact. This need is the primary motivation for seeking "evidence" of interpersonal contact or communication in the experiential world, within or outside the individual.

The neurotic or psychotic person and the one who experiences psi share in common the distortion of reality. The difference between the psi experience and the neurotic striving as manifested in the repetition compulsion, for example, lies in the nature of the distortion of reality. For the person who has the psi experience, for the psychic, interpersonal communication defies the known limitations of time and space, and the physical universe. The magic of the neurotic as well as the psychotic seldom includes communication and contact with the discarnate. The magic of the psychic is far more spectacular than the fancies of the most advanced natural scientist dealing with outer space or nuclear fission. For essentially behind all conviction about psychic experience lies the need to communicate with the dead, or the need to demonstrate that communication with the dead is possible.[13] In this sense it is a need to negate death.[14] The magic of the psychic, then, goes beyond all other magic in that it wishes to perpetuate interpersonal contact through a system of communication developed in life after the qualitative change of death has taken place.

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[13] G. N. M. Tyrrell, former president of the Society for Psychical Research (London) and representative of the field, states: "It comes to this. The phenomena of psychical research (properly so-called) point strongly towards communications from the dead. It is possible to escape from this conclusion, but only at the expense of introducing a still more extravagant hypothesis. The facts are quite clear. They cannot be got rid of by maintaining a masterly silence, by looking in the opposite direction or by making false statements about them. Sooner or later they will have to be faced. Those who wish to know the truth about the nature of the human individual might as well face them now." *The Personality of Man*, Penguin Books, West Drayton, England, 1947, p. 205.

[14] "It is only when the investigator refuses to be limited by bodily death that psychic science differentiates itself (from physiology or psychology) as a separate study." W. Whately Smith (Carington), *A Theory of the Mechanism of Survival*, Kegan Paul, Trench, Trübner and Co., London, 1920, p. 25.

Many people who have experienced psi or who do research in psi will tend to deny this ultimate motivation. It would be folly indeed to assert that the psi experience for all people satisfies a single need or constellation of needs, or that psi plays the same role in each person's life context. It would be equally foolhardy to assume that so strong a need, that such powerful motivations as are involved in psi, will not arouse resistances to these formulations. And even with all objectivity, it can hardly be expected that psychics and psychical researchers are entirely aware of their needs and motivations. A whole variety of needs is satisfied by psi, as has already been pointed out—the need to overcome loss of contact; the need to make new contact; the need to establish or re-establish interpersonal communication; the need to overcome isolation; the need to gain power over others; the need to foretell the future or to defy the limitations of reality in terms of time, space, and the material universe. But one thing is certain, that all emotions and that all psi experiences are part of the adaptive mechanisms of the organism in its attempt to reach the inaccessible sources of gratification and security, whether they are sought in the here and now or in the hereafter. The psychic is one for whom the resources of gratification and security are inaccessible, because they are to be found only in the future and in the future life after death.

Allport has pointed out that the Chinese doctrine of immortality includes the belief that "the spirits of one's ancestors are presumed to grow smaller with each generation. Thus as one's memory and interest fail one's representation of outer reality shrinks."[15] In relation to crisis situations and the occurrence of psi experiences the need to maintain contact is dominant. As the need diminishes, so the memory and so the need to communicate. The strength and role of that need varies with the individual's life context and character structure. As the need grows, the memories and perceptions also grow, and it is in this context that the psi experience occurs. For whereas it is normal and healthy for memory to shrink after the loss of a loved object, it grows for some, and this growth is typical of people who experience psi. The dynamics of psi are characterized by the perception of the unreality of reality and the reality of unreality.

It is the psychic who fails to distinguish between *the idea of communication* and *the communication itself*. This mechanism, related to projection, explains in part the concept of multiple psi experiences, that is, where several people participate in the same psi experience. For it is the interest of others that frequently provides "the idea of,"

[15] Gordon W. Allport, "Prejudice: A Problem in Psychological and Social Causation," *Journal of Social Issues*, Supplement Series No. 4 (November, 1950), p. 9.

without the communication. It is the encouragement of others by their interests and convictions that fosters the wish to communicate and the feeling that communication is possible. It is part of a contagious process[16] already described in the psychiatric literature as infectious parapraxes and collective misperceiving.[17] All of this has something to do also with set and attitude, with acceptance and expectancy, the wish to resurrect old experiences, to experience once again what has been experienced before. It fits in with the known psychological observation that to anticipate certain feelings is to arouse these feelings.

In conclusion, the attempt was made to re-open avenues of investigation for psychical research. Many ideas have been barely suggested, implications of which have not been fully defined. Advances in psychology can no longer be ignored by the close adherence of parapsychology to traditional methods of investigation and treatment of data. One-sided emphasis upon "phenomena" or laboratory data will lead perforce to continuing frustration. Only from a forthright reexamination of the history and objectives of psychical research in its pursuit of understanding human experiences in human relations can fruitful findings be anticipated. Especially today when world crises threaten everyone's sources of security and gratification, we are seeing increased interest in psychical experiences.[18] A better understanding of these may lead to more satisfying ways of overcoming insecurity.

NOTE: This article was set before the appearance of Dr. Louisa E. Rhine's paper "Conviction and Associated Conditions in Spontaneous Cases" in the September, 1951, issue of the *Journal of Parapsychology*.

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[16] René Warcollier, *Mind to Mind*, Creative Age Press, New York, 1948.
[17] Alexander Szalai, "'Infectious' Parapraxes," *International Journal of Psychoanalysis*, 15 (1934), pp. 187-190.
[18] See Louise Levitas, "New York: Ghost Town," *This Week Magazine*, New York Herald Tribune edition, October 28, 1951, pp. 17 and 22.

On the Nature of Resistance to Psi Phenomena[1]

MONTAGUE ULLMAN, M.D.

I would like to consider in this brief presentation several points with regard to the general resistance encountered around the subject of telepathy. We can say, firstly, that the resistance, as is the case with all resistance, is understandable. There is no obligation, however, to tolerate resistance as we find it at one level; I am referring to aggressive resistance or belligerent skepticism, rooted in an individual conflict unrelated to the phenomena themselves. At this level, it is strictly a matter between the individual and his conscience—or his analyst.

The more significant and more readily understandable resistance is expressed by doubt, incredulity, or simply the rationalization of a lack of interest. This form of resistance is not destructive, but simply represents the initial shock reaction in the face of something startlingly new and different. The function of this initial resistance has to a large extent already been served. It is now time to analyze it out of existence and thus pave the way to new interest and activity on the part of a greater number of clinical investigators. There may be a few who will ask the laboratory to provide even greater astronomical figures, but most of those who have studied the results already obtained have been convinced that further effort should go into building upon the foundation rather than simply extending it by adding more bricks.

The occurrence of telepathy seems to indicate that we may be much more in contact with each other, much more together, than is readily apparent. One of the chief problems we face is related to the limitations in our own conceptual thinking. We are, to put it simply, attempting to grasp a process having to do with "togetherness" with tools originally designed to study things in their "separateness." The crisis in physics, with its attendant challenge to Newtonian premises, has not yet fully reverberated down to the social sciences. The early laboratory work in this country placed the existence of psi phenomena on a secure basis, but accentuated rather than alleviated the difficulties involved in any theoretical approach. Rhine and his co-workers diligently and persistently, over a period of many years, applied the scientific method to the study of these phenomena. The end results precisely illustrate the conceptual difficulties to which I have alluded. The scientific method is the one tool *par excellence* at our disposal for the study of phenomena in their unrelatedness to the

[1] Presented at a Meeting of the Psychiatric Forum Group, May 2, 1951.

observer. The contribution from the laboratory became a bipolar one. Experiments proving telepathy do not at the same time place mind above matter, nor in opposition to matter. The results themselves—precise, repeatable experiments, carefully checked mathematical analyses—have added up to an impressive body of proof. The same ring of validity, however, is lacking with regard to the theoretical formulations and assumptions which have accompanied the laboratory work. These have been indicative of a gratuitous dualism implicit not in the actual results, but in the assumptions underlying the application of the scientific method to this study. Undoubtedly the workers dealing with the problem felt that the greatest objectivity could be obtained through the establishment of the maximum degree of impersonality. Once the whole problem of the interrelatedness of human organisms is omitted from the picture in the pursuit of this type of objectivity, the laboratory results of necessity lend themselves to such mystical elaborations as "mind over matter," "mind-to-mind," and perhaps even the term "extrasensory." It must be said, however, in evaluating the position of the early workers, that, given our present criteria, less impersonal techniques, while they might have avoided the fog of unproductive speculation about the nature of psi, would have prolonged the birth pangs and delayed the establishment of reasonable proof. It is to the further credit of these workers that, once the question of proof was settled, they did turn their efforts to the study of psi in its relation to behavioral patterns and personality. I have perhaps stressed the theoretical weaknesses at the expense of the positive contributions, but only because it is the former which are pertinent to the understanding of the resistances with which we are dealing. The laboratory had left a foundling at the doorstep of the very busy psychiatric family, with no tag to indicate that it belonged there, and, what is worse, with no tag to indicate that it belonged anywhere. This was the situation which existed until several years ago. The resistance remained for there were no adequate means at hand of resolving it. As a result of the more recent laboratory efforts to relate psi functioning to human needs—*in vitro* in the laboratory experiments and *in vivo* in the analytic setting—the baby can now be looked upon as properly tagged and ready for adoption. Significant changes have to be made in the household, however, before this adoption can work out smoothly.

To understand the unique quality of the telepathic dream, we have to be aware not only of what is unique about the dream itself, but also what is unique about the dreamer. Time seems to stand still for the schizophrenic. Perhaps it may be said that his psychosis begins at the point where this fiction becomes his reality. The ability to obviate the changing quality of experience, namely, its temporal aspect, can only be achieved by an overwhelming effort to break

all ties with reality. But this obviating process, before it leads the individual to take the fatal leap into the state of absolute timelessness, omnipotence, and psychosis, may leave traces and side effects which indicate its existence and direction. Telepathic functioning may be just such an evidential side effect. If time and space are viewed as static, fixed, and rigid categories, much as containers in which events occur rather than as reflecting properties of matter, then the dynamism of telepathy has to be placed outside of time and space and of necessity outside of our reach.

It seems to me, if I may be permitted a further brief excursion into philosophical speculation,[2] that two preliminary steps may be postulated which, if valid, might help in coping with this difficulty. The first has to do with the implications of regarding time and space not as given categories, but rather as abstractions from our experience to express, in the case of the former, the element of change or unlikeness in our experience and, in the case of the latter, the element of sameness or likeness in our experience. Adjustment to experience through time and space as we know them, while it represents the most human and most rewarding way of adjustment in terms of mastery over nature, does not shed light on how these aspects of experience are dealt with in the case of those who have forsaken human goals and needs. This may have some relevance to the situation in borderline psychotics who, in coming close to a total surrender of the possibility of fulfilling their human needs, experience at the same time a disruption of their ability to experience the temporal and spacial aspects of reality in a human way. Whatever deeper level is opened up as a result of this disruption is at this point a matter of conjecture. Telepathic functioning provides us with a glimpse, sufficient to confirm its existence, but too evanescent to reveal much information about it. The occurrence of telepathy in the analytic setting, then, is contingent on inner disarrangements which make other means of communication impossible. It has been a fact in my practice that consistent telepathic functioning occurs in extremely detached individuals, often close to frankly psychotic states, and that it seems to represent a last foothold of relatedness. Once the patient is over the edge in the wrong direction, namely, psychosis, it becomes lost but not forgotten. The hallucinatory and delusional systems of the psychotic nostalgically center about this recently lost and last vestigial evidence of a tie to the real world. Conversely, when growth takes place in the direction of integration and cure, telepathic functioning is replaced by more socially rewarding means of knowing and contacting the environment

[2] The ideas expressed here are based on the theoretical analysis of time and space by Christopher Caudwell in his book ***Further Studies in a Dying Culture***, Dodd, Mead and Co., New York, 1949.

The Spontaneity Factor in Extrasensory Perception

ALAN O. ROSS, GARDNER MURPHY, AND
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Various investigators of extrasensory processes have suggested that a spontaneous attitude aids extrasensory perception. The present study was designed to answer the question whether children rated as possessing a high degree of spontaneity tend to score higher in tests for extrasensory perception than children with low spontaneity ratings. Spontaneity was defined as "a quality which is found in the young child before he becomes encrusted by the habits of social routine and convention. It is shown in a wholehearted, fresh, and unconstrained approach to life situations. A zestful, fluid approach and usually an unreflective originality are considered attributes of the spontaneous individual."

The subjects of the study were thirty children between the ages of four and a half and eight, enrolled in the preschool classes and primary grades of a private school in New York.

Since no available test is designed to measure spontaneity as such, the following method was devised by which spontaneity ratings for the subjects could be obtained. The experimenter observed each child in a structured play situation, using the following techniques: A ten-minute period of free play with miniature life toys; a period during which the subject was instructed to place a number of colored marbles on a marble board in any way he wished; a story-telling period during which the subject was asked to tell any kind of a story. The story was recorded by means of a wire recorder. The subject was rated by the examiner during each of these activities. Ratings were made on five point scales, along the continua of Zest, Originality, Constraint, Rigidity, Perseveration, and Reflectiveness. These ratings were then combined and were considered the subject's spontaneity score.

In an attempt to validate the ratings of spontaneity, similar ratings were obtained from the teachers of each child. For this purpose, a rating scale was devised on which each of the continua along which the teacher was supposed to rate the child was anchored by behavioral descriptions of each extreme. Agreement between the rating given by the experimenter and the overall rating obtained from the teachers' scales, as tested by product moment r, was of the order of .51 (SE_r .14). Testing for internal consistency of the teachers' ratings, an odd-even correlation, corrected by the Spearman-Brown formula, gave an r of .84.

Analysis of the spontaneity material, not all of which can be presented here, led to the following conclusions:

1. The personality scales designed for use by the teachers had a considerable odd-even internal consistency.

2. There seemed to be a common nucleus among the various criteria used and which, taken together, were termed Spontaneity.

3. The agreement among the teachers was sufficiently high to indicate that they were judging a common core.

4. The agreement between the teachers' and the experimenter's ratings was high enough to indicate that the same common nucleus was being judged and rated during the 30 minutes' observation by the experimenter, as had been observed over an extended period of time by the teachers.

5. Spontaneity, as defined, can be measured with a fair degree of assurance.

After completion of the spontaneity testing, but before the final ratings were calculated, all subjects were tested for extrasensory perception, using the card-calling technique known as Screened Touch Matching. Using the average of the combined spontaneity scores of the teachers' and of the experimenter's spontaneity rating, the subjects were then divided into those with high and those with low spontaneity, using an arbitrary cut-off point. For the purpose of final analysis, there were thus 13 subjects in the High Spontaneity group and 11 subjects in the Low Spontaneity group.

At no time during the course of the study were any data found which clearly indicated the presence of extrasensory perception. However, the subjects who had been rated as having high spontaneity achieved higher ESP scores than did those with ratings of low spontaneity. The high spontaneity subjects showed a positive deviation from chance expectancy in their card-calling scores, while the low spontaneity subjects showed a negative deviation from chance, that is, they scored below chance expectancy. The difference between the means was significant at the .09 level of confidence. It was felt that this difference is suggestive and consistent with the hypothesis advanced.

Reasoning that, if the hypothesis is correct, as the data seem to indicate, greater spontaneity should increase ESP scores, and that spontaneity ought to be greater at the beginning of each session with each subject, while it might be expected to decline as one run follows another, a further analysis was made. The first three runs of each session for each subject were extracted and examined separately. In this analysis, subjects with high-rated spontaneity showed a mean

deviation from chance (5.0) of + .35, while the low spontaneity subjects had a mean deviation from chance of — .15. The difference between these means is significant at the .06 level of confidence. These figures seem to show that when conditions are favorable to the operation of spontaneity, the high spontaneity subjects' ESP scores improve over those of the low spontaneity subjects' scores.

It was concluded that the more highly spontaneous subjects seemed to have a tendency to score higher in ESP tests than the less spontaneous subjects and that this was especially true in the spontaneity-favoring situation.

Psi and Australian Aborigines

RONALD ROSE

It is not possible, even if space would permit, to present a comprehensive survey of those aspects of Australian aboriginal practices and beliefs of interest to psychical research. The principal reason for this is that psychical powers, real or alleged, are fundamental in a set of esoteric beliefs and rituals which, at best, natives are reluctant to disclose. Even the most experienced and astute anthropologist has difficulty in collecting any body of information relevant to this main issue and once having acquired information it is difficult for him to divorce it from its unusual context, to apply to it measures of reliability and thus to be able to sort what is real from what is symbolical or what is merely fictional. It is an unfortunate fact that many anthropologists (not only in Australia) have been satisfied with ritual answers to their questions on psychical phenomena, firstly, because the ritual answers, the myths, and the legends have their own value to anthropologists, and secondly, because few anthropologists have been aware that the findings of psychical research, relating to basic phenomena at any rate, are now sufficiently reliable to justify more penetrating inquiries. A further difficulty to a full survey is that few of the significant phenomena have been observed by white men under conditions sufficiently free of the possibility of fraud and delusion to lend them any considerable weight, and the bulk of our knowledge is derived from anecdotal accounts, often at second or third hand.

However, due principally to the work of Professor A. P. Elkin (from whose writings I have drawn freely) in collating and classifying the available material, involving about eighty tribes, there is a body of information now on record which shows that aboriginal beliefs, both sacred and profane (but particularly the former) have probably been developed about a core of genuine psychical phenomena. Although the information is rarely fully documented there runs through it a pattern of familiarity strikingly suggestive of the genuineness of the basic phenomena with, of course, variations in interpretations; and even the ritual answers have a familiarity that gives them some importance.

Background of the Phenomena

A necessary preliminary to any understanding of the significance of psychical phenomena amongst Australian aborigines is a knowledge of the natives themselves. Despite the general belief, they are

not of low mentality. Tests conducted by Professor S. D. Porteus of Hawaii University[1] showed them to have a high average mental age in comparison with other primitive people.[2] Whilst these tests were by no means conclusive they tend to confirm the modern anthropological viewpoint that the aborigines' extremely primitive material culture should not be regarded as an index of their native intelligence and that they are, mentally, quite highly cultured.

In fact, this neglect of material development is consistent with the emphasis the aborigines have placed on contemplation. Their way of life is patterned on concepts of rigid mental discipline, and their instruction through the various degrees is directed towards the enhancement of personality and the preservation of their sacred tribal heritages. As Elkin puts it ". . . to be brought into full realization of the Altijiringa (the 'eternal dream time') is to share actively in that stream of life and power which is not hampered by the limitations of space and time."[3] This is the aboriginal link with the unseen, and it is where the parapsychologists' interest in them principally lies, for it is the priests of the "eternal dream time," the aboriginal men of high degree, the witch doctors or, as they are more commonly known, the "clever men" about whom significant psi phenomena appear regularly to occur. Indeed, the principal distinguishing feature of a clever man from an ordinary tribal member is his apparent ability to use various psi powers *at will* whereas others experience only spontaneous occurrences. According to Elkin:

> "They are magical practitioners, for they cure some sicknesses by magical rituals and spells. In many parts, too, they are sorcerers as well; they know how to, and may, insert evil magic, extract 'human fat,' or cause the soul to leave the victim's body, and so cause sickness and death. And finally, they also possess, in many cases, occult powers: they can commune with the dead; they see spirits fly through the air, and do the same themselves; they practice telepathy and mass hypnotism; and they gain knowledge by psychical means of what occurs at a distance. Such are the claims and beliefs. They therefore partake of the character of witches, clairvoyants, mediums, and psychic experts."[4]

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[1] S. D. Porteus, *Primitive Intelligence and Environment*, The Macmillan Co., New York, 1937 and *The Psychology of a Primitive People*, E. Arnold and Co., London, 1931.

[2] For instance, a group of 25 Arunta (Central Australia) mission-educated natives had an average mental age of 12.08 as compared with a group of 25 African Bushmen with an average mental age of only 7.56.

[3] A. P. Elkin, *Aboriginal Men of High Degree*, Sydney, Australasian Publishing Co., 1945, p. 12.

[4] *Ibid.*, p. 5.

These men of high degree occupy an important place in the social structure of aboriginal tribes. They are not merely members of a profession but doctors to whom sacred knowledge has been imparted and by whom supernormal powers are exercised. Tribal members believe implicitly in their powers.

Radin has claimed[5] that Arunta medicine men are of neurotic epileptoid type. It is true that they regularly experience self-induced trance and have experiences that would, in another culture, be classified as abnormal. Elkin, Warner, and others[6] state that within their own culture they are persons of special knowledge, self-assurance, and initiative, and whether or not they have, in fact, any psychic abilities are outstanding personalities. Psychologically they appear to be a very normal group.

Unlike religio-spiritual representatives in other primitive societies, and in our own, clever men enjoy no extra privileges or rights. Apart from certain articles they keep about them there is nothing to distinguish them from other members of the tribe. They engage in similar pursuits, they are pleasant in their social relations, they marry, and they fall ill, or suffer by malignant magic.

Therapeutic Practices

Clever men use conjuring tricks freely in effecting many of their cures and in their psychic displays. Various writers have described them as charlatans and imposters[7] and Strehlow claims that they are the greatest swindlers and conjurers who, by deceits and frauds, keep the people dependent on them.

These observations, true though they may be in many respects, are superficial. By producing a bone from a subject's afflicted body at the psychological moment and announcing that he has removed the offending magic the clever man is practicing a subtle form of suggestion which produces results. It is the outward and visible sign of the triumph of his magic. Moreover, whenever a clever man himself becomes ill he, too, calls in a fellow practitioner and receives the assurance that his stolen soul has been restored or that malevolent magical practices of another medicine-man have been counteracted.

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[5] P. Radin, *Primitive Religion*, Viking Press, New York, 1937, pp. 131-132.

[6] A. P. Elkin, *Aboriginal Men of High Degree*, p. 23; W. L. Warner, *A Black Civilization*, Harper and Bros., New York, 1937, pp. 198, 230-232; P. Kaberry, *Aboriginal Woman*, Routledge and Sons, London, 1939, p. 252; R. and C. Berndt, "A Preliminary Report of Field Work in the Ooldea Region," *Oceania*, Vol. XIV, No. 1, pp. 58-61.

[7] C. Lumholz, *Among Cannibals*, J. Murray, London, 1889, p. 183; G. Taplin, *The Narrinyeri: An Account of the Tribes of Southeast Australia*, 1876, p. 46; C. Strehlow, *Die Aranda und Loritja Stamme*, Teil IV, p. 42.

The *placebo* is effective, even though there must be a realization of the trickery inherent in it. Curative hypnotic suggestions can be quite effective though the patient knows the mechanics involved in treating him by these means.

Recently in Tabulam (New South Wales) I spoke to a sophisticated half-caste aborigine who had previously injured the cartilage of his knee whilst playing football. He consulted one of the clever men at the Tabulam Settlement who, after a short period of contemplation, stated that the boy had been "caught" whilst bathing in a forbidden part of the Upper Clarence River (a fact that the clever man may or may not have known by ordinary means) and thereupon produced a splinter of bone from the boy's knee. The subject told me he was able to walk immediately afterwards. There was no doubt in his mind that a bone had actually been extracted. Later I mentioned the incident to the clever man and demonstrated his technique by "extracting" a twig from his arm. He laughingly admitted the trick, but insisted that the device was a means to an end; it was symbolical of removing the ailment. Clever men claim that what makes the patient better is his faith in himself and his belief in the unique powers of the clever men.[8]

When a bone is pointed by a clever man he projects a "spear of thought" at his victim. Once a native knows that he has been "pointed" Western medicine becomes quite useless and, although he may be perfectly sound physically, he is convinced that he will, and often does, die. The *willingness to die* when pointed is associated with aboriginal beliefs of preexistence and reincarnation, which do not concern us here, and can only be counteracted by superior magic on the part of a skilled practitioner. Recently, it is of interest to note, hypnosis is reported to have been used by a white physician in Mildura in an attempt to save the life of a young aboriginal woman who believed she had been pointed.

In connection with bone-pointing the question arises as to whether or not a native may die because of this sorcery without knowing of it by ordinary means. Usually, however, good care is taken to inform the intended victim (often the entire tribal attitude towards him changes) and in any case if a native feels ill, or suffers any misfortune, magic is immediately suspected.

Hypnotism

Allied with the use of suggestion in killing and curing is the more or less straightforward practice of hypnotism. It appears to be used

[8] See A. P. Elkin, "Notes on the Psychic Life of the Australian Aborigines," Sydney, *Mankind*, Vol. 2, No. 3 (1937).

regularly by clever men, but not always in the manner familiar to us. For instance Elkin quotes a free translation of a native text obtained by Ronald Berndt from natives of the Lower Murray River. The text reads:

> "When a man is down on the plain and I am on the hill, I look towards him while I am talking. He sees me and turns towards me. I say 'Do you hear?' I move my head from side to side glaring at him, and at last stare at him, and then, turning, I say, 'Come on quickly.' As I stare at him fixedly, I see him turn as he feels my stare. He then turns and looks about while I continue staring at him. So I say, 'Walk this way, right along here, where I am sitting.' Then he walks right up to me where I am sitting behind a bush. I draw him with my 'power' (*miwi*). You do not see any hand-signs or hear any shouting. At last he comes up and nearly falls over me. I call out so that he will see me. He says: 'You talked to me and I felt it. How did you talk so?' I answer: 'True, it was in that way I talked to you, and you felt those words and also that power.' "[9]

If the account related by the native involves psychical power, it would appear that ESP in which the agent were a significant factor was employed, as well as a hypnotic influence.

Elkin also describes, in a free translation of a native text, hypnotism in its more familiar form being used by a clever man to divert sorcerers from their intentions:

> "They 'feel' (but do not hear) his words, because their nerves are deadened. He makes them walk away from him, by exerting the 'strong' power in his nerves, which begin to twitch. The men, under the influence of his gaze, weaken, and become as if asleep, and so when he says, 'Go on, you! Walk down to the camp,' they go. He tells them further: 'Don't get up with the intention of performing sorcery.' So they lie down and get up in the morning good."[10]

Warner quotes case histories of black magic[11] in which the sorcerer apparently employs posthypnotic suggestion. The cases are obscured by symbolism but the suggestion to a victim that he will live only three more days, that on the first he will be well and happy, on the second he will feel ill, and on the third he will die, has a high degree of familiarity to us as a hypnotic procedure. Whether or not hypnotism is, in fact, employed is for future investigation to determine.

At Tabulam (New South Wales) last year I found evidence of the practice of hypnotism by a clever man. It is now common practice

[9] A. P. Elkin, *Aboriginal Men of High Degree*, pp. 54-55.
[10] *Ibid.*, p. 55.
[11] W. L. Warner, *op. cit.*, pp. 198-206 (see footnote 6).

for an opthalmoscope or similar bright object to be held above the level of the subject's eyes, to dilate the pupils, dull the vision, and tire the optic muscles. The clever man showed me his magic stone, an old-fashioned glass paperweight with an intricate flower design on it. When asked its use he stated it was to "send fellows to sleep." He demonstrated his technique by holding the "stone" towards me and slightly above eye level.

I was unable in the short time at my disposal to arrange for a demonstration of hypnotism, even if the witch doctor had agreed and a suitable subject had been enlisted. However, amongst other things, he told me that he could not hypnotize an unwilling subject (though magic of an involved nature might later be successful), that the trance state was terminated by telling the subject to wake up, that it could not always be successfully terminated in which case the subject later awoke of his own accord, and that he himself gazed into the stone in order to induce a trance state.

The principal use of hypnotism, according to my informant, was in the instruction of young initiates. They were hypnotized and told to "travel" and acquire information. This probably is a form of traveling clairvoyance, but the existence of a "double" or an "etheric self" is the native interpretation.

It is thought that quartz and other crystals are used in a similar fashion to the fancy paperweight, in other quarters. Certainly quartz has a special esoteric significance. At some initiation ceremonies, particularly in the high degrees, stones and quartz are pressed or "sung" into the postulant's forehead to enable him to see into the minds of others.

Ceremonial Trance

Trance states are not regarded by Australian aborigines as abnormal or undesirable. In common with many other primitive people their cultural background is such as to place high value on trance experience.[12] No tribal clever man can attain or hold his position of spiritual authority and prestige without it.

The most striking accounts of trance experience are associated with the induction of initiates and the making of clever men. In the former case it should be noted that novices go through a period of privation, contemplation, and instruction during the twelve or eighteen months preceding the actual man-making ceremonies. Revelations are progressively made as the novices pass through the various stages approaching manhood. These are coupled with various physical rituals,

[12] Ruth Benedict, *Patterns of Culture*, George Routledge and Sons, London, 1935, p. 191.

some of them extremely painful. Tooth avulsion is common in some regions, circumcision, subincision, depilation, cicatrization, etc., in others. Such painful practices as the pulling out of fingernails often precede the highest revelations. In all areas initiation is a transition rite patterned on death, and the ritual pattern associated with death is closely followed. There is evidence that the endurance of the physical initiation rituals is a test of the novices' self-hypnotic ability, taught during the period preceding the ceremonies.[13] That a trance state is probably involved is indicated by the death pattern and the rebirth of the initiates as men.

In the making of clever men additional features of considerable interest appear. Once again the rituals are patterned on the central experience of death, but in this case the ritual bestows the power of passing through the confines of death. It brings the postulant into contact with the spirits of the dead whom he can now see, consult, and summon to his aid. In the circumcision regions the experience is referred to as "death" but in the subincision areas it is interpreted or described as a trance experience.

It is at this stage that clever men acquire some of their special and spectacular powers. The rituals give symbolic accounts of the clever men gaining the "magic cords" by which they are enabled to perform miraculous feats. For example, during the specially sacred ceremonies clever men may give psychic displays including the exuding of the magic cord up which they climb to the height of tree-tops.[14]

The relationship of certain features with occult beliefs is striking. Should ectoplasmic manifestations be fact then it appears probable that aborigines are familiar with them. It is possible that as the psychic beliefs of primitive people are currently investigated sufficient stimulus may result to bring about further inquiry into these now almost neglected aspects of psychical research.

Of the "making" ceremony generally, Elkin advances two explanations of the experience:

> "According to the first, the postulant is so conditioned by instruction, by seclusion in suitable surroundings, and by fasting and ceremony, that he goes into a trance, and sees all the correct,

[13] I have made inquiries pertinent to this issue amongst initiates and clever men.

[14] The accounts vary but representative symbolic rituals are: (*a*) medicine men, or sometimes spirits, make an incision in the side of a postulant and press, rub, or "sing" into the wound quartz crystals and a mysterious cord; (*b*) the postulant travels to the sky where an assistant totem (familiar) performs a similar operation; (*c*) the postulant's intestines are removed and replaced by others of magical substance; (*d*) a mythical snake takes the postulant to the sky on a cord where he inserts magical power via the navel. Some natives have pointed out to inquiring anthropologists that they are aware the accounts are not literally true.

the suggested, and the expected happenings materialize. According to the second, after the conditioning by instruction, psychological preparation and bodily ordeal, the 'killing,' surgical operations, and restoration might, and in some cases do, occur in ritual manner, medicine-men acting the roles of the great totemic spirits. . . . This is in keeping with the great part played by totemic ritual in the life of these tribes. . . .

"An interesting feature of the ritual is that in Southeast Australia it is usually referred to as a trance experience, and this is implied for Northeast Arnhem Land, whereas in the other regions, it is almost always referred to as a death, or 'being killed,' the postulant being mourned for as one dead. Present information suggests a correlation of the emphasis on trance in Southeast Australia with a greater development there than elsewhere of psychical practices, such as hypnotism, materialization, and thought transference."[15]

Telepathy

Trance of a more or less profound nature is usually, but not always, associated with events of an ostensibly telepathic interpretation. Elkin refers to this and to telepathy generally, in the following terms:

"The Aborigine has, in fact, developed the art of contemplation to a much greater degree than most of us. He may be taking part in general conversation or some activity when he experiences an involuntary movement in some part of his body. In my experience, he at once drops into a state of recollection and receptivity, lasting minutes, until he has realized who will be 'coming along' in the near future. In many tribes, different parts of the body are regarded as indicating specific relations or groups of relations; in such cases, the meditation is guided along prescribed channels. On another occasion he may see a totemic animal belonging to his own or some close relation's group; once again he prepares himself to receive an intimation as to who it is and what is the trouble. The same procedure usually follows the sight of a smoke signal.

"Many white folk who have known their native employees well give remarkable examples of the Aborigine's power for knowing what is happening at a distance, even hundreds of miles away. A man may be away with his employer on a big stock trip, and will suddenly announce one day that his father is dead, that his wife has given birth to a child, or that there is some trouble in his own country. He is so sure of his facts that he would return at once if he could, and the strange thing is, as these employers ascertained later, the Aborigine was quite cor-

[15] A. P. Elkin, *Aboriginal Men of High Degree*, pp. 36-37.

> rect; but how he could have known, they do not understand, for there was no means of communication whatever, and he had been away from his own people for weeks and even months. The Aboriginal psychologists would no doubt speak of telepathy, if they had such a term, and emphasize the reality and reliability of the dream-life."[16]

Many aborigines are aware that the totemic animals they see which induce them to fall into a trance-state have no objective existence. The fact that they are recognized as hallucinatory reflects their degree of understanding of the processes involved. When in Woodenbong (New South Wales) recently, a native told me that a fortnight previously he and his wife had both seen two (hallucinatory) plovers circling their cottage on the Government Settlement. They realized immediately that they were not real plovers and after a period of contemplation the native said, "I suppose old Uncle's dead." Plovers were the totem of his uncle. The following morning a telegram informed the Station Manager that the native's uncle over a hundred miles away had died during the night.

This symbolism and expression in totemic form, so much more vivid and important to tribal natives, has long deceived anthropologists who, with patience and perseverance, might have penetrated the mystical form and discovered the core of fact.

In connection with smoke signals it has long been held that the message was contained in the signal itself, that the color, shape, and movement of the smoke conveyed information by code. However, inquiries by my wife and myself directed specifically towards elucidating this matter tend to confirm Elkin's view that smoke signals have a psychic significance, the signal being merely an indication that telepathic communication is desired. The clever man then falls into a self-induced trance state.

The power of clever men to be able to obtain information from a distance by telepathic means, at a conscious level, is fundamental in aboriginal belief. Only amongst detribalized, light-caste natives in close contact with white culture have I heard it questioned, and then by only a comparatively small number.

An excellent summary of telepathic methods is given by Elkin; I quote this at length:

> "Various methods are used for learning what is occurring at a distance. A usual method, or explanation, is that the medicine-man sends his 'familiar' (his assistant totem, spirit-dog, spirit-child, or whatever the form be) to gather the information. While

[16] A. P. Elkin, *The Australian Aborigines*, Angus & Robertson, Sydney, 1948, pp. 188-189.

this is occurring, the man himself is in a state of receptivity, sleep, or trance. In modern phraseology, his 'familiar spirit' would be the control, or, on the other hand, the medicine-man may be 'sensitive' to thoughts of other peoples' minds. He is indeed able, once he can get *en rapport* with, or visualize, them, to ransack their minds—a process termed telaesthesia, and not confined to ransacking the mind as it is at the time of inquiry, but also as it was in the past.

"Related to this is the 'clever man's' power (as I recently learnt in northwest New South Wales, Kamilaroi, and other tribes) of seeing in quartz crystal and glass-like stones what people are, or have been, doing, especially if contrary to social standards. Possibly the 'clever man' has heard something before reading the crystal.

"In many tribes, especially in the Southeast, the medicine-men 'can fly' through space and see what is occurring elsewhere. They might produce magical cord or familiars and travel on or in them, or they might pass through the air without such accessories. Normally, however, their bodies do not take part in these journeys; only their spirits. Indeed, their bodies are sometimes asleep.

"A Nyul-Nyul informant told me how he doubted the claim of a medicine-man to gain such information, so to test him, asked him to ascertain when his (the questioner's) white employer was returning. He said that neither he nor the medicine-man knew this. The latter went off a short distance and sat under a tree with the moonlight playing through the leaves, and produced his 'spirit-dogs' which he, the questioner, actually saw. The medicine-man sent these familiars on their errand, and some little time later told him that as dawn came next morning he would hear the sound of his employer's horse approaching. Sure enough, this came to pass, confounding the unbelief of my informant.

"Amongst the Wiradjeri (New South Wales), when the doctor lay down to rest, he would send his 'familiar' (assistant totem) to other camps, irrespective of distance, to gain information of advantage to his own group. To do this, he would have to 'sing' or 'hum' or 'think' his spirit out. He would often do this as he was dropping off to sleep. . . .

"The point to remember is that medicine-men who specialize in such psychic practices claim that they *are* sensitive in this way and tribesmen are satisfied with the results. Even when engaged in ordinary mundane affairs, they are on the alert to feel and notice psychic intimations, but, in any case, from time to time they draw apart in mind, and let the thoughts and impressions come."[17]

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[17] A. P. Elkin, *Aboriginal Men of High Degree*, pp. 56-58.

Other Phenomena

Traveling clairvoyance, along conventional lines, appears to occupy an important place in the repertoire of clever men's abilities. Many recorded instances resemble closely the so-called phenomena of the "double." Some reports indicate that clever men produce phantasms when on these comparatively common psychic excursions, these giving rise to stories of "fast traveling" where clever men are seen in widely-separated places almost simultaneously. Others, however, including some recorded by my wife and myself, cannot be so classified, and it would *appear* that actual fast traveling in the body does occur.

In common with most other primitive people aboriginal magicians make rain with appropriate ceremonies. In general they also make it at the appropriate time of the year. Cases have been recorded when rain occurred following a ceremony when it could not normally have been expected. Similarly, no doubt, there are cases when the ceremonies have been fruitless.

Firewalking is practised. Aborigines' feet are extraordinarily tough and I have been told of a man who stood on the embers of a camp fire without noticing it! In some initiation ceremonies clever men and initiates (after, significantly perhaps, gazing into it) trample the fire with their feet and even roll in it. On occasions when European clothes are worn it is recorded that these are undamaged.

In the transition stage of absorption into the white community detribalized natives experience phenomena in which the experience or symbolisms are in the traditional tribal form or may be interpreted in terms more familiar to psychical research. In the inquiries of my wife and myself we have found examples of phantasms of the dead yielding veridical information as well as the totemic form, and the knowledge of the ephemeral characteristics of phantasms as well as belief in their physical reality.

In almost every part of the continent aborigines see ghosts, and converse with ever present spirits. Places are haunted, both in tradition and in apparent fact.

ESP and PK Tests

To attempt to elucidate the accounts of the apparently supernormal powers of the aborigines my wife and I carried out conventional GESP and PK tests with partly and wholly detribalized natives. These have been reported in detail elsewhere.[18] It is thought worth-

[18] Ronald Rose, "Some Notes on a Preliminary PK Experiment with Six Dice," *Journal of Parapsychology*, Vol. 14 (June, 1950), pp. 116-126; Lyndon Rose and Ronald Rose, "Psi Experiments with Australian Aborigines," *Journal of Parapsychology*, Vol. 15 (June, 1951), pp. 122-131.

while to mention here, in conjunction with the observation that whilst most doctors are men some women are also "clever," that our best scoring subjects both in GESP and PK were women.[19] In GESP one old lady in 68 runs through a standard ESP deck produced a positive deviation of 149, this yielding the high critical ratio of 9.03, with the odds against chance being responsible running to extremely high figures. The best subject in PK, a girl, produced only a marginally significant result with a positive deviation of 108 in 600 runs, with a critical ratio of only 2.41.

Conclusion

It is apparent that anthropology and parapsychology may be of great mutual aid to each other. Whereas anthropology points the way to and provides guidance in a profitable field for parapsychology to investigate (and one which may yield valuable data on psi processes), parapsychology in its turn provides a valuable new instrument for the anthropologist.

From the parapsychological point of view there is much to be done in collecting and classifying the wide variety of psi phenomena reported amongst primitive people. More important still there is the possibility that, provided appropriate social relations with primitive subjects can be established, experimental conditions may be fitted to test the phenomena and so place our knowledge of them on a much higher level than at present.

Certainly a good deal of ingenuity will be required to devise suitable tests, and conventional procedures will rarely be applicable without modifications. Short, interesting techniques, not too laborious for the experimenter (who in this field will probably be concerned with several other things as well as psi tests), nor too boring or exacting on the subjects to defeat their purpose, will, no doubt, show what bases in fact there are for racial legend, and the psychical origins of religious beliefs and magical practices.

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[19] Tests with clever men produced interesting but insignificant results. They were certainly far less naive than the other subjects and, to an extent, suspicious of our inquiries as to the real nature of their alleged psychic powers. In addition, one had an insatiable desire for tobacco and articles of our luggage which we were intending to exchange for good scoring.

A Medieval Tilting-Table

EDMOND P. GIBSON

Readers of the JOURNAL may be interested in an instance in which a table is reported to have "turned" prior to the "beginnings of American spiritualism" and the phenomena of D. D. Home.

In investigating early English folklore on quite another matter, the writer encountered this story, which may indicate that table-tipping had a spontaneous beginning several centuries before the phenomenon became commonplace under other auspices.

The early instance in which a table misbehaved itself and became a remembered incident in English folklore is told by the contemporary writer Giraldus Cambrensis and is available in English in Wharton's *Anglia Sacra*. The story, in curtailed form, follows:

On Tuesday, the 29th of December, 1170, a controversy between the British Crown and the Church culminated in a bloody attack upon the Archbishop of Canterbury, Thomas Becket. The attack was instigated by Henry II, and was the culmination of a long and bitter feud in which Becket was the culminating sufferer. Four of the King's knights attacked the Archbishop in Canterbury Cathedral at the foot of the stair leading from the Chapel of St. Benedict. The four knights were Hugh de Morville, Reginald Fitz Urse, William de Traci, and Richard Brito. Becket was killed by sword cuts of De Traci and a stroke from Brito which severed the top of the Archbishop's skull. Brito's sword fell to the flag-stones and broke in two.

The conspirators fled the scene and journeyed along the south seacoast to South Malling, a small manor forty miles distant, not far from Lewes. When they entered the house, they threw their arms and heavy mail on to a large dining table which occupied the center of the manor hall. They sat at the table and were served a supper As the night was cold, they then left the table and gathered around the huge hearth at the end of the room.

Suddenly the large table, on which were their arms, some clothing, and the remains of the meal, began to move along the floor away from them. There was no one in the room other than the knights and they were astounded that the table was pulling itself away from them. Then suddenly it rose, overturned, and dumped its burden to the floor. Attendants of the manor, aroused by the crash, rushed in with torches and candles. They set the uninjured table on its feet and replaced the arms upon it. The knights went back to the hearth

to discuss their crime when again the table began to move. Again it rose, turned, and dumped its load of arms and accoutrements upon the floor, this time scattering them all over the floor of the manor hall. The servants were again called, the table was again righted, and the hall was carefully checked for the cause of the disturbance but none was found. One of the knights, conscience-stricken by the foul deed of the afternoon, said: "Perhaps the table refuses to carry the arms which have committed such a sacrilege."

The table which had so behaved after the death of England's St. Thomas Becket remained in the manor in South Malling for several centuries, and is known to have been exhibited as a curiosity there as late as the fourteenth century. The story became a part of the general body of folklore which followed the death of the popular and much-loved St. Thomas.

Visitors to South Malling are still shown the hall where the murderers dined, and the table lifted itself. Nearby is the building with its vaulted dungeon where the conspirators were subsequently confined.

Four years later, King Henry did public penance at the tomb of St. Thomas Becket in Canterbury Cathedral and the four knights, according to tradition, were banished from England.

Spontaneous Cases

Recently we presented a paper[1] concerning some spontaneous cases which had come to the Society's attention as the result of a popular article on ESP appearing in 1950 in *This Week Magazine*. Several cases not used in the original paper will be published in this and in a forthcoming issue of the JOURNAL. It should be noted again here that the paper was first read at a meeting of the Society's Medical Section. Members of the Section were more interested in these cases as human experiences than in their evidential value. For this reason, problems of corroboration and validation have not been dealt with as thoroughly as might be wished.

The two cases to follow concern children. In the first, a girl of six may have had a paranormal awareness of the death of her uncle, her behavior at the time of his fatal accident being completely atypical; in the second case, a boy of the same age seemed to be the agent, his mother becoming telepathically aware of his need for her during a crisis.

Los Angeles, Calif.
March 27, 1950

1. Mrs. N. L.:[2] "I don't consider myself especially psychic, but I would like to report on the experience of our little daughter. At the time of this incident she was not more than six, so of course she does not remember it now. It occurred on March 28, 1945.

"During the War my brother was an Air Cadet and during his last month of training he was killed during a night flight. Anyway, the night we lost him my husband and myself and our two children were asleep. Suddenly my daughter awoke me standing by my bed sobbing and crying hysterically. It took me a good half hour to quiet her down and get her back to sleep again. Something made me look at the clock when she woke me up and I noticed distinctly that the time was 11:02 P.M.

"The next morning we received the news of what had happened. My brother, as I said, had been killed in Texas during a night flight. It was a week or so before I connected the time of 11:02 P.M., when my little girl had awakened me, with the time my brother had been killed. Allowing for the difference in time between here and Texas, it matched, as the crash occurred at 1:00 A.M., Texas time. This is a true experience and I consider it a psychic one."

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[1] L. A. Dale, "A Series of Spontaneous Cases in the Tradition of *Phantasms of the Living*," JOURNAL A.S.P.R., Vol. XLV (July, 1951), pp. 85-101.

[2] When initials are used, permission to publish the real name was not granted. When a complete name is used, it is the actual name of the percipient.

In answer to questions concerning the child's relationship with her uncle, Mrs. L. wrote: "We have always been a very close-knit family, especially my mother, sister, brother, and myself, and as my little girl was the first child, my brother was particularly fond of her."

In response to a request for more information concerning the child's behavior, Mrs. L. replied: "My daughter is quite emotional, but never before or since has she reacted as she did that night. The striking thing is that she came to my bedside from another room, which she *never* does . . . [Did the child tell you what was bothering her?] No. I was too tired to ask and only remember comforting her. She didn't seem to know what was bothering her. I recall it frightened me a little, but she quieted down and I went back to sleep."

Mrs. L.'s husband wrote us a corroboratory note, as follows: "I confirm that my wife's statements are true about our daughter's behavior at approximately the exact time the accident happened."

———, Long Island, N. Y.
March 27, 1950

2. Mrs. F. D.: "As I was finishing up in the kitchen preparatory to going out for a yearly dinner with my bridge club group, I very suddenly and very strongly felt that my son (never even *thought* of my two daughters who were with him at the beach at the time), six years old, was in his tiny boat and being helplessly blown out into the Long Island Sound, on the very smooth water, with the strong south wind quickly pushing him into the ocean-going current.

"I could hear my son so very plainly and loudly calling to me—over and over again—Mommie, Mommie! I became very much upset, but realized I couldn't do anything to help as I had no car. The beach where the children were playing with friends was six miles away. So I went upstairs and knelt and prayed very earnestly that my boy would be helped—somehow. I prayed that he would stay sitting in his boat—*just stay sitting*. I knew that if he stood up, he would be lost.

"Meanwhile, my husband arrived and called to me that he was going for a swim and would bring the children home about eight o'clock. I didn't say anything to him about the experience I had just been through.[3] It was 5:20 P.M. when the sound of my son's voice came to me. I knew it would be at least 5:45 by the time my husband could arrive at the beach. In any case, I felt better after praying, so I dressed. When no phone call

[3] In answering a follow-up questionnaire, Mrs. D. explained that her husband "discredited her psychic feelings." It was for this reason that she did not mention her experience to him.

came by 6:05 I assumed my husband had found everything all right—so I went out to dinner. I told the group about my experience and said I would let them know about it.

"When I arrived back home I went directly to my boy's room and found him safe in bed and asleep. When I went to my husband and asked him how he had found things at the beach, he said, 'Well, when I got there the entire family was finishing up a good cry,' and then he told me the whole story exactly as I 'saw' everything at the beach. I am of course very familiar with the place as we have lived there summers since I was a child.

"My son had drifted out in his little boat. Two men swam out—at great angles from the shore, to rescue him—as there wasn't another boat or canoe in sight. When I thanked the men personally, the one who reached my son first told me he was a long way out from shore and he had happened to see the boat only because of the child's cries of 'Mommie, Mommie!' over and over again. Then he added, 'The only reason he didn't go overboard before I could get to him was because he *didn't* stand up—he just sat tight on that little seat.'

"I still get 'all over goose flesh' when I dwell on the incident as the facts fit so well with the 'message' I received at the time I was in my kitchen. As I said, that was at 5:20 P.M., just about the time my boy was being blown out to sea. When my husband arrived at the beach at a little before six, he had been rescued."

Through correspondence with Mrs. D. we learned that the episode occurred in August, 1947. Further questions with Mrs. D.'s answers are below:

[Were your two daughters playing on the beach with your son—so that you had just as much reason to be fearful for them?] "Yes."

[Presumably your children often play on this beach during the summer. If so, had you ever before had very strong feelings of fear that something might be wrong with one of them?] "They often played there, but I had never been fearful before."

[Had any of the children ever been in a "tight spot" in connection with swimming or boating prior to the incident you describe?] "No, never before or since."

[You say you *heard* your boy calling Mommie, Mommie! Do you mean you heard his voice "out in space," so to speak, or with your "inner ear"?] "The voice seemed to be inside both my ears."

[As I understand it, when your husband got to the beach the crisis was over and your son was safely back to shore. Had there been any adult with the children at the time who reported to your husband what had happened?] "Yes. The father and mother of the

five children with whom my youngsters were spending the day, and also the two men who had swum out to save Johnnie."

[Would at least one member of your bridge club give us a statement to the effect that you told her about your experience before you knew by normal means that your son had been in danger?] In answer to this request, Mrs. D. sent us the following statement from one of the members of her club:

"Mrs. D. and I have often spoken of our mutual interest in psychological experiences. She seems to be particularly sensitive to people and their feelings. Her telling of Johnnie's voice calling her as she worked in her kitchen made a definite impression on all of us, especially since she, at the time of telling, was relating it as an experience she couldn't understand, unaware of the actual circumstances which were taking place. Sincerely, (Mrs.) R. H. N."

We also asked Mrs. D. to send us a statement from her husband. To this she replied: "Since my husband discredits any psychic feelings I may have, I would rather not ask him for a statement. *That fact* is the only reason I didn't tell him about my impression of Johnnie's danger *before* he left for the beach. Instead, I told my friends in the bridge group, before he got back home."

The final case to be presented in this group concerns the apparent telepathic transfer of pain.

Columbus, Ohio
March 29, 1950

3. Mrs. Alice Hill: "A few weeks ago [December 14, 1949] I was awakened by an intense pain in my right arm and hand. I knew that I had been dreaming, but I could not remember the dream. I was unable to get back to sleep again until around seven in the morning. Later, immediately upon waking up, I recalled the dream and mentioned it to my family. I had dreamed of my son who was a few hundred miles away at college. In the dream I had seen him walking toward me, and I had remarked that he looked different for some reason.

"Late the next afternoon when I returned home from down town, I found that my son had come home unexpectedly. I called to him, and as he came walking down the stairs, the first thing I noticed was his bandaged right hand. My experience of the night before was brought home very vividly. He had been in an accident and his hand had been very badly cut. On comparing notes, we found that the time element was the same as in the dream."

In answer to questions, Mrs. Hill stated that the pain in her right hand and arm persisted from about midnight until early morning, when she fell asleep again. On re-awakening there was no more

pain. She feels quite certain that there was no "normal" reason for her to have suffered pain—sleeping in a cramped position, for instance. She does not recall having dreamed of her son more than once or twice during the year previous to the incident under discussion. She had no reason to be apprehensive about the boy at the time.

Mrs. Hill's daughter, Mrs. Burke, wrote a brief note of corroboration: "I remember Mother's experience and her telling us about it at the breakfast table. To the best of my knowledge, the facts in regard to the time, and the pain in her hand and arm, correspond with those later related to us by my brother."

Mrs. Hill's experience is in many ways similar to the case of Mrs. Severn, as reported in *Phantasms*.[4] Mrs. Severn awoke suddenly one morning with the feeling that she had received a hard blow on the mouth and with the distinct impression that she had been cut and was bleeding under the upper lip. So real was her impression that she placed her handkerchief to her mouth, and was astonished to find that there was no blood. Later on she learned from her husband, who had been out sailing, that he had received a sharp blow on the mouth from the tiller of his boat, this accident occurring at about the time her vivid impression roused her from sleep.

In Mrs. Severn's case we have an instance of pure transference of sensation, unattended, as Gurney says, "by any idea or image." In Mrs. Hill's case, however, we have, in addition to the sensation of pain, the attendant dream concerning the ostensible agent, her son. Gurney points out that cases of telepathic transfer of pain are very rare, saying: "Considering what a vivid thing pain often is, it might seem likely that this form of telepathy, if it exists, would be comparatively common, in comparison with the more ideal or intellectual forms which are connected with the higher senses. This, however, is not so . . . even in experimental trials the phenomenon has been little observed except with hypnotized 'subjects'; and on the evidence we must allow its spontaneous appearance to be even rarer."

L. A. DALE

[4] E. Gurney, F. W. H. Myers, and F. Podmore, *Phantasms of the Living*, Trübner and Co., London, 1886, Vol. 1, pp. 188-189.

Reviews

EXPLORATIONS IN ALTRUISTIC LOVE AND BEHAVIOR: A Symposium edited by Pitirim A. Sorokin. The Beacon Press, Boston, 1950. Pp. VIII + 353. $4.00.

This book consists of seventeen essays by as many writers, some of them in collaboration. Most of the authors are persons of eminence in their fields, which include religion, ethics, philosophy, mathematics, physics, biology, psychology, parapsychology, psychiatry, sociology.

The essays differ widely in literary merit, in interest to the general reader, in degree of scientific rigor, and in likelihood that their contents may have practical applications. Professor Sorokin contributes the initial and longest of the essays, and two others, one of them as co-author. Lifted eyebrows are certain to be caused among readers of a scientific turn of mind by his basic contention that love is a form of energy which, like electricity, is capable of various intensities and volumes, of being generated, accumulated, stored, released, channelled, and distributed over wider or narrower areas: "When an urgent need arises, demanding a release of an unusually intense or large amount of love-energy . . . its accumulation would make possible such a release" (p. 72). In the space available for this review, it is possible to consider only the two essays of especial interest to readers of this JOURNAL. One, entitled "Parapsychology and the Study of Altruism," is by Professor J. B. Rhine of Duke University; and the other, "Extrasensory Perception and Friendly Interpersonal Relations," is by S. David Kahn, President of the Harvard Society of Parapsychology.

The first gives the impression that Professor Rhine, convinced *ab initio* that laboratory investigations into ESP must somehow have important bearings on the study of altruistic love, then exerted himself, with more ingenuity than logical rigor, to make out a case for that conviction. At all events, and whatever the intrinsic merits of the conviction, the argument offered in support of it seems to this reviewer very dubious. It appears to run somewhat as follows.

Love exerts power over the work people do in their overt actions. Therefore love is, or has, energy of some kind. But no physical experiment is known capable of measuring love. This suggests that love-energy is not physical but mental — the sign of mentality or spirituality being assumed to be independence of space and time. But telepathy and the other ESP capacities have been shown to be independent of space and time. Therefore they are, at least in some degree, mental, nonphysical processes. But altruism is "a part of" the mind: "the sentiment of love belongs to a system [viz., the mind] that has been shown experimentally to transcend physical

properties" (p. 171). The question of freedom of choice is then injected into the argument through the assumption that freedom "to love, to cultivate affection, to learn to appreciate others" depends on at least partial independence of the mental from the physical realm. It is then asserted that "freedom must be made a research problem" — for the highly questionable reason that "altruism without freedom of choice would lose much if not all of its value" (p. 174).

An additional point made is that, since "we treat people according to what we think they are," we shall be likely to love them more if we take a psychocentric view of the nature of man than if we take a cerebrocentric view of it. Professor Rhine further suggests that, in love, there may occur "an invisible but nonetheless real psychical union" so that the two or more selves concerned "act and feel as one, and are no longer entirely distinct individuals."

In the essay, only one hypothesis concerning love is offered that could be tested in the laboratory. It is that "love is the powerful motivating interest which quickens ESP activity, as it does other abilities that may serve its purpose" (p. 177).

In comment upon this, it may be remarked that if laboratory tests should turn out to prove that love indeed quickens ESP, then this experimental fact would stand, quite irrespective of whether love is an independent mental state, or is on the contrary, as William James supposed, essentially a matter of visceral and other somatic stimulations.

Again, that "we treat people according to what we think they are" is true if by this is meant, according to whether we think them generous or stingy, honest or crooked, kindly or cruel, etc. But it hardly seems true if what is meant is, according to whether we conceive people to be essentially bodies, or essentially minds: If a man has always dealt honestly and kindly with me, I shall go on trusting and loving him, irrespective of what particular view of the relation between body and mind I may adopt from one day to the next. It is well to remember in this connection that if it should turn out to be true that man is wholly a material being, then all his noblest impulses and achievements would have to be credited to capacities somehow latent in protoplasm; for those impulses and achievements would remain facts.

Anyway, there is no reason to believe that mental events do not obey laws of their own quite as rigorously as do physical events. Nor does the belief that both kinds of events strictly conform to laws negate "freedom": At this moment, not being paralyzed, nor having my arm tied, it is a fact that I am *free to raise it if I will*, i.e., volition by me to raise it is now sufficient to cause it to rise. This remains true no matter whether my volition be a purely cerebral

event, or a purely mental event, or partly each. Moreover, that I do at this moment have that freedom does not in the least imply that my volition — whether to raise or not raise my arm — does not itself, like any other event, have some cause.

That the argument of the essay is open to these criticisms seems evident to this reviewer notwithstanding his agreement with Professor Rhine that mind and brain interact, that ESP is a fact and is not a physical process, and that the fostering of altruism is highly important.

Mr. Kahn's essay refers to cases of temporal contiguity between an event occurring in one person's life and a sensory hallucination in another person that corresponds to that event. He points out that in at least 75% of the 703 cases, not explicable as coincidences, discussed in Myers, Gurney and Podmore's *Phantasms of the Living*, the relationship between the two persons concerned seems to have been "dominated by love or strong friendship, in the sense that a strong emotional bond was present of the sort that normally yields altruistic behavior." This suggests that "this type of bond is extremely favorable toward the spontaneous functioning of ESP"; but another factor seems to be that the event concerned should be of extreme importance to the percipient, as threatening that relationship; and still another factor, that the percipient should have certain personal traits. In laboratory experiments, the friendly relationship between experimenter and subject is much less intense than in the spontaneous cases; and the material to be transmitted does not threaten the relationship. This may account for the weakness of ESP in the laboratory; and the requirement of certain personality traits may account for the relative rarity of spontaneous ESP. Mr. Kahn therefore suggests that shifting the emphasis in ESP research "from the isolated individual to situation and field may be of value in clarifying the unsolved problem of the dynamics of ESP."

C. J. Ducasse

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RELIGION AND THE NEW PSYCHOLOGY. By Alson J. Smith. Doubleday and Company, Garden City, N. Y., 1951. Pp. 192. $2.50.

THE PSYCHIC SOURCE BOOK. Compiled by Alson J. Smith. Creative Age Press, New York, 1951. Pp. XII + 442. $4.50.

Lately a new name has been added to the roster of those who have been willing to do more than merely express bias for or against psychical research. It is Alson J. Smith. And by the publication of these two books he has won himself a distinguished place in the

field. Here are the products of endless hours of careful work and thought contributing two long-needed books. What is more, they are supplied by an "outsider." Dr. Smith is a Methodist minister with a parish in Stamford, Connecticut. Perhaps an outsider was needed to do this job. Omitting Dr. Smith's theses and interpretations, *Religion and the New Psychology* offers one of the best integrated and most readable surveys of the directions, findings, and the literature in psychical research. *The Psychic Source Book* is a broad, well organized selection of readings not always known and often not easily available to those actively interested in the field.

Religion and the New Psychology is more than just an integration. Very early in it Dr. Smith tells the reader why he is interested in psychical research, besides the fact that he has had a personal experience. He is convinced that science has led to the loss of "old uncritical religious faith." "The emotional void" caused by the study of science is now to be filled by parapsychology, the wedding of religion and science. Moreover, this book contains two prefaces; one, "Towards a New Age of Faith" by the Rt. Rev. Austin J. Pardue, Bishop of the Pittsburgh Diocese of the Protestant Episcopal Church; the other by J. B. Rhine, head of the Parapsychology Laboratory at Duke University, entitled "From Miracle to Experiment."

Dr. Rhine's ten page dialogue reflects what he is thinking at this time. To readers of this JOURNAL what is on Dr. Rhine's mind is always specially significant. For Dr. Rhine, parapsychology, which has become "a kind of experimental religion," has demonstrated "a transcendent power of the mind," "a spiritual factor in human personality." But this in itself is not so important; it is subordinate and subsidiary to the "more urgent research of spirit survival." Or, as Dr. Rhine puts it, telepathy is one of "the necessary preliminaries to be cleared away," and clairvoyance and psychokinesis are "obstacles" to be removed in "the establishment of the spirit hypothesis." Thus, Dr. Rhine's position becomes patently clear. Dr. Smith notes that "in 1930 . . . Duke became a sort of Vatican of psychical research."

With admirable objectivity Dr. Smith presents the data. His view that parapsychology "is, technically, a branch of abnormal psychology" is more radical than that of many present-day parapsychologists who have already expressed the opinion that some day, they know, all psychology will be parapsychology. Dr. Smith sees the three laboratory tasks of psychical research as "(*a*) to determine whether there actually *was* such a power; (*b*) if there was, could it be demonstrated in *controlled* experiments; and (*c*) could these experiments be repeated on demand." Dr. Smith's statement that the Duke investigations have already demonstrated that "there *is* a spiritual component

in man's nature and that it can be measured" is, in the opinion of this reviewer, not a conclusion logically warranted by the findings. Moreover, the repeatable experiment is yet to be performed. Even if it were accepted that the findings prove the existence of a "power" and measurable somehow in controlled experiments, the nature of this human activity is not yet known.

Dr. Smith avoids entirely committing himself in this matter. When referring to Dr. Rhine's New York Town Hall pronouncement, *"the soul theory has been confirmed,"* Dr. Smith puts quotations around the word confirmed when he uses it. But we must heartily concur with Dr. Smith's position on spontaneous experiences when he writes, "But I *do* believe that here are phenomena crying aloud for scientific investigation."

The Psychic Source Book brings to the reader an excellent selection of the original reports so ably summarized in *Religion and the New Psychology.* As in the case of all source books and anthologies, objection may be raised to the inclusion of one selection and the exclusion of another. By its nature, a source book is never entirely satisfying. "The Basic Postulates of Analytical Psychology," an excerpt from C. J. Jung's *Modern Man in Search of a Soul,* is an unfortunate choice. Its place in an anthology devoted to psychical research is questionable and as a first selection it is a formidable barrier almost insurmountable to the average reader. These twenty-three pages might very profitably have been used to include some of the writings critical of psychical research and its findings. Its value as a text then would have been considerably amplified. Nevertheless, *The Psychic Source Book* is a well arranged and integrated set of readings for anyone with more than a passing interest in psychical research.

There are three outstanding aspects to these two books by Dr. Smith. First, they are good reading. Especially *Religion and the New Psychology* shows the author's ability to hold his audience and to get across easily and enjoyably sometimes recondite ideas. Second, those interested in psychical research are offered twin texts that provide a clear exposition of the history, present state, and trends in this field. Third, for those concerned with religion, a provocative thesis concerning the marriage of science and religion through parapsychology is presented.

It is with reference to this third point that this reviewer wishes to comment before closing. Obviously Dr. Smith's main interest in parapsychology is religious. That is, he is interested in man's religiousness, his spirituality, and how the "evidence" derived from parapsychology can inspire or compel greater faith. Some parapsychologists seem to be motivated primarily by the same purposes.

Since Dr. Smith is seeking to revive religious faith by demonstration, it would seem that he has gone pretty far afield. This reviewer is frequently concerned about the confusion that seems to surround the use of the word *spirit*. It is often not clear whether spirituality or spiritualism is intended. One would indeed be hard put to it to have to make this distinction in activities which include die throwing, card reading, sitting for hours in a dark room with a medium, dowsing, and the like. But without doubt what constitutes man's ethical-moral bases is a subject within itself "crying aloud for scientific investigation."

EMANUEL K. SCHWARTZ

Abstract

The Journal of Parapsychology, Vol. 15, No. 3, September, 1951. Duke University Press, Durham, N. C. $1.50.

In the Editorial, "The Outlook in Parapsychology," Dr. J. B. Rhine tentatively paints a picture of future developments in the field. He feels that such a picture is important because "judgments of the future, however tentative, may considerably influence present action and current evaluations." Very significant, Dr. Rhine feels, are the signs indicating the development of maturity in parapsychology, and as evidence for this trend he points to the fact that there is an ever increasing cooperation between research workers who are coordinating their efforts. Dr. Rhine reminds us that in recent years a number of workers from across the Atlantic have visited our shores, and that several of our own most active researchers have spent time in England and on the Continent. "These marks of more mature interrelationships appear to be increasing in number to the extent that they indicate a trend."

The study of spontaneous cases will mark the coming period in parapsychology. Not only will emphasis on case studies provide fresh orientation in the research; it will also make possible the active participation of persons who are interested in helping the general research program, but who may not be able to devote full time to laboratory investigations.

After a discussion of the progress already made and the trends indicating future progress in that broad area which might be termed the "psychology of psi" (which includes specific personality correlates, the part the target sheet and its structure play in psi, and the general role of psi in human personality as a whole), Dr. Rhine turns briefly to an appraisal of the PK research. He feels that "much of

the effort in PK research has been too widely scattered over the many different types of approaches and methods." He feels, however, that the outlook will be hopeful if in the future "all that is now known could be put into a few well planned experiments on the problem of discovering how PK operates . . ."

Dr. Rhine foresees that in the coming period research into the fundamental problem of animal psi will be given high priority. "Such a whole new subdivision as the research on psi in animals could not have been successfully opened up at a much earlier stage. The problems were there but parapsychological interest had not sufficiently matured to give them due priority." Thus the increasing interest in psi in animals (this psi capacity perhaps being evidenced by direction-finding performances of dogs and cats and homing activities of birds) is still a further indication of developing maturity in the field.

The role of the physicist, as well as those of the biologist and the psychologist, will be an important one in the coming era. Although trained men from many different fields are needed for a total attack on the problems of parapsychology, "no one but the physicist . . . can furnish the assistance needed in thinking through the problems of energetics or causation associated with the production of effects that elude the sense organs yet somehow worm their way into consciousness, that do not conform to the familiar rules about time and space and yet interact with energy systems that do, and that produce intelligent effects . . . without conscious register . . ."

Dr. Rhine feels that although the application of the findings of parapsychology to practical problems may still be far in the future, we need no longer delay in applying the results of psi research to the world of human relations. "In its origin parapsychology was once largely concerned with listening for the footfalls of another world. Now it is coming down to earth, at least with one foot, though not relinquishing any of its problems or its phenomenology or its values that are verifiable and real." On the whole, Dr. Rhine finds that the "outlook in parapsychology, while it could be better, is good."

The leading article is by Dr. Louisa E. Rhine and is titled "Conviction and Associated Conditions in Spontaneous Cases." In this research, Dr. Rhine examined 1600 reports of spontaneous cases which had found their way to the Laboratory at Duke in order to see in what percentage "there was a definite feeling of certainty about the validity of the experience." In experimental ESP the subject rarely has any conviction as to the accuracy of his guesses; Dr. Rhine reports, however, that in more than half of her cases the percipient experienced definite conviction as to the meaningfulness of his experience. It therefore seems likely that clues as to the nature of this conviction and to the factors producing it might emerge from

a study of such cases. It is interesting to note that only about a third of the dream cases carried conviction while about two thirds of the waking cases did. Precognitive dreams carried the least conviction, non-precognitive waking experiences the most.

Further break-down of these spontaneous data was made to see whether other features of the experiences might be associated with the sense of conviction. "For example, cases that were highly symbolic apparently carried little conviction. . . . A meaningful experience with a minimum of detail was apparently more likely to carry a feeling of certainty with it than a vivid photograph-like picture. Next to this group of cases the highest conviction rate was that of the 'blocked' cases in which there was a simple significant compulsion to act, or a meaningful emotional state." Dr. Rhine concludes by saying that if the questions raised by the spontaneous data "prove stimulating or helpful to those planning research, then the method of drawing upon spontaneous cases for new research suggestions will have proved to be profitable."

The only experimental article in this issue, "ESP Performance and Target Sequence" is by S. G. Soal and J. G. Pratt and it is concerned with analyses of Mrs. Gloria Stewart's highly significant ESP work. The general purpose of these analyses was to determine whether her "rate of success in responding to an ESP target [is] affected in any significant way by the pattern or sequence of targets in which it occurs." More specifically, analyses were made to find out whether Mrs. Stewart made significantly more hits when the symbol at which she was aiming was followed by the same symbol, or when the target symbol was followed by a different symbol. The highest rate of success was found on single targets—*i.e.*, target symbols which were not preceded or followed by the same symbol. "As the number of identical targets in the sequence increased, the rate of scoring on the first target decreased." The authors conclude that "ESP at times is not simply a matter of making an occasional hit upon an isolated target . . ." and they ask "is the current emphasis upon perspective and configuration in the study of sensory perception, particularly the findings of Gestalt psychology, appropriate for extrasensory perception?"

A review by Professor C. D. Broad of the Symposium "Is Psychical Research Relevant to Philosophy?" concludes this unusually interesting issue.

Correspondence

To the Editor of the JOURNAL:

In the last number of the JOURNAL you published an article by Hereward Carrington entitled "Hypnosis and Psychic Phenomena."[1] I wish to comment on but one aspect.

I was particularly struck by Carrington's proposal concerning hypnotic induction. He recommends (for reasons which are not necessarily valid) that the "patter" of the operator inducing the hypnotic trance be directed *upward* instead of *downward*. That is, instead of saying, "Deep, deep . . . you are going deeper and deeper," and similar directions, expressions such as, "Up, up . . . you are rising higher and higher," should be employed. And in rejecting the suggestion "down," Carrington also recommends avoidance of the suggestion "sleep."

From my own experience with hypnosis I urge serious consideration of Carrington's point. Of course some subjects may react specially resistant or anxious when the induction suggestions are "ascending"; for example, people suffering from fear of high places or those to whom "it makes better sense" when the state of hypnosis is accepted as "sleep-like." But for most suggestible subjects who are willing to play the game, "going up" and "rising" may have advantages. In the "high" state some of the after-effects which many subjects report about the "deep asleep" state, such as fear of going down, of getting lost, of losing control, of darkness, of not being *able to see and the like* may be avoided. From the standpoint of psychodynamics, it seems that relaxation can come just as well through suggestions of rising as falling, going up as going down, and the subject may feel less depressed, less constricted and more productive.

All of this provides fertile ground for investigation. Without going so far as to propose research designs, certain possibilities occur to me. It might be rewarding to compare hypnosis induction time and "depth" of trance for the same subjects or for comparable subjects, alternating the two methods. Moreover, the verbalizations, the reports of how the subjects feel and react to the two techniques of induction, can be studied during the trance and subsequently in the waking state. Ultimately the productivity of the same subjects during hypnosis can be compared when in the hypnotic trance induced by "going deeper and deeper asleep" and in the hypnotic trance induced by "rising higher and higher."

EMANUEL K. SCHWARTZ

[1] JOURNAL A.S.P.R., Vol. XLV (October, 1951), pp. 149-157.

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 incorporated 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 psychotherapeutics. 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.

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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. Cooperating 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.) *Fellows*, who receive all publications of the Society and are afforded special library privileges 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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Annual Meeting

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., was held on January 29, 1952, 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, Mr. Arthur Goadby, Mrs. Lea Hudson, Mr. Gerald L. Kaufman, Mr. Alan F. MacRobert, Miss Hettie Rhoda Meade, Dr. Gardner Murphy, Miss Margaret Naumburg, Mr. William O. Stevens, Miss Gertrude O. Tubby, Dr. Montague Ullman, Mrs. Henry W. Warner, Mrs. John Jay Whitehead, and Dr. J. L. Woodruff.

Five Trustees of the Society were re-elected for another term of three years. They were: Mrs. E. W. Allison, Miss Margaret Naumburg, Mr. Cyril J. Redmond, Mr. William O. Stevens, and Dr. J. L. Woodruff.

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 1952: President, Dr. George H. Hyslop; First Vice-President, Dr. Gardner Murphy; Second Vice-President, Mrs. Lawrence Jacob; Treasurer, Mr. Edward Latham; Secretary and Assistant Treasurer, Mrs. E. W. Allison.

Committees for 1952

The President reappointed the Chairmen of the Standing Committees for the year 1952, with power to select the members of their respective committees, at the meeting of the Board of Trustees following the Annual Meeting.

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Current Developments in Psychical Research[1]

GARDNER MURPHY

I will try very informally this evening to suggest a few of the directions being taken by psychical research, particularly in the English speaking world. It is not possible to do justice to all the interesting inquiries going on. It is only possible to sample some problems which are relatively close to our own immediate viewpoint. Actually, the progress that is being made seems to me to be dramatic; a signal contribution to the advancement of a field which long has had to struggle for its very existence; steps which, I hope to be able to suggest, are really steps toward the development of an organized science where once there were stray facts lacking in coherent interpretation. So the method in my madness tonight consists not in a panoramic view of a whole, but in the selection of a few experiments and studies which I believe show an organization, a scientific effort taking new form.

Now, it may seem to you a little strange that I would begin with emphasis upon the importance of spontaneous apparitions, hauntings, precognitive dreams, unexplained phenomena which ordinarily you are inclined to think of as the least meaningful of the phenomena of psychic research, not characteristic of a man who struggles desperately for a long time for a tiny little result because he is so completely immolated in the preoccupation with the scientific control of his data. The plain fact is that the situation in psychical research is a good deal like the situation in geology or astronomy, where spontaneous occurrences may ultimately take on meaning if one always has his eyes open and sees them in large perspective. And you, who frequently have contact, either personally, or through friends, with experiences of this sort, must be warned against the danger of saying: "Oh, one more case of telepathy—everybody knows about that. One more precognitive dream—that's old stuff! One more curious case of movement without any easy interpretation in terms of present-day physical knowledge—what of it?"

Don't let the temptation come upon you to handle spontaneous phenomena this way. They are little cracks and seams, little fissures that open up into a realm of which we know very little. Why they come we don't know now; what they mean we don't know now. But they have to be recorded. They need to be shared; they need

[1] This paper is an Address by Dr. Murphy to the members of the A.S.P.R. on October 29, 1951.

to be brought together in orderly fashion. To use but a single illustration: During the approximately seventy-five years that psychical research has existed there have been many cases in which objects have apparently moved, or moving objects appear to have stopped in connection with some crisis, particularly in connection with a violent death. Some of you may remember the extraordinary promise of J. H. Hyslop and the extraordinary experience of Elwood Worcester. Part of the story was told long ago;[2] part of it has been told more recently in our JOURNAL.[3] You may recall that the stopping of time-pieces was regarded as a test of the continued presence of J. H. Hyslop—I heard Worcester himself tell this story. And you may have noticed in Dr. White's recent article the curious instances of further stopping of time-pieces connected again with this cycle of Hyslop-Worcester occurrences. There appears to be some element of control. The living observers did do some things to try to bring about what happened, but most of this extraordinary business of stopping time-pieces looks as if it were related to what we used to regard as direct survival evidence. Maybe it *is* survival evidence. Whatever it is, it is an illustration of the enormous importance of systematic and careful recording of events and an open mind as to what their ultimate meaning may be.

We have again, in the matter of spontaneous cases, the recent observations of our medical section, related in one way or another to the operation of telepathy or related processes, in connection with therapy or in connection with relationships between patients and doctors. A certain number of these observations are being brought together in an orderly fashion with a view to publication and others are currently presented at meetings of the section. They are almost at the antipodes from the experimentally defined telepathic situation. They spring from the crisis situation in patients' lives or in doctors' lives; and the point is not that they represent a hyperscientific strait-jacket applied to nature's phenomena, but that they represent instances which have to be carefully observed to mean anything, but which *can* be carefully observed by trained medical men as a part of their professional work. I would especially urge you to note from time to time the evidences of progress by the medical section of our Society, of which we are very proud.

II

In the matter of experiments in extrasensory perception, it is my feeling that tremendous progress has been made in the last year or

[2] Elwood Worcester, *Life's Adventure*, Charles Scribner's Sons, New York, 1932, pp. 332 ff.

[3] Sarah Parker White, "Elwood Worcester and the Case for Survival," JOURNAL A.S.P.R., Vol. XLIII (July, 1949), pp. 98-107.

two. In fact, I would be inclined to say that we are moving at an accelerated pace. We are learning more in a year than we used to learn in five years about the nature of extrasensory phenomena, in which are included both telepathy and clairvoyance. We seem to encounter certain recurrent uniformities, ways in which these phenomena function as if they were determined that we should catch on to their regularity and meaning. They look less and less confused and chaotic as we ask more and more meaningful questions of nature. I thought I might mention six examples of current progress in extrasensory research:

1. Some of you will remember the extraordinary performances in precognition reported by Soal and Goldney,[4] and some of you heard Dr. Soal when he presented some current data from Mrs. Gloria Stewart which relate primarily to telepathic phenomena rather than to the precognition that was earlier stressed.[5] After Soal had organized these data from Mrs. Stewart, including long distance telepathy, it became evident that there were all sorts of other relationships present in the data which he had himself not realized. One is reminded of Mme. Curie, needing tons of pitchblende to extract one gram of radium. It may appear a little wearisome that so much mathematical work has to be done to extract the full significance of these telepathic data, but when the gram of radium emerges, the whole scientific world is shaken; and when under very carefully planned experimental conditions consistent phenomena, as precious to us as radium, do recur under known conditions, we feel something is happening.

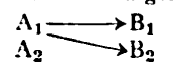
For instance: There are certain fundamental differences between Mrs. Stewart's phenomena and those of Basil Shackleton who worked earlier with Dr. Soal and Mrs. Goldney. Most of the Shackleton data relate to precognition, foresight; most of Gloria Stewart's relate to telepathy. There were a good many signs to suggest that Mrs. Stewart was a little jealous, a little unhappy because she could not perform in the magnificent "prophetic" sense in which Mr. Shackleton had been performing.[6] But there was something she could do. She could beat him at the telepathic business. You find, month after month, amazingly successful telepathic performances and hardly anything at all by way of precognition. And then you find this very curious thing. If a symbol (like a picture of a giraffe, or a cross)

[4] S. G. Soal and K. M. Goldney, "Experiments in Precognitive Telepathy," *Proc.* S.P.R., Vol. XLVII (1943), pp. 21-150.

[5] Dr. S. G. Soal addressed the members of the A.S.P.R. on April 6, 1951, on "Experiments with Basil Shackleton and Mrs. Gloria Stewart."

[6] S. G. Soal, "The Experimental Situation in Psychical Research," *Ninth Myers Memorial Lecture*, Society for Psychical Research, London, 1947, p. 39.

comes *twice* in a row, e.g., two giraffes or two crosses, the subject being in another room and not knowing what is being used, she tends to miss on the *first* of these two. Ordinarily, when she is making a guess A_1 and B_1 is the thing she is aiming at, she does much better



than chance expectation. She guesses far better than a guessing machine could guess. She has real telepathic powers. But if the B symbol appears twice (B_1, B_2) her first guess tends to be wrong. Why is this? Let us remind ourselves that she has set herself to perform in a fashion which will not compete with Mr. Shackleton. She will not be precognitive, no matter how you ask it of her. She will be telepathic. But the target B is repeated; B comes twice. If she should make a successful call on B_1, she would be "prophetic." Now when the time comes for target B_2, it doesn't bother her. She hits it "on the nose," for she *can* function telepathically. She is like a person who says to herself (and you see this in a small child): "Big brother is good at arithmetic. He makes 99 percent. Maybe I could make 96, but I won't compete; I won't be bothered. I'll just flunk. I'll do well in history instead." This is apparently what she is doing. In other words, her ability enables her to function magnificently, except when it might be interpreted as a precognitive performance. This makes sense in terms of the structure of a person's mind who is using everything she can to function in *her* way and not in somebody else's way. Over and over again, our findings make sense when we don't regard psychic phenomena as something esoteric and bizarre and unexplainable, but as normal expressions of normal personality dynamics.

2. This study of Mrs. Stewart's recorded data is the primary investigation being carried out by J. G. Pratt at Duke University. He has, moreover, found several other equally or almost equally striking aspects of Mrs. Stewart's work, all tending to show the amazing consistency with which these phenomena express the personality from which they come.

3. I should like to add, in the same connection, a third line of work, the work of Dr. Donald West with the S.P.R. in London, having to do with the tendency to high and low scores in ESP, the tendency to avoid mediocre scores.[7] This kind of thing has appeared

[7] D. J. West, "Dispersion of Scores in ESP Experiments," *Journal* S.P.R., Vol. XXXVI (January-February, 1951), pp. 361-366.

in several studies. If *you* had the task, let us say, of guessing whether a card is red or black in an ordinary deck of playing cards, you would get in the long run about 26 out of 52 correct. But suppose a person guesses 45 of them right, or 45 of them wrong. As far as evidence of ESP is concerned, it makes no difference; for to be able to miss so consistently as to make a score of only 7 right, with 45 wrong, is just as astonishing—has the same astronomical odds against it—as to get 45 right. It indicates something more than mere chance at work. Such consistent missing apparently occurs under conditions where the habit pattern and motive are for missing rather than succeeding. And in a very mild form what West's studies seem to suggest is this tendency to either high or low scores—probably depending on such factors of habit and motive.

4. My fourth example is from Dr. Rhine's own studies. One of his interests at present is the problem how animals find their way about. You know of course that the problem of the carrier pigeon has long been studied with far from final results. You know that there are many extraordinary cases of domestic animals, particularly dogs, finding their way home, in some cases over more than a thousand miles with no clue that can be easily specified. An animal, for example, has been sold to people at a great distance from its home, has been transported in a vehicle under conditions permitting no observation of the terrain, and has nevertheless, as soon as freed, started on its way back. The animal's task may be the task of locating one person in the United States, namely, the animal's former master. Whether these are extrasensory phenomena remains to be seen. Dr. Rhine is pretty well convinced that there is such a factor involved here. He has worked with animals, as you know, for over twenty years. This past summer he went to Europe to talk with the directors of several European laboratories which are concerned with what seemed to be paranormal powers of animals.

5. The fifth line of work that I would mention is that which Dr. Gertrude Schmeidler has been carrying out. This involves four types of work:

(1) She has repeated the earlier studies which, you will recall, show that people who believe in the reality of extrasensory perception score higher than people who do not believe in the reality of this phenomenon, although the method of testing is the same.[8]

(2) She has again used the Rorschach ink-blot test of personality, indicating in several recent studies that good personal adjust-

[8] G. R. Schmeidler, "Progress Report on Further Sheep-Goat Series," JOURNAL A.S.P.R., Vol. XL (January, 1946), pp. 34-35.

ment *among* those who believe in the reality of ESP gives higher scores than poor personal adjustment. There is a good deal of evidence to suggest that the mind is actually set free by the removal of personal conflicts, and that a condition of relaxation and good adjustment does make a difference in the ESP performance.

(3) Another line of work is the use of a very simple little test which indicates the attitude of the subject toward the experimenter, particularly his desire to punish or get even with the experimenter for putting him through a difficult test.[9] This little test seems to indicate that when this punishing attitude is present, the subject scores much less adequately than when he is in a compliant mood toward the experiment. This suggests that the whole interpersonal situation of subject and experimenter makes a real difference.

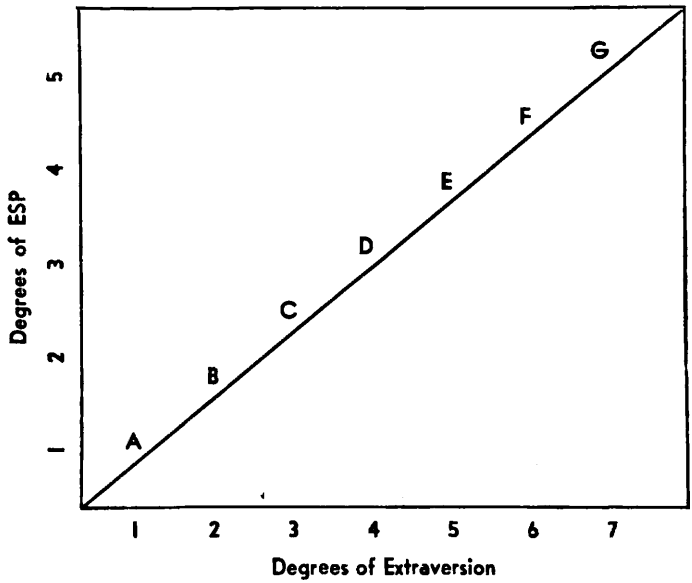
(4) And a fourth line of work makes use of a little test which measures the degree of *theoretical interest* of the individual taking part; whether he cares about science as such; whether he wants to understand, or whether he is merely going through motions. This little test indicates that among the people accepting the reality of the problem, the people with the highest theoretical interest have been making the highest scores.

All these are everyday integrations of experimental psychology and parapsychology, in which, as a matter of fact, the so-called orthodox psychologist may learn a good many things from the parapsychologist.

6. The sixth line of work that I would stress, carried out by Dr. Betty Humphrey in the Duke University Parapsychology Laboratory, is similar to some of these studies by Dr. Schmeidler, and has to do with a simple little paper-and-pencil test of extraversion and introversion, as these terms are ordinarily used. The extravert is socially out-going, warm, cordial, interested in people; the introvert is withdrawn, intellectualistic, contemplative, and somewhat isolated. Dr. Humphrey demonstrated very prettily that those who are extraverted on this test score significantly higher in ESP than those who are introverted.[10] She then did a thing which has very seldom been done in this kind of research, but needs to be done. She was not content merely with the question of extraversion and introversion, but noted the *degree* of each trait shown of each individual and compared this with the *degree* of extrasensory capacity. The extreme

[9] G. R. Schmeidler, "Some Relations between Picture-Frustration Ratings and ESP Scores," *Journal of Personality*, Vol. 18 (1950), pp. 331-344.

[10] Betty M. Humphrey, "Introversion-Extraversion Ratings in Relation to Scores in ESP Tests," *Journal of Parapsychology*, Vol. 15 (December, 1951), pp. 252-262.



An ideal (simplified) case of the direct ("straight-line") relationship of Extraversion and ESP. In this case, each individual, A, B, C, etc., has a degree of ESP which depends on his degree of extraversion (we treat introversion here as lack of extraversion, so that from the most introverted, at the extreme left, we pass through the average person and on to the most extraverted, at the right).

introvert would be at one end of our graph, the extreme extravert at the other end. You measure ESP scores on the vertical axis. What we seem to be getting is a consistent increase in the amount of ESP as the amount of extraversion increases. It is not just a question of dividing the group and saying: these people score high and these people score low. Rather, there seems to be a consistent relation right through the whole range: the less introverted, the more extraverted, the better the ESP scores. I have somewhat oversimplified this because the scores are in fact inherently subject to large chance variations (technically, the split-half reliability of the ESP scores is low). I am simply saying that in a gross, general way, the more extraverted, the better the score as far as this particular type of method and this particular group of subjects are concerned.

Perhaps you would agree with me that the six studies I have just been describing all make a certain amount of sense. To be interested

in this subject, to have a theoretical concern with it, to believe that it is possible, to have a socially out-going point of view, to be well-adjusted—all these are things which you might say are, from a common-sense viewpoint, related to the use of the mind in this way which we call paranormal. These facts serve to remove some of the mystery (not all of it); they serve to engender the hope in us that the more we can bring the resources of human common-sense and orderly thinking into relation to these phenomena, the more we can control them, and the more ESP, or whatever it is, may appear.

An example of what we may call intensifying or "stepping up" the phenomena, taking two favorable conditions and combining them: To *believe* in the phenomena makes for higher scores, and to have a desire for a theoretical understanding of the phenomena also makes for higher scores. Combine the two things; take people who have *both* a theoretical urge to understand *and* people who believe it is possible, and the two things act cumulatively and give you the highest scores that you obtain in the group.

All these things would encourage us to say that an orderly science is beginning to emerge. But we come across this very large question, which always bothers us: Where is the repeatable experiment? Where is the experiment that can be used for standard purposes, demonstrating ESP to all who wish to observe it? Suppose you came to the office of the A.S.P.R., what experiment could I show you that would give better-than-chance results every time? There is no such experiment. The experiments which I have described are repeatable, but in a different sense. The same experimenter (for example, Betty Humphrey) may over the years use the same method again and again, and get the same kinds of results, and since we believe that Betty Humphrey is an honest investigator, we believe that this consistency of the data is due to the uniformity of nature. But that is not the same thing as to say that when Betty Humphrey does an experiment, Laura Dale can perfectly repeat it, getting a similar result, or that when Laura Dale does an experiment, Betty Humphrey can perfectly repeat it. That is a different kind of repetition. We have evidence that the personality of the experimenter makes a difference, and we have not yet learned how to treat the personality of the experimenter as a factor which will not confuse and becloud the procedure.

One might reasonably argue that there is a second type of repeatable experiment: this is an experiment which *usually* comes out with a certain result, but with occasional exceptions. Let us illustrate from what we have come to call "decline curves." If people are working at extrasensory tasks, we are in the habit of expecting that the scores will begin above chance expectation, but then gradually

go down. This kind of trend has been found over and over again by investigators in different laboratories. Is this a repeatable experiment? It is not repeatable in the strict sense. It occurs perhaps three times out of four. But that is not enough. Maybe we are demanding too much of ourselves; we crave so intently to find something which really works, and to use that as the core, or a nucleus of an expanding science. The chemist expects his demonstration to work whenever he has his compounds ready and uses his standard methods.

But I am reminded of a conversation I overheard in the elevator at the Columbia University Faculty Club, in which Harold Urey, world-renowned Nobel prize winner, was talking about some new chemical experiments that he was trying out. He said; "Yes, we get an unusual result that we can't explain, so we decide we will repeat the experiment and improve the conditions. So we improve the conditions and repeat the experiment and we can't get what we got the first time. And then we say to ourselves, 'All right, we'll go back and do it again with the poor conditions that we had the first time,' and when we go back and repeat it again and again, we can't get the result we got the first time!"

Now if the chemist, with all the beauty and order of the chemistry of three hundred years, cannot really get the same results every time, should we parapsychologists not at least say: "Well, we are making progress if we do get a certain orderly, rhythmic consistency in the data most of the time." But I think we must honestly say when we are asked if psychical research is a science, "No, it is not a science in the sense in which chemistry and physics are sciences—in the sense that certain basic experiments will consistently and regularly yield the same results." We work toward that point, but let us not overestimate our strength and make claims which are beyond our present capacity to fulfill.

Now, in quest of the repeatable experiment, I would like to stress the great possibilities which are offered by some new studies in which the hits and misses in an ESP test are scored electronically. Suppose, for example, you had some test blanks from the International Business Machines. In front of you is a locked case containing blanks marked up in a certain way, and you have to black out certain little spaces to make your test blank agree with the one that is inside the locked case. Then your record sheet is fed into a machine which automatically compares your guesses with the actual sheet that you were aiming at. If people can do that far better than can be explained by reference to chance or the law of averages, we really have something. This is the experiment which Kahn and Neisser at Harvard undertook to do, and in which they got a magnificently positive result, under the conditions which severe

critics at Harvard had laid down as adequate. Not content with that, they went on to check on many of the personality relationships which earlier had been reported, some of which I mentioned this evening. In most respects, they got clear and beautiful confirmations of the results earlier obtained by other investigators, but using this beautifully simplified procedure.

This struck us as affording a better chance of a repeatable experiment, in the scientific sense, than anything else in sight; and that is the reason why a recommendation was made that the larger Kahn study, the amplification of the one earlier reported in the *Journal of Parapsychology*,[11] should appear in our own A.S.P.R. *Proceedings* in the near future. This is not only because it is a good experiment, but because it points the way towards the tremendous goal of achieving, as I think we are in the process of achieving, an experiment which can be repeated by any careful investigator, and which therefore, if successful, could lay a cornerstone for a new kind of a building in the science of parapsychology. In fact, Mrs. Dale and Dr. J. L. Woodruff are responsible for a repetition study along the lines of the Kahn investigation, to begin almost immediately here in New York, using methods and subjects and forms of treatment of data similar to those already described.

III

I turn now to the problem of psychokinesis, or PK. We cannot report to you any of the classical tremendous "big time" operations of lifting tables three feet in the air, or producing ectoplasm in the manner of Eva C., or even lights and raps produced under conditions to stupefy the expert; but we do have something new to report which in its way, I think, is just as good. Indeed, I wonder if it isn't better. We have a professional physicist, a highly sophisticated, able, well-balanced, and judicious person, who has been giving most of his time, immolating himself in parapsychology for four years, and coming out with well-defined results in psychokinesis, the movement of objects as a result of the will or determination of the observer, directly comparable to the results which Rhine and others at Duke, and Mrs. Dale here in New York, have already reported. I am referring to Professor Robert McConnell of the Physics Department of the University of Pittsburgh. I had the privilege of visiting Professor McConnell about a month ago and then he came on very recently to visit with the research group here.

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[11] S. David Kahn and Ulric Neisser, "A Mechanical Scoring Technique for Testing GESP," *Journal of Parapsychology*, Vol. 13 (September, 1949), pp. 177-185.

The method which is used is a development of a method used earlier at Duke University, in which a rotating, motor-driven cage tosses about a number of dice. The cage comes to rest at certain points, in such a fashion as to determine whether there be any capacity of the mind to determine which faces will come uppermost. Wally Scheerer, graduate student at the time at Duke University, had built this rotating cage. It is made of a transparent material called lucite. The dice can be tossed from one end of the cage to the other and are automatically photographed in their position at the end of each fall; so that no hand can tamper either with the fall of the dice, or with the record of the fall of the dice. Three different kinds of paranormal results have already appeared in the two years' work using this machine. One of these is a very dramatic form of *decline curve*, with results far ahead of chance expectations at the beginnings of the record sheets, then rapidly dwindling and running into heavy below-chance scoring, and then up again on the next record sheet—a regular up and down motion. Again I am oversimplifying. But whereas chance expectations would be *random* fluctuations, with no rhythm (you know how runs of cards or any other chance material will take erratic form), this result of McConnell's shows an amazing consistency, a result which, according to chance expectations, would occur only about once in a thousand times.[12]

We have, in other words, physical objects which are behaving in accordance with a psychological law and not a physical law. The law of the decline curves which we quoted earlier in relation to ESP holds in PK, as Dr. Rhine had earlier shown, just as it does in ESP. It is not random fluctuation; it is *orderly* fluctuation and the kind of fluctuation that may be related to intense interest and concentration, then fading, then renewed interest. Again I am oversimplifying a little, but essentially, it is a repetition of the orderly and meaningful decline curves that other investigators have reported.

It is possible, you know, that any of these things can be demonstrated about as well by home-made techniques if one's interest is not to hurl a thunderbolt at the scientific world, but to get something under easy and comfortable home conditions which may serve as a working cue for a laboratory experiment, or may throw light upon purely individual or personal factors which later may be compared in large groups of people by strict laboratory methods.

Professor Thouless of Cambridge University in England is an exponent of this last viewpoint. He has been a devotee of very simple home-made experiments to show various types of effects such as

[12] He has two other types of non-chance results with the dice which he especially asked me not to mention at the present time.

the PK effect, and is undertaking to show that nearly anybody who really wants to do so can gather significant material in the field of the paranormal motion of objects by very simple home-made operations. One can use dice, one can use coins, or other types of object, from which one can gather evidence of this sort, just as one can do simple home-made ESP experiments using rooms which are on different floors or otherwise separated, with senders and receivers properly insulated from sensory communication with each other. I would rather incline to emphasize the value of personal individual home-made efforts, remembering that they are better when they are coordinated. They are better, when, for example, the Monday evening study group knows about them, and different individuals can collect data as part of an organized plan and pool their information and discuss their results together.

IV

The question of new survival evidence, in the strict sense of the term, has got to be answered, I am inclined to think, essentially along the lines explored by J. F. Thomas, and especially by Drayton Thomas, namely by comparison of material given by a sensitive to a sitter with material given to other sitters. Do the messages fit the sitter better than they fit others? But the "sitter" need not be physically present. The distant "sitter" may plan a "sitting," and material may be given which is actually relevant to this sitter.

This is a "proxy" sitting. The material given by the sensitive may not apply at all to the person who is physically present and conducting the sitting, but apply very specifically to the absent sitter who has requested this sitting. There are variations of this experiment (Mrs. Allison did such experiments many years ago)[13] which have been systematized and even developed in quantitative form in more recent years. Some efforts of this sort on a small scale are now being made by the London Society. It takes a perfectly enormous amount of patience, because material may be convincing to the individual sitter, who is satisfied emotionally that the situation gives what is demanded, but not to other people. Sometimes it takes a great accumulation of material and much careful study to permit a systematic comparison to decide whether the material does consistently fit only the person for whom it is intended. The paucity of powerful sensitives, and a certain world weariness on the part of investigators have both got to be taken into account. There is a certain feeling that I mentioned earlier, which could be phrased this way: "We've done

[13] Lydia W. Allison, "Proxy Sittings with Mrs. Leonard," *Proc.* S.P.R., Vol. XLII (1934), pp. 104-145.

all this. Look at the beautiful evidence gathered by Drayton Thomas. What more can be done?" I can only say again: The history of science is to a very large degree the reiteration of old efforts, getting old results, but with a *new* openness of mind, ready for new interpretations if the wellspring of data does not dry up. There is danger in saying: "We are just doing what has already been done before." Such an attitude reminds us of those subjects I mentioned a while ago whose negative attitude blocks the flow of the phenomenon.

Now if you know of sensitives from whom interesting things are obtained, I would respectfully urge that they are not your personal possession. You have ultimately no right to use selfishly an instrument which conveys data significant in the long run to the human family, and fail even to keep a record. "Well, I personally was satisfied, and that is all I wanted; so I didn't keep any record." How many times have we heard this! I would urge, without attempting to do any more than express a research point of view, that if you use sensitive instruments, you have a certain responsibility to have records made, to keep conditions at a good level, and insofar as things are not too intimate, to share factual information with other seekers, because such gains as have been made are the product not of individual effort but of group effort.

Now my whole feeling about the matter of survival evidence is very unconventional and very heretical. But I found several people in the London group who are not shocked when I state my views. The fact is that I am really impressed by the beautifully clear cut timing of an event like the stopping of a clock when reference is made to a deceased person who has been associated with that clock. I am impressed by an apparition that comes unexpectedly at a definite time and place in such a way as to herald an event like sudden death such as many of the apparitions recently studied by Mr. Tyrrell.[14] Indeed, I am often more impressed by them than I am by elaborate cross-correspondences. I think the cross-correspondence method is very beautiful and very important. I yield to nobody in the admiration for the skill with which it has been developed. But I say: we have events happening constantly which seem somehow to point to the operation of a purpose, perhaps at the moment of death, which, if we get enough data and are systematic enough in studying them, may cast light upon the question of what it means to go through the process of death. And this is very fundamental information.

We are not going to find this answer the way Frederic Meyers thought he could, in ten or fifteen or twenty years. No more brilliant person ever dealt with this problem than Frederic Meyers. But I

[14] G. N. M. Tyrrell, "Apparitions," *Seventh Myers Memorial Lecture*, Society for Psychical Research, London, 1942.

think you will agree that, dying in 1901, he had not foreseen the difficulties. The problem is not soluble by gathering dramatic cases. It takes patience. It takes an accumulation of the efforts of many people working humbly together. The knowledge which enables us to light this room, or transmit these words through the microphone, and make this recording, has taken centuries to acquire. If it has taken three hundred years since Galileo to get this amount of control even over physical nature which is so much simpler than the mind and heart of man, who are we to expect, in the seventy years since psychical research came into existence, to get quick and easy solutions to these ultimate mysteries? I think we may well be quite proud that systematic and orderly data bearing on the question of the process of death and relevant to the problem of a purpose existing in and through the process of dying are actually available to us; that we have many such cases. We are still obtaining good records of apparitions and hauntings. We are working, as well as we know how, to use these data, together with experimental data on paranormal processes of all sorts—ESP, precognition, psychokinesis—to try to get an orderly view of that part of human nature which is not understandable through the ordinary, everyday psychology of the living individual using his sense organs. We have the opening up of a vast new vista, a new conception of human nature, anchored at some points by definite facts and inevitably fading off at other points into speculation. My own feeling is that there is considerable overconfidence in what has been written about the implications of these findings for religion, for theology, for ethics, for the place of man in the universe. I think these things are much too big to be answered easily by any one kind of investigation, even when it is carried forward for centuries by hundreds of researchers. I do not think we know the specific implications of these studies for human personality. But I think we can be fairly well certain that they point to a complexity, a bigness, a scope of personality functioning, of which we have had no conception at all in the past.

Many will ask what they can to do to help in psychical research. I should like to mention at least six things that you can do that will contribute significantly to psychical research.

First, you can record every spontaneous case of telepathy, of clairvoyance, of precognition that comes your way and let us have it—either Mrs. Dale or I will go through the material, will evaluate it, and see what we can do with it from a research viewpoint. Her own recent article on spontaneous cases will convince you that good, important spontaneous cases are coming in.[15]

[15] L. A. Dale, "A Series of Spontaneous Cases in the Tradition of *Phantasms of the Living*," JOURNAL A.S.P.R., Vol. XLV (July, 1951), pp. 85-101.

Secondly, you can take part either in home-made experiments or in other experiments planned at the Society. There is always more work to be done. Dozens of problems have been defined in the literature recently that nobody has gotten around to studying.

Third, you can contribute to the research. There are various classes of membership, with no red tape, no strings: the money goes directly for expansion of the research program.

Fourth, you can bring the aims of the Society to the knowledge of other people. Ultimately, we shall have not only the familiar faces of friends, but more and more newcomers. The time will come when psychical research will be a serious, substantial movement, supported not by hundreds but by thousands or tens of thousands of people.

The fifth thing that you can do is to participate in the Study Group; or, if you do not care to come to the Monday night meetings, organize your own groups with your own friends, and work in your own way. We have always a few people who are reading entirely on their own, or people who come to us with a problem to which they want answers, using the first problem as an entering wedge. I am thinking of one devoted member who has worked almost entirely alone. By honest and continuous study, and holding of many sittings, she has supported our hand through her own faithfulness and eagerness to do an honest job.

Sixth, you can always ask questions which will put a bee in our bonnet; or like Socrates, act as a gadfly to annoy the research man and make him see problems he would not otherwise see. There is nothing more glib, more garrulous, and more hopeless than a research man who thinks he can get along without other people's suggestions. It is a completely nonsensical idea. Science, if it is anything, is a social process, shared by a group of people with common interests and good will who desire to work together. I don't believe you can imagine the degree to which Mrs. Allison, Mrs. Dale, and I are thinking all the time about such questions as this: "Would this be the sort of thing to go in the *Journal*? Would this be the sort of activity in which the members would be interested? Would this be the sort of thing that would broaden the Society's contacts?" What we research people want is to be understood, to be helped, to be kept in gear, not as lone wolves, but as servants of a corporate enterprise. We want your questions in and out of season. We want to be criticized. We want to be told what we should do that we are not doing, and told how we should do it. If you know of sensitives, if you know of methods, if you know of problems, let us hear about them; let's find a way. Let's do the best we can do in a group enterprise.

ESP Function and the Psychogalvanic Response

J. L. WOODRUFF AND L. A. DALE

Introduction

This is a brief account of two research projects which were concerned with the general problem of the relationship between ESP function and the psychogalvanic response.[1]

Series I

Series I was formulated to determine whether a conditioned response could be used as an ESP indicator. A total of 30 subjects took part in this series, 24 of whom completed the experiment as finally set up. Briefly, the procedure was as follows. Three of the five standard ESP symbols were used, circle, wave, and plus. These symbols were projected by means of a slide projector on a surface in front of the subject as he lay on a cot. The projections were sufficiently vivid to be easily recognized. The subjects indicated their perception of the symbol by calling its relative position in the series of 24 which were being presented. Following the presentation of each plus, an electric shock was administered.[2] No shock was administered following the presentation of the wave or the circle. In this series the "conditioning deck" consisted of 12 pluses, and six each of circle and wave. It was standard procedure to present this deck twice. Thus there was a total of 48 presentations, 24 of which were pluses. It was noted that when these presentations had been completed the subjects showed a differentiating galvanic response at the mere sight of a plus even when no shock was administered.

Following the establishment of this response, the ESP series was undertaken. This consisted of three runs (of 24 cards), during which the appropriate slide was placed on the slide projector. It was not, of course, flashed in front of the subject; instead, a light was flashed by means of the projector at the same point on the wall where the

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[1] Changes in skin resistance due to minute changes in the secretion of the sweat glands are measured by the psychogalvanometer. A decrease in skin resistance occurs when emotionally meaningful material or other affective stimuli are presented to the subject.

[2] Two 1½-volt dry cell batteries were used in the shock apparatus. Shock was administered by depressing a telegraph key in circuit with a small rheostat. This made it possible to regulate the severity of the shock.

symbols had previously been shown. Again, the subject indicated his perception of the light signal by calling out consecutively the number of the slide. During these three runs the subject's galvanic responses were being recorded by one of the experimenters. This experimenter, of course, had no knowledge of the symbol actually being used as the target. The three target decks consisted of 24 symbols, 8 each of plus, wave, and circle. In order to prevent the extinction of the conditioned response, every other plus presentation gave rise to a shock, although of course the subject had no "normal" awareness that a plus was actually the target. This procedure constitutes one of the weaknesses in our technique, since in the final analysis we are left with a comparison of the galvanic deflections of only 12 plus trials versus 48 circle-wave trials.

After completing work with the first 6 subjects, we added a fourth run to the series. Before starting on this run, the shock apparatus was removed from the subject so that he knew that there would be no shock on any trial. Twenty-four symbols were again presented in the manner described above, but this time, instead of counting, the subject was asked to attempt to call the symbol by name. During this run, the galvanic responses were recorded as before.

To summarize, we were interested in the following specific problems: (1) whether there would be a significant difference in the ESP series between galvanic deflections for the plus presentations (where some conditioning had become apparent) and for the circle-wave presentations (to which the subjects had presumably not been conditioned). (2) Whether or not verbal success in the ESP situation is correlated with what might be called autonomic success—in other words, will the subject show a significantly greater or lesser galvanic response when he makes a correct guess. (3) A third hypothesis which presented itself through our analysis of the data has to do with the relationship between the magnitude of the galvanic response and the general tendency of the subject to be above or below chance on the verbal task.

Results:

In analyzing our data with the problems referred to above in mind, we found that the results were not significant. Problem 1: There was a slight tendency for the galvanic deflections on the non-shock plus presentations to be *lower* than the deflections on the circle-wave presentations. A significant result in the opposite direction would have indicated that the subject had some ESP awareness of the presentation of a plus symbol and was reacting to it in autonomic fashion. This would be in line with other research findings that emotionally charged material tends to evoke a more marked galvanic

response than neutral material. Problem 2: There was an insignificant tendency for there to be greater galvanic deflection associated with verbal *error* in ESP calling than with verbal *success*. In other words, when the subject made a wrong call, his galvanic response tended to be greater than when he made a correct call. A significant result here could be interpreted as indicating that the subject was responding to his error emotionally and in much the same way that a suspect responds to a lie in the lie-detector situation. Problem 3: It was noted that those subjects who had greater galvanic responses in general tended to score higher in the ESP task than those subjects who had "sluggish" galvanic responses; but again, this was not a statistically significant relationship. A significant result here might have established another relationship between personality and ESP functioning.

Series II

In order to follow up on some of the very tentative findings from the first series, a second project was formulated in which 24 subjects took part. The following problems were specifically dealt with.

(1) Is there a relationship between the subject's galvanic response and his tendency to score above or below chance on a verbal ESP task? (2) Will the subject show a significantly greater or lesser galvanic response when he is correct in his verbal call than when he is incorrect? (3) Will threat of punishment by electric shock be effective in producing ESP results? (4) The experiment was also set up in such a way that a comparison could be made between the two experimenters in terms of their success as agents.

In this series, well-shuffled ESP decks (containing the usual five symbols), recorded in advance, were used as targets. The subject was, as before, attached to the galvanometer and the leads from the shock apparatus were taped to his ankle. The agent sat behind the subject with a screen between them. He lifted the cards one at a time from the shuffled ESP deck and looked at each card until the subject made his "guess." The signal for the subject to make his verbal "guess" was given by the recorder, who sat at a table beside the cot, but well screened from it. The functions of the recorder were: (1) To signal to the subject when to make his next call by saying "next." (2) To record the galvanic responses. (3) To record the subject's verbal guesses (this record later being checked with the target record), and (4) to administer shock if the subject's score at the end of each run necessitated punishment.

Each experimenter served as agent for two consecutive subjects, and then as recorder for two consecutive subjects. Each subject called 10 decks of cards. For five of these decks there was threat of shock,

for five, no threat of shock. Subjects were alternated in terms of whether or not a "shock run" began the series of 10 decks. Shocks were administered in the following way: a score of six (a score of five being chance expectation) or better resulted in the avoidance of shock. On "shock runs," every decrement under six resulted in the administration of one shock at the end of the run. Thus, on a shock run, a score of two would result in a total of four shocks to the subject on that run. The actual sequence of events was as follows: The recorder, after making sure that the agent was looking at the first card, would say "next." The subject would then make a verbal response, calling out one of the five symbols. The recorder would write down the symbol mentioned, and would also record the galvanic deflection. The agent would make a notation as to whether or not the call was correct. (This notation was not a part of the official record, but was used for the purpose of determining whether or not shock was to be administered at the end of the shock runs.) The agent then turned the next card face up and the same procedure was continued. At the end of the run, the score was announced to the subject and, on shock runs, shocks were administered when the score fell below six.

Results:

None of the results obtained were statistically significant. Problem 1: As in the case of series I, there was a slight, but statistically insignificant tendency for those subjects who scored highest on the ESP task to show greater over-all galvanic response. The difference in this series was very slight. Problem 2: The mean galvanic responses for verbal hits and verbal misses, in the case of both shock and non-shock runs, were practically identical. This means that in this series there was no tendency for galvanic response to be correlated with successful verbal response. Problem 3: There was no significant difference between scores obtained on shock and non-shock runs. Thus, in this experiment, threat of shock was not effective in producing significant ESP results. Problem 4: In a comparison of the two experimenters as agents, it was found that L. D.'s subjects were slightly above chance on both shock and non-shock runs, while J. L. W.'s subjects were below chance on both shock and non-shock runs. These differences were not significant, however. Certain other analyses concerning position effects, salience, etc., did not yield significant results.

The Value of Reports of Spontaneous Precognition

W. H. W. SABINE

An examination of the cases of apparent spontaneous precognition quoted in the periodicals of the Societies for Psychical Research and in other writings reveals the unfortunate fact that the great majority of the cases were not written down at the time of, or very shortly after, the experiences. Often the accounts are referred by the informants to happenings five, ten, twenty, and even forty years before the recording. Other informants speak of "a few" years, months, or weeks ago, which is a disturbing opening even when the accounts appear to be careful and precise in other respects.

The views which psychical researchers hold on precognition—as on most of their subjects—are divided. Some are sure that precognition is a fact, and since the present writer is of their number he does not question the probability that most of the cases in the sources alluded to above do relate to genuine cases of precognition or some form of psi which is suggestive of it. But one may be sure of precognition without being able to define it, and this is a very unsatisfactory position. Theories about the cause of precognition will gain little response in other minds if they are not formulated in the light of a definition which is precise and acceptable; and such a definition must, obviously, be based on information which both is and appears to be accurate.

What is so serious about the failure of most informants to record their cases with promptitude is that they leave the investigator without reliable information as to precisely what they experienced in their dreams, etc., and as to the precise character of the correspondences. What reliance can be placed on the *details* in today's account of something that happened years before? It is needless to labor the point that after such lapses of time the best of memories cannot be relied upon for details; some will have disappeared and some will have come into the picture.

Of course, the "many years ago" type of informant gives his account with as much sincerity as the "today" informant. But his good intentions do not alter the fact that what reaches us is an interpretation of his experience which has been evolving too long in his mind to enable his experience to be made a basis of study.

Another weakness in our study of this matter lies in the *selection* of cases. For the very reason that they are selected they do not present

to readers an average sampling of precognitive experience. There has usually been double selection. First, there is the selection which occurs when the general public is asked to send in its experiences. It is as though, having set out to judge the color of people's hair by samples sent in on request, we concluded that red hair predominated; whereas the truth of the matter was that the self-satisfaction of the redheads caused a higher proportion of them to send in samples than of any other group. We get the cases which they, the public, choose to send us, which means, for one thing, that they send in what seems to them remarkable. They do not send in what seems to them trivial, though what they think trivial may be quite otherwise to us.

The second selection takes place when the cases are edited, and some of them published. The opinion of the selector comes in, and if he thinks that those cases which relate to tragedies are most interesting (and in a sense they are), we will have published a selection weighted in that direction. Even though the investigator himself has the advantage of his readers, since he has all the cases sent in to him to analyze and classify, he is still under the influence of the original selection, that of the public itself. This may lead him, for example, to conclude that because prior "conviction" of significance is claimed in a certain proportion of his cases, such conviction exists in a similar proportion in the whole of human experience. But is it not the case that those of the public who had such conviction of a significant experience are much more likely to report their experiences than those who lacked such conviction? The presence of conviction is favorable to belief; its absence encouraging to a sceptical dismissal of an experience as a "coincidence," and the latter will not be likely to be reported.

Another great weakness in reported accounts of spontaneous experiences is that so many of the reporters are influenced by religious or traditional concepts of "prophecy." Unfortunately, psychical research and parapsychology are not free from a kindred assumption. The current definitions of precognition, those which define it as extra-normal knowledge or awareness of a future event, are simply in accord with unproved tradition. If we approach the accounts of spontaneous precognition with the prior assumption that precognition means extra-normal knowledge or awareness of a future event, we may be blocking our own path to an explanation of this most intriguing of all our problems. The present writer has tried to point out before that when good accounts of precognition are examined, it does not appear that the persons concerned have precognized a future "event," but a future experience personal to themselves. By "good" accounts are meant accounts which have been promptly recorded by

rational persons who are aware of the existence of this problem. The writer has just received the following account of a precognitive experience from a British soldier and colonial legislator who has often noticed precognition before, though never quite in this form. It does, however, serve to illustrate the point just made:

> "Yesterday, however, I had an experience unlike, as far as I know, anything which has happened to me before . . . I woke up shortly before my usual time for being called by my African servant and found myself obsessed, there is no other word, by the thought of the second canto of Sir Walter Scott's *Marmion* in which, as you may remember, there is a description of the escaped nun who had run away with Marmion (if my memory serves me right), but had been recaptured and sentenced to be put to death by being walled up alive inside the masonry of the Convent. I have not read *Marmion*, nor indeed, given the poem any thought, since it was read aloud to me by my Mother well over sixty years ago, but the thought of the unfortunate nun and her sufferings was vivid and intense. Shortly afterwards, my servant came in with my morning tea, and I dressed and went out.
>
> "During the morning our bricklayers (we do all our own work here with our own people) had occasion to knock through an existing wall, and to disclose a hollow which had been a chimney. If I could say that we found a skeleton in the hollow the story would be complete. I cannot do that, but I can say that finding the hollow and subsequently walling it up again recalled my early morning experience, the memory of which was already beginning to fade, in the most remarkable way."

The informant precognized his future mental state. There was no walled-up nun, no one had suffered: it was simply that the workmen found a hollow and bricked it up again. If one of them had also had a precognition corresponding to this, it is safe to say the luckless Clare of *Marmion* would not have figured in it, but some other images peculiar to *his* mind.

It has been argued that if an apparent precognition does not relate to an external event, but to a subjective impression, the case for precognition is greatly weakened. Alternatively it is urged that making a distinction between an external event and a subjective impression is not important, since the subjective impressions are, in any case, based on external events.

Arguments on these lines indicate why no appreciable advance is being made in assessing the real nature of precognition. In a recent article Dr. J. R. Smythies quotes E. L. Hutton's words, ". . . it cannot be too strongly stressed, each man is studying what he himself

perceives, and what he perceives depends directly upon his own cortical activity; the objects of his study have their existence only in him."[1] And Dr. Smythies goes on to give a helpful guide to scientists and others who mistakenly assume that the objects which they are studying have a real existence independent of themselves:

> "A useful working concept to use during this argument is that we are each connected to the physical world by an extensive signalling mechanism. At one end this is connected to various sense-organs on the surface of and inside the body. The other end we experience as our familiar visual picture of the world, its sounds, and its smells, and the signals from our body which we experience as our body-image in consciousness with its pressures, aches, and pains. Changes in these sense organs, produced by various physical stimuli, are swiftly signalled via the sensory nerves and central nervous system into our perceptual fields. We must note that we are given (as data) the Self, examining its own private world, whose events are merely determined by events in the outside physical world (including the physical body), by the signalling mechanism in between.[2]

The external events are known to us in the form of pictures in the consciousness of each of us. We have good grounds for assuming that in many situations other people have pictures similar to our own, but they can never have the same pictures: they cannot occupy the same position as we do at the same instant, and their sense organs are not identical with ours. Therefore, in entering upon the supramundane task of endeavoring to find out what is the nature of precognition, it is necessary first to detach our thinking from limits which are entirely sufficient for the practical pursuits of everyday life. This requires awareness of the fact that the "real" world, as it is called even by many psychologists, is no more or less than our mental picture. We find, then, that we are dealing with mental pictures both in the case of the precognitive experience and in the case of the "external event" to which it corresponds.

Precognition appears to consist of images in the consciousness (a term covering any mental awareness) which correspond to future images in the consciousness when the correspondence is normally inexplicable.[3] The problem of the nature of precognition is bound up with the problem of the nature of all conscious experience. If we

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[1] J. R. Smythies, "The Extension of Mind," *Journal* S.P.R., Vol. XXXVI (Sept.-Oct., 1951), p. 481. The passage quoted is from *Perspectives in Neuropsychiatry*, ed. by D. Richter, H. K. Lewis, London, 1950, p. 160.

[2] Smythies, *op. cit.*, p. 481.

[3] For a fuller definition see JOURNAL A.S.P.R., Vol. XLV (July, 1951), pp. 127-128.

knew what the latter was, precognition might cease to be so baffling. Since we do not, it is at least a measurable advance to recognize that precognitive images relate to future images, not to future things.

Such being the problem of precognition, it is suggested that selected remarkable cases—although of undoubted value and interest—will not help so much in its study as a number of cases, however trivial the circumstances, which have happened to the same individual, provided always that he is capable of exact observation and narration. We need to know very exactly what he really has precognized in dream or waking experience, and the importance or triviality of the circumstances is not our first consideration. Moreover, if an individual repeatedly experiences precognition, chance coincidence will not do as an explanation; but it cannot be ruled out so confidently when dealing with cases selected from a large number of people.

Since statistics cannot embrace all the experiences of all the people, they must do their best in a limited sphere, but that limitation might better be to all ascertainable experiences of a few individuals than to a few experiences of the many. And we should regard prompt recording as of the utmost importance, discouraging all reliance on the memory of long past experiences.

Report of the Research Committee

Our purpose, as usual, lies not in the mere collection of unexplained occurrences, but in attempts to grasp deeper dynamics so as to increase our basic understanding of the nature of paranormal phenomena.

Psychokinesis Study:

The research currently being carried out by Dale and Woodruff at the Rooms of the Society is in part derived from the PK work of Professor Robert McConnell, of the Physics Department of the University of Pittsburgh, and is in part an outgrowth of an ESP project completed at the A.S.P.R. in 1949. The McConnell research presented substantial evidence for the existence of a psychokinetic force. It involved the use of a machine built at Duke University which incorporates the features of a rotating cage and automatic motion picture recording of the die faces. The provocative nature of the McConnell results led to the formulation of the present experiment, in which the McConnell apparatus is being used.

The Woodruff-Dale study, "Subject and Experimenter Attitudes in Relation to ESP Scoring" (JOURNAL A.S.P.R., July, 1950) seemed to indicate some interesting relationships between subject and experimenter attitudes and success in the ESP task. The present research undertakes the investigation of these problems: (1) Can a repetition of the McConnell PK results be obtained at the A.S.P.R.? (2) Can significant attitudinal relationships, similar to those already found in the case of ESP, be shown to exist in the PK situations? (3) Is there a significant relationship between PK scoring and ESP scoring?

The experiment, which is now well under way, calls for the use of 108 subjects of college age and of both sexes, half of them working with J.L.W., half with L.D. The procedure is as follows: The subject is introduced to the problem by the experimenter with whom he is to work and is then asked to indicate, after reading a brief mimeographed statement, whether or not (1) he accepts PK as possible and (2) whether or not he believes that he can demonstrate it in the experimental situation. After information is given as to the operation of the cage, the functioning of the camera, and the recording of the die faces on the record sheets, the cage is set in motion and the subject "concentrates" on a specified die face. After 48 "throws" of two dice, a different die face is specified as the target face, and the procedure is continued. Each subject, therefore, attempts to "will" for each of the six die faces in a prescribed sequence, the aim being, of course, to obtain more than his "chance quota" of the target faces.

Following the completion of the PK task, the subject is given a questionnaire to fill out. This questionnaire is a modification of the one used in the Woodruff-Dale paper referred to above, and it attempts to elicit the subject's reaction to the various aspects of the experimental situation. The final step involves the calling of 5 decks of ESP cards by the subject, using the DT (down-through) method. The study will not be completed until early Spring.

ESP Study:

A repetition of the Kahn clairvoyance experiment is soon to be undertaken in order to see whether this excellent study developed at Harvard will yield consistent positive results when the method is duplicated here. The approach involves clairvoyant responses to concealed targets listed on record sheets of the International Business Machines, with automatic scoring.

Medical Section:

The tradition of the Medical Section, since its formation in February of 1948, has been to utilize the regular monthly meetings as a forum for the discussion and evaluation of new ideas and viewpoints concerning psi as these ideas evolve out of clinical experience. The work during the first few years was devoted in the main to the establishment of the telepathic dream as a phenomenon pertinent to analytic therapy. The presentations during the past year have been at a more theoretical level and have been concerned with exploring the impact of psi phenomena on current psychiatric theory.

Membership Cooperation:

As usual, we request that Voting Members, members of the Study Group, and other members bring to our attention any and all interesting phenomena (e.g., spontaneous telepathy, mediumship, etc.) which are available for research study.

GARDNER MURPHY, Chairman

Reviews

NATURE, MIND, AND DEATH. By C. J. Ducasse. Pp. xix+514. The Open Court Publishing Company, La Salle, Illinois, 1951. $4.50.

The author of this treatise is Professor of Philosophy in Brown University. He has presented here his own system of philosophy, leading up to an exploration of the possibilities of survival beyond death.

His basic conclusion is this: "Nothing in the conception of the nature of a mind reached by us in the light of [the contents of Parts II and III of the present work] appears to render it logically necessary that a mind should cease to exist when its body dies" (p. 464; cf. p. 482). He says:

> "Our examination of the reasons commonly given for asserting the impossibility of survival has revealed that they are logically weak . . . so many of the persons who advance those reasons . . . think them convincing . . . . because they approach the question with [the metaphysical assumption] that *to be real is to be material* . . .
>
> ". . . the conception of the nature of reality that proposes to define the real as the material is not the expression of an observable fact to which everyone would have to bow, but is the expression only of a certain direction of interest on the part of the persons who so define reality—of interest, namely, which they have chosen to center wholly in the material, perceptually public world . . . . Only so long as one's judgment is swayed unawares by that special interest do the logically weak arguments against the possibility of survival . . . seem strong" (pp. 458-459)."

Six theoretically possible forms of survival are discussed in the final chapter of the book. The author does not claim that the available evidence is sufficient to establish any of these as probably a fact. He does claim that each of these six forms is *possible* in the sense of (*a*) consistent with the outcomes of this book's analyses of what it is to be "mental," to be a "mind," and "to exist"; (*b*) consistent with the findings of this book as to the nature of mind-body relations; and (*c*) consistent also with all empirical facts, whether normal or paranormal. He claims also that these forms are in various degrees significant enough to be of some interest to us now (p. 484). The six possible forms of survival are as follows (pp. 485-491):

1. The continuation of a single timeless state of consciousness after death, such as mystical ecstasy, anguish, or any other single state.

2. A reviewing of the memories of one's embodied life, reflection upon them, and distillation from them of such wisdom as reflection can yield.

3. Consciousness such as is now ours in dreams, with images of various forms of objects (such as scenery, houses, and associates) and of situations in which we play some role—the content of the dream being determined at least in part by conscious or subconscious wishes or fears.

4. Dream consciousness, but with the addition of critically controlled creative imagination.

5. An existence not wholly self-sufficient (like the above) but including images caused externally (say, telepathically, or clairvoyantly); and, like sensations, resistant to alteration at wish except through external activity conforming to objective laws of some kind.

6. Survival as rebirth in a material world. This rebirth might be immediate or delayed. It might be on the earth or on some other planet.

Ducasse apparently leans toward a combination of several of the above modes (pp. 501-502). He conceives of the mind of man as consisting of two aspects: (1) the personality acquired during a lifetime; and (2) the individuality, consisting of "aptitudes, instincts, and other innate dispositions or tendencies." He suggests that the individuality may be distilled from the actions, experiences, and strivings of the diverse personalities which developed successively by union of it with the bodies of a succession of earlier lives on earth (or elsewhere). Between any two such successive lives would be an interval during which some parts of the personality of the succeeding life would persist, in a more or less dream-like state, with perhaps gradual discrimination of images derived telepathically or clairvoyantly. He suggests that part of the interval between incarnations might be occupied by more or less complete recollection of the acts and events of the preceding life and of their discernible consequences. Parenthetically, it may be noted that the above conception of Ducasse's is quite similar to that held by some Theosophists.

At least two questions for discussion emerge from Ducasse's list of six possible forms of survival. First, it will be noted that forms 1 to 4 are each "wholly self-sufficient." That is, they involve no real social contacts beyond death. But is such an assumption "consistent with all empirical facts whether normal or paranormal," as Ducasse

claims all six modes of survival to be? He regards telepathy and clairvoyance as established facts: "The evidence that [telepathy] sometimes occurs is by this time so abundant, and some of it is so good, that anyone who rejects out of hand the possibility of telepathy can now fairly be regarded as simply uninformed" (p. 410 n.). He recognizes that much of the evidence for survival requires *at least* the hypothesis of telepathy to explain it (p. 478). But Ducasse's first four forms of survival would require either that telepathy be denied entirely, or that it be considered as confined to only certain individuals, or that it be regarded as occurring only before death. Actually, the evidence would suggest that telepathy may be the basic mode of communication after death. In any case, the four forms of self-sufficient survival hardly seem to be consistent with the empirical paranormal facts.

But if these first four forms were set aside, we would be left with the last two. Form 5 might well be combined with major features of forms 3 and 4. This would give us a form of "consciousness such as is now ours in dreams," but "with the addition of critically controlled creative imagination," and also the reciprocal sharing of images by telepathy and clairvoyance, with resulting resistance "to alteration at wish except through external activity conforming to objective laws of some kind." Such a mode of survival would involve collective creation of psychic worlds by groups whose members were close to each other in what Ducasse calls "psychical space and time" (p. 412). Every cultural group would create its own future-life environment—much as in earth life such groups now create their own cultural environment. Special vocational and avocational groups —such as mathematicians, musicians, artists, and so on would each create their own shared psychical worlds. Spiritually energetic and alert groups would presumably work deliberately at the group creation of their own shared spiritual worlds. All of which would be remarkably consistent with hitherto unproved beliefs of Spiritualists.

If this revised and elaborated version of Ducasse's fifth form of possible survival is accepted, at least tentatively, it raises a speculative question about his sixth form—reincarnation. Ducasse suggests that rebirth might occur "on the earth or on some other planet" (p. 489). He refers to alleged evidence that reincarnation may occur. Additional alleged evidence has been cited by other writers—for example by Ralph Shirley in his *The Problem of Rebirth* (Rider & Co., London). But if collective creation of objective spiritual worlds be tentatively accepted, why should rebirth into this material world be important? The space-time in which earth exists would be only a special case among an infinite number of actual and potential space-

time systems. The question, of course, is highly speculative. But the speculation is intriguing.

The above analysis was submitted, in preliminary draft, to Professor Ducasse. He comments as follows:

> "The suggestion you formulate [in the paragraph commencing 'But if these first four forms were set aside . . .'] seems to me plausible, interesting, and quite compatible with the possibilities I had suggested, for, as you point out, it consists essentially in combining several of them. As to whether it would, if true, then render rebirth in this material world unimportant, the chief comment which occurs to me is that, in the sort of life your suggestion depicts, the environment of a person would consist *wholly* of other persons and of the images they create; that is, what would then exist would be a society without an independent external environment. The resistances of the images to alteration at wish would thus be resistances of one or more persons' image-creative will to the image-destructive or alterative will of others. During earth-life, on the other hand, we have, in addition to persons and their creations, an external environment independent of them, which furnishes the raw material for many of their creations, which external environment they have to contend with, and by contact with which they develop much knowledge and power other than what they could develop by contact merely with one another. Investigation and discovery of hitherto unknown 'natural' facts and laws is a kind of activity distinct from creation, invention, and communication, but there would seem to be no opportunity for it in a world consisting solely of persons and their creations. The theosophists, I believe, hold that such a *post mortem* world does exist and that life in it for some time plays a role in the evolution of the individual, but that a return to physical existence is eventually called for."

Recognizing the force of this illuminating comment by Professor Ducasse, the reviewer would like to suggest that culture (as that term is understood by anthropologists and sociologists) would become an objective reality in the kind of telepathically shared mental world which we are discussing, and that culture manifests its own "resistances to alteration at wish except through external activity conforming to objective laws." Formulated laws describing the behavior of the material world become part of culture, and would enter into the hypothetical after-life which we are discussing. Such developments as psychology, sociology, philosophy, music, and mathematics could be carried on in full force in such a world, and these developments involve discovery as well as creation.

Professor Ducasse's book is an exercise in philosophy. It is a brilliant and illuminating exercise. He would (I am sure) agree that one of its major functions is to point the way toward fruitful research

on problems of survival. Taking his fifth form of possible survival as a major hypothesis, the lines of research which it suggests are considerably at variance from the laboratory activities which now absorb the great bulk of the time and energy of parapsychology. Card guessing, dice throwing, dowsing, the homing instinct—studies of such phenomena have already thrown much light upon the nature of psi, and may be expected gradually to open up our understanding of psychic faculties. Perhaps, in the long run, such researches may lead to basic answers about survival problems. But thus far, their bearings upon survival appear to be indirect and problematical. On the other hand, wide areas of spontaneous phenomena have direct bearings upon Ducasse's fifth (and as the present reviewer sees it, the central) form of possible survival. These are shared and precognitive dreams; apparitions of the living, the dying, and the dead; hypnotically induced dreams and apparitional experiences; spontaneous and induced projections of the astral body. Such phenomena seem obviously to be on the borderline between our present existence and the hypothetical spiritual worlds of Ducasse's fifth form of survival. They are certainly accessible to objective investigation and even to controlled experimentation. They have been explored (without adequate statistical and experimental controls) by Theosophists, Spiritualists, and astral excursionists. Why do the parapsychologists so largely neglect them?

HORNELL HART

Rejoinder by J. B. Rhine

I would say that we parapsychologists are the only people who *are* paying any serious attention to shared and precognitive dreams, apparitions of the living, the dying, and the dead, and spontaneous and induced projections of the "astral body." Thus far all we are doing is collecting and classifying such material and looking it over for suggestions that lend themselves to reliable experimental attack, an attack that can be sufficiently well-controlled, and yet easily enough handled to be within the scope of our facilities and personnel.

These last phrases mean a great deal to seasoned workers in so difficult a field as ours. It is easy, from a rational point of view, to underestimate these and to think that certain things ought to be done which are at present practical impossibilities. We are edging up the mountain by the best routes we know, with such equipment as we have, but how our progress looks depends on the viewpoint. The person who is off at a distance looking up at the top and getting an impression of closeness and accessibility that is deceptive is often depressed by the slow rate of ascent being made. It is true that such

an observer can often see things of value in the guidance of the pedestrian climber, but he can misjudge, too. Perhaps some of these times the equivalent of an aviation approach to the top might be invented for us, but right now, although we are as eager to find a short-cut to the top—that is, discover any reliable way of verifying the presence of incorporeal personal agency—we just do not see any way to achieve that objective with what we have and there is no use in expending our energies in approaches which can only lead to frustration in the end.

I am quite sure that if you will go over with us carefully the critical requirements and difficulties of the course which the reviewer wishes parapsychologists to follow, you will understand our present course. Consider only the many people, more brilliant in many respects certainly than we, who have tried this throughout the last century, tried a course such as he recommends. Consider, too, that such little success as we have had in keeping alive an interest in the general field of parapsychology compares favorably with what was achieved by these other approaches. And, finally, lay along side of that the fact that we are already working desperately hard to keep our little enterprise going on the narrow trail that it has been possible to clear for it. You will understand then why we must not go spreading off widely without some hard-headed calculation as to the prospects of getting somewhere.

On the other topic of hypnotically induced dreams and apparitional experiences, we have had altogether a good bit of experience. Much of it has been of the quite exploratory type, but then most of the effort in a research field like ours is of this type. We try probably ten different things to one that succeeds. No one ever knows (for no one is really interested in) all the things that have been tried that are failing, but it comes out in the monthly bills, the exhaustion at the end of the day, and the general feeling of success or discouragement at the end of the year or a lifetime. Why not do more? Why not keep on? Simply because we have to be practical, and we want to be intelligent in the use of our energies and time; and, comparatively speaking, we have been, even though we must admit we have not been intelligent enough as yet for the demands of the problem with which we are dealing.

What I think the reviewer's criticism indicates is our need for a broader activity on the educational side as to what is actually going on along the tedious trails of the research. Only the final successes get relayed back for publication and become known and the vast amount of costly but fruitless searching and straining—the whole blind-alley side of the progress—is never appreciated because it is never known.

* * * * *

Conclusion

Recognizing the validity and the importance of much of what Dr. Rhine has said in his rejoinder, this reviewer feels impelled to stress the need for a radically new development in scientific research relating to the survival problem. In the revised and elaborated version of Ducasse's fifth form of possible survival there is stated a clear-cut hypothesis, which is open to rigorous exploration by various types of verifiable research. The fact that earlier investigations of spontaneous cases of apparitions, shared dreams, and astral projections have not produced conclusive proofs or disproofs of survival provides no justification for neglecting the techniques now available for testing the Ducasse hypothesis. If human personalities do consciously survive bodily death, the probabilities seem fairly strong that such survival is closely related to the phenomena of shared dreams, astral excursions, and apparitions of the living and the dead. Such phenomena can be explored with a scientific thoroughness and conclusiveness which have not as yet been seriously attempted. The results may be disappointing—or very disturbing—or highly revolutionary. But can we claim to be fully courageous and adventurous psychical researchers if we fail to explore systematically and thoroughly the hypothesis which Ducasse has now freshly and clearly brought into focus?

H. H.

THE MAGGID OF CARO. By H. L. Gordon, M.D. Pp. 396. Pardes Publishing House, Inc., The Shoulson Press, New York, 1949. $4.00.

Joseph Caro (1488-1575) was an eminent jurist and rabbi, whose writings have been much studied by Jewish scholars and enjoy great authority among them. This book, however, is essentially concerned with Caro's "Maggid," i.e., his invisible familiar spirit, whose communications, counsels, and reprimands over fifty-two years are recorded by Caro in a secret diary much less known than his other writings. It consists of "verbatim reports of discourses to Caro by an invisible messenger from heaven, a *familiar spirit*, a divine mentor. In the early hours of the morning . . . grave fears and daring ambitions would rise in [Caro's] soul. The spirit, known to Caro as the Maggid [i.e., 'the one who tells, the preacher'] . . . would then enter his mouth, articulate his tongue, and reveal his destiny, unveil the coming events of his life. He would foretell deaths and births in his household, honors awaiting him here and in heaven, triumphs as author and spiritual leader, the high esteem he already enjoyed in heaven, the way of life he was to follow in order to avoid the pitfalls

of Satan and the dark hosts eager to prevent him from becoming the foundation of the entire cosmic order" (pp. 46-47).

The author, Dr. H. L. Gordon, who is not only a distinguished neuropsychiatrist, but also a diligent and learned student of Jewish history and culture, introduces the extracts he gives farther on from the diary by a biography of Caro. He then gives the evidence for the authenticity of Caro's authorship of the diary, and in two chapters, "Monitions" and "Maggidism," discusses various forms which supposed communication between God and men has taken. After the extracts from the diary, he attempts to reach conclusions concerning the true nature of Caro's Maggid.

Caro and his associates regarded the Maggid as the divine mentor it purported to be. More specifically, the Maggid identified itself as "the soul of the Mishnah"—the Mishnah being the collection of teachings known as the Oral Law of Judaism, which are the basis of the Talmud and cover every phase of Jewish life. As Dr. Gordon points out, the Maggid is thus an instance of the unusual though not unique phenomenon of "personification of a book in the form of a special spirit or *genius*" (p. 201). Caro studied the Mishnah so devotedly throughout his life that he knew it by heart (p. 62). "You should know," stated the Maggid through Caro's voice, "that it is I, the Mishnah, who articulates now within your mouth. . . . I am the Soul of the Mishnah, for I, the Mishnah, and you are one" (p. 200).

The author holds that Caro was a highly intelligent, learned, and noble-minded person, and that his Maggid is not to be taken as evidence of insanity, for hallucinations are no longer so regarded: "They appear in sensitive individuals as a result of a highly emotional experience or wish or prolonged, deep contemplation" (p. 349). He points out, moreover, that the Maggid's voice, coming out of Caro's mouth, was real enough, and is therefore not really describable as auditory hallucination but rather as "autophonemic" speech, that is, substantially, as speech uttered by oneself automatically, i.e., involuntarily, although Caro was not at the time entranced.

Dr. Gordon shows that the contents of the utterances of Caro's Maggid were "drawn from *ideas that were known to him in his waking states through his diligent studies*"; and he points out that "the Maggid, at least once, betrayed the origin of his 'messages' when he exclaimed, '*I am only the echo of your thoughts*'" (p. 350).

Caro's verbal automatism therefore differs from, for instance, that of Mrs. Piper in the case of her Phinuit "control," and from her later automatic writing with the Pelham and Imperator "controls"; for these gave out many verified concrete facts which Mrs. Piper had no normal way of knowing, whereas Caro's Maggid, however wise its

teachings, never did that, but only drew on ideas and knowledge already possessed by Caro.

C. J. DUCASSE

Brown University

UNSEEN ADVENTURES. By Geraldine Cummins. Pp. 183. Rider and Company, London, 1951. 15*s*.

It is always of interest to students of paranormal phenomena when a psychic of known abilities, whose integrity is unquestioned, recounts the origin and development of her unusual experiences. In her recent autobiography Miss Geraldine Cummins scans a period of thirty-four years of her work in psychical research. She was born and spent her early years in Cork. Of pure Irish vintage, she attributes any psychic powers she possesses to her father, an overworked physician with a marked gift for healing. At the age of seven she was taken to see *King Richard III* which she says might, in one sense, be described as an A B C of Spiritualism. Visits to *Macbeth, Julius Caesar,* and *Henry V* followed, and soothsayers, witches, and ghosts became the child's "monopoly" and were apparently the source of her later absorption in psychical research.

While the main preoccupation of her adult life has been psychical research, Miss Cummins tells us she has played many other roles, modestly representing herself as a "Jack of all trades and master of none." Thus, to mention some of her various interests, she has been librarian, secretary, playwright, short-story writer, athlete, agricultural laborer, politician, and speech-making suffragette. All these occupations seem a far cry from the turn her mediumship took when she automatically produced scripts dealing with the religious history of the early Christian period, which she could not trace to previous reading or study.

Miss Cummins pays tribute to the "humanly constructive" work of great mediums such as Mrs. Piper, Mrs. Osborne Leonard, Mrs. Eileen Garrett, and Mrs. Hester Dowden (Mrs. Travers-Smith), daughter of the eminent Shakespearian scholar, Professor Edward Dowden. She first met Mrs. Dowden in Paris, in 1914, and this chance meeting was destined to have far-reaching consequences as it marked the beginnings of a long and fruitful association in psychical research activities of two gifted and critically-minded women. Unlike most other noted mediums Miss Cummins had no spontaneous psychic experiences during her childhood. She trained herself to be a medium through years of hard, dull, plodding work.

Soon after her father's death in 1923 Miss Cummins met Miss E. B. Gibbes of whom she says:

> "It is entirely thanks to her [Miss Gibbes] I was able to work seriously at psychical research during the ensuing years . . . At our hundreds of sittings that took place over a period of twenty-five years, E.B.G. has always been the investigator and I the medium. She arranged for me to live in her house for about eight months each year. Her exhaustive work in keeping records of the séances and checking up evidence obtained by me, for other sitters as well as for herself, has been very remarkable. She has tried to check every detail, fact or name, given in personal communications that were unknown to us . . . . She has even analyzed every sentence in various series of automatic writings when seeking evidence of the character and style of deceased persons . . . . Being a member of the S.P.R., she employed the thorough . . . methods of investigation for which this Society is renowned" (pp. 39-40).

In association with E.B.G. and others, Miss Cummins worked along several lines: precognition, psychometry, automatic writing, and communications purporting to come from deceased persons in which evidence of identity was presented through facts unknown to the medium and the sitter. Among Miss Cummins' notable sitters were Sir Oliver Lodge, Lord Gerald Balfour, and Dame Edith Lyttelton — all distinguished pioneers in psychical research.

Throughout the book the author cites many specific instances of her paranormal experiences and brings a critical attitude to her discussion of the evidence. An especially impressive example is the case of "Marguerite Foote," reprinted in an Appendix from the *Journal* of the Society for Psychical Research (May, 1947).

Miss Cummins deplores the apparent necessity of men of vision, prominent in public life, to conceal their interest in psychical research:

> "It is significant that, in an earlier time when there was in many respects greater freedom of thought and action, the famous Prime Ministers Gladstone and Lord Balfour openly associated themselves with psychical research . . . . But it can scarcely be denied that if these two Prime Ministers were alive and engaged in active political work today they would either have to conceal their study of psychical research, or abandon their careers" (p. 182).

L. W. A.

Correspondence

Under the caption "An Outsider Looks at Psi," Mr. Carl Grant Wilson, a member of the Society, has sent us the following comment.

To the Editor of the JOURNAL:

After having read the JOURNAL of the American Society for Psychical Research for one year I am emboldened to take my pen in hand and write the following, trusting it is couched in terms not too caustic for publication.

I am familiar with the nursery business primarily because it is my method of placing a living on the table for my family. I am also familiar with how easy it is to Latinize one's language and how regularly some nurserymen make use of the device. They evidently think it sets them apart in a rarer atmosphere in which other mortals cannot indulge.

The above trend seems more than obvious in psychical research literature. I can see nothing complicated in psychical research; but psychical research becomes highly complicated when you open the pages of the JOURNAL of the A.S.P.R. The same applies to the *Journal* of the British Society for Psychical Research.

As for Paranormal Psi Function as the Normal Basis of Sensory Experience; Psychodynamics of Spontaneous Psi Experiences; PK; Parapsychology; ESP; Psychokinetics; Extrasensory Perception; Psi Phenomena; etc., etc., these are repeated *ad infinitum* and I might also add *ad nauseam*.

At first I thought, "Here is a new language you will have to learn." After I had learned the Psi language so that I could understand what you were talking about I could not help asking myself, "Is such a language necessary?"

And I get two answers to the above question.

First: In the nursery business there are certain times when a Latinized name is a necessity, but such times are far fewer than is implied by the language of some nurserymen.

Second: I think the Lincoln-Douglas debate demonstrated for all time the advantages of simple language versus supposedly higher altitude verbiage. The world still remembers the whole of "The Gettysburg Address." How many people are there in the world that can recall just one sentence that Douglas ever said?

Comment:—However, give me another year of time and maybe I will be out-technicalizing the technical psychodynamic experts. Then maybe my psycho-inferiority complex will be duly compensated.

In further correspondence, Mr. Grant wrote:

I can understand your position because I have been editor for the last three years of the *American Delphinium Society Year Book* and the *Delphinium Quarterly*. It may seem a long step from Delphiniums to Psychical Research but the parallel is very close.

There are a certain number of people that are highly interested in the technical genetics of the delphinium chromosome. To satisfy these people I have permitted a certain amount of highly technical matter to get into print. But for one person interested in the genetics of delphiniums there are one hundred, no I would say ten thousand people that are mainly interested in how to grow them successfully.

The same principle applies to psychical research. It is right and proper that a few people should be interested in the technical details of psychical research and it is from these few people that progress in psychical research comes.

But the broad base on which psychical interest should rest is as broad as the total population in the United States because the mind of every individual impinges on this unknown (as yet) realm; and there might be developed in that broad base a wealth of material that the experts could be working on *if* this broad base is not scared away by the terminology of the experts.

CARL GRANT WILSON

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.

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The American Society for Psychical Research, Inc., was originally incorporated 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 psychotherapeutics. 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.

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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. Cooperating in the above tasks with qualified individuals and groups who will report their work to the Society.

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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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A Note on Precognition[1]

C. T. K. CHARI

In the *Proceedings* of the Society for Psychical Research (London) for July, 1950,[2] and in the issue of *Mind* for the same month,[3] Mr. C. W. K. Mundle raised the question whether ostensible precognition can be accounted for by some conceivable combination of PK and non-precognitive ESP. Psychical researchers must be aware that Dr. A. Tanagra once put forward the suggestion that a person who makes a "supernormal prediction" actually brings about its fulfillment by exercising in some cases his telekinetic powers.[4] "L'absence de l'agent," he declared, "ne paraît pas toujours influencer les manifestations . . . . J'ai été ainsi persuadé que le dynamisme producteur du thorybisme et des phénomènes télékinétiques peut aussi agir à distance, comme d'ailleurs des personnes absentes."[5] Tanagra's hypothesis, like the PK hypothesis, requires some very *ad hoc* extensions

[1] This paper is reprinted from the November-December 1951 *Journal* of the Society for Psychical Research (London) by courtesy of the Editor and the author who has added a few items to his original article.

[2] Vol. XLIX, 1950, pp. 61-78.

[3] Vol. LIX, 1950, No. 235.

[4] See H. Driesch, *Psychical Research*, G. Bell & Sons, London, 1933, p. 85.

[5] *Transactions of the Fourth International Congress for Psychical Research*, (S.P.R., 1930, pp. 242-243). Richet, in his *L'Avenir et la Prémonition* remarks

before it can cover all the recorded cases of spontaneous precognition. While I agree with Mr. Mundle that every attempt should be made to ascertain whether we have reached technically rigorous limits in the experimental isolation of precognition, I am afraid that most definitions of precognition are *petitiones principii*. There are two parts of Mr. Mundle's definition likely to invite misconceptions.

Mr. Mundle does not pretend to offer us any theory of the *modus operandi* of precognition; yet his phraseology suggests that "later events" can exert a "*direct causal influence*" (italics mine) on "earlier human events." Now it seems pretty certain to me that any attempt to "understand" or "explain" precognition will involve the most extreme metaphysical reconstruction of our notions of "causality" and the characteristics of "before-after" and "past-present-future" which we associate with time. It is important that no relevant metaphysical possibility should be excluded by the psychical researcher. Whether or no Mr. Mundle intends it, his terminology may persuade us that the most hopeful approach to the problem of precognition lies in sticking to a time the instants of which are all ordered by "linear betweenness," and that the only departure from common-sense notions we have to make lies in recognizing an unfamiliar "later-to-earlier" direction in which "causality" can operate. I venture to suggest that in working out a theory of precognition, the conception of a time the instants of which are all linearly ordered may have to be abandoned.[6] The door should be kept open to all possibilities, no matter how weird or fantastic.

About the only prudent course for the experimental psychical researcher is to adopt definitions of the kind proposed recently by Mr. George E. Hughes in a critical notice[7] of Rosalind Heywood's *Telepathy and Allied Phenomena*. The statistical type of experiment in psychical research is designed to exclude the null hypothesis that

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that the possible telekinetic stopping of a roulette ball at a number which has been previously announced should be taken into consideration in discussing certain cases of precognition. He refers to an interesting experiment described by Dr. Ochorowicz in the *Annales des Sciences Psychiques*, 1909-1910. In the cases reported by Professor G. Hulin of Ghent (*Proc.* S.P.R., Vol. XI, pp. 545-547), the percipients drew numbers from an urn. It may be argued that, assuming we have something more than "chance coincidences," non-precognitive ESP without PK would suffice as an explanation of the choice of a previously announced number. But how could the percipient be sure that the number would not be drawn by somebody else after he had made the ostensible prediction? The interval between the prediction and its fulfillment was nearly two months—the report says "près de deux mois à l'avance"—in the case of Charles-Louis Casset. In principle at least, a PK influence on others exercised at a distance would seem to be necessary. It may be said that the cases are too few and too inadequately reported to afford a basis for theoretical discussions. But the possible extensions of the PK hypothesis must be visualized by psychical researchers.

[6] See my note in *Mind*, Vol. LVIII, No. 230 (April, 1949), pp. 218-221.

[7] *Mind*, Vol. LVIII, No. 229 (January, 1949), pp. 109-110.

no significant differences can be detected between our two samples, i.e., that the samples could have been randomly drawn from the same population and differ only by accidents of sampling. Precognition in the experimental situation, therefore, should be defined in terms of the "greater than chance coincidences" between the pronouncements or actions of a percipient and certain facts "normally inaccessible" to him at the moment the pronouncements are made or the actions executed. We can adopt operational definitions of "normal access" to distinguish "autoscopic" precognition (i.e., foreknowledge of events in one's own life, including here all those things about which one receives verbal reports of any sort) from "non-autoscopic" precognition, and telepathic from clairvoyant precognition. The considerations will apply *mutatis mutandis* to simultaneous and post-cognitive telepathy and clairvoyance.

Mr. Mundle complains that definitions in terms of "extra-chance hits" alone will not enable us to distinguish precognition from PK in experimental situations. Surely his own admirable treatment of the data suggests a way out of the difficulty. There may be qualitative and quantitative peculiarities associated with precognitive "hits" and "misses" that are absent in the class of cases in which PK presumably operates. A significant feature of Whately Carington's experiments, as Mr. Mundle remarks, was the temporal clustering of the "extra-chance hits" more or less symmetrically around the occasions on which certain drawings were displayed. While Professor Bartlett has raised some technical questions about the evaluation of the "dispersed hits" in Dr. S. G. Soal's experiments, there is a suggestion that, in experimental situations designed to test ESP, "fore-hits" and "back-hits" occur together in ways that do not seem to be characteristic of the "PK effect."

Mr. Mundle's definition of precognition leaves out the element of "knowing" or "believing." Such a feature must, of course, be excluded when we are trying to define precognition as behavioristically as possible in experimental situations. But is it altogether unrepresentative of cases of spontaneous precognition, as Mr. Mundle seems to imply? The problem was discussed by Professors C. D. Broad and H. H. Price at the Joint Session of the Mind Association and Aristotelian Society in 1937.[8] Professor Broad declared that, in most spontaneous cases, precognition was known to be such only in the light of the later verification. Although it may be bumptious to differ from an authority, I think that Professor Broad's remark would not apply to many cases published in the *Proceedings* of the S.P.R. A precognition may be a vague premonition or presentiment or a quite specific

[8] Aristotelian Society, Supplementary Volume XVI, 1937, pp. 216-217, 232-233.

prediction.[9] The cases of ostensible premonition in which the percipient took steps to ward off an impending danger most definitely imply the cognitive attitudes of "expectation" and "belief."[10] We have also those rare instances in which a year, a month, and a day were indelibly impressed on a dreamer who woke up with the inexplicable conviction that a great calamity would engulf him on that date.[11] In the extensive, if not always strictly evidential, literature on the subject, we find it stated that "mind-pictures" have sometimes empirical features corresponding to the temporal marks "past" and "future." V. N. Turvey noticed that the "mind-pictures" which came to him were on a continuously moving "film" or "ribbon" of pale heliotrope color; some of the "pictures," which appeared to be engraved on the "film" itself, were found to refer to the "past"; others, which were like "pale blue photographs" stuck on to the "film," were found to refer to the "future."[12] One of Dr. Eugene Osty's "metagnomes" located the "pictures" in a hallucinatory space the median line of which divided the "past" from the "future."[13] Even when the "pre-presentative image" is not dated, it *may* have a subtle flavor or feeling-tone which leads the subject to say, "Some day I *know* that I shall see that scene in real life."[14] An inferential cognition supplementing and interpreting a *de facto* precognition may not be the whole story.

Dr. D. J. West not long ago[15] drew our attention to the numerous pitfalls and possibilities of false scent in the investigation of spontaneous cases. But the *a priori* dismissal of them is dangerously misleading in a philosophical speculation on precognition. Mr. G. N. M. Tyrrell's reminder[16] that, for theory-building in psychical research,

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[9] Mrs. Sidgwick, *Proc.* S.P.R., Vol. V, 1888, pp. 291-292, 320-321, 326-329, 330-332; F. W. H. Myers, *Proc.* S.P.R., Vol. XI, 1895, the case of "Lady Q," pp. 577-580.

[10] Dame Edith Lyttelton, *Our Superconscious Mind*, D. Appleton & Co., New York, 1931, pp. 112-113, 167-170; *Some Cases of Prediction*, G. Bell & Sons, London, 1937, pp. 66-68.

[11] E.g., the case of Mr. Edisbury, Mrs. Sidgwick, *loc. cit.*, p. 318. The case lacks the usual corroborative testimony and there are uncertainties on some points. But does it seem likely that the whole incident was fabricated by a pseudo-memory?

[12] *The Beginnings of Seership*, Stead's Publishing House, London, 1909, pp. 167-168. Turvey was known to Professor J. H. Hyslop (see JOURNAL A.S.P.R., 1912, pp. 490-516). A perusal of the book will convince the psychical researcher that the evidential standards maintained in it are much higher than those he associates with "spiritualistic" literature generally.

[13] *Supernormal Faculties in Man*, E. P. Dutton & Co., New York, 1923, Part III, Ch. 3.

[14] For a case of this type, see Dame Edith Lyttelton, *Some Cases of Prediction*, pp. 120-125.

[15] *Proc.* S.P.R., Vol. XLVIII, 1948, pp. 264-300.

[16] *Proc.* S.P.R., Vol. XLVIII, 1947, pp. 65-120.

all the available material must be utilized is salutary. Dr. Soal himself has recently cautioned us that "card-guessing is very like studying the habits of the badger by taking him from his native woodland and shutting him up in some wretched cage. In such cramped circumstances the animal would be unlikely to exhibit many of his true characteristics."[17]

It is true that, in a large proportion of cases of spontaneous precognition relating to trivial events, the "foreknowledge" was not identified as such at the time when it emerged spontaneously. But not enough attention has been paid, I think, to a curious circumstance linked to some cases of "autoscopic" precognition in this group. At the moment the precognition was fulfilled or was about to be fulfilled, there occurred a *sensation du déjà vu*; the whole scene seemed oddly familiar to the percipient.[18] I quite realize that, in view of all that orthodox psychologists have said about "false recognition" or "paramnesia," the *déjà vu* cannot serve as *evidence* for supernormal non-inferential precognition. But where an "extra-chance" element is regarded as most likely on other grounds, the *déjà vu* is not without its possible theoretical significance. We have, then, two seemingly discrepant facts. On the one hand, an image arising spontaneously in the mind is regarded as *pre*-cognitive rather than as *retro*-cognitive. On the other hand, the situation in which the ostensible precognition finds its fulfillment seems oddly familiar to the subject, as if he has already been in it.

A hypothesis of great value in trying to assimilate precognition was hinted at by F. W. H. Myers[19] and elaborated by H. F. Saltmarsh.[20] Its importance for psychical researchers has been stressed by Dr. Soal and Mrs. K. M. Goldney.[21] Saltmarsh groped for a solution of the problem in terms of a "saddleback" theory of the "specious present." Let us suppose that the "maximal degree of psychological presentedness" in the "specious present" tails off to zero in two intrinsically opposite directions corresponding to our empirical "past" and empirical "future." To account for the ostensive cognition of a distant "future event," we have to extend the "specious present" beyond its hitherto acknowledged narrow limits. Saltmarsh argued that there may be a "subliminal" awareness of a "specious

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17 *Hibbert Journal*, Vol. XLVIII, No. 3 (April, 1950), p. 234. *Cf.* Mr. George Hughes in *Mind* (January, 1949), p. 110, and Dr. J. B. Rhine in *Telepathy and Human Personality*, Myers Memorial Lecture, 1950, p. 33 *et seq.*

18 F. W. H. Myers, *Proc.* S.P.R., Vol. XI, 1895, pp. 491-492, 495, 504-505, 533; Mrs. Sidgwick, *loc. cit.*, pp. 314-317, 328, 346-347.

19 Myers, *loc. cit.*, pp. 342-344.

20 *Proc.* S.P.R., Vol. XLII, 1934, pp. 74-93; *Foreknowledge*, Bell, 1938, p. 94 *et seq.*

21 *Proc.* S.P.R., Vol. XLVII, 1943, pp. 28-29.

present" much longer than the one with which we are familiar in ordinary experience. On this supposition, we can account for the cognitive attitudes of "expectation" and "belief" arising in connection with the emergence of spontaneous precognition and also the *déjà vu* which occurs when the precognition is fulfilled. *Ex hypothesi,* an experience that has been lived through in the "subliminal" mind comes to the surface, but it lies beyond the "supraliminal present" in the direction corresponding to the empirical "future." The fact that ostensible precognition shows omissions, distortions, and dislocations can be understood if we suppose that "subliminal" knowledge is "mediated" to ordinary consciousness by various psychological devices such as "symbolization," "automatic writing and speech," etc.[22] I dissent from Professor Broad's view that there is an intrinsic implausibility about any prehensive analysis of ostensible precognition. Saltmarsh's statistical treatment of cases of spontaneous precognition[23] and recent psychoanalytical studies[24] suggest that precognition, even if it is ostensive, has to negotiate a "barrier" of some kind before manifesting itself at the empirical level of observation. ESP research generally affords much suggestive evidence for the view that "blocking" or "multiple blocking" results in the significant "below chance" scores and "unblocking" in the significant "above chance" scores.[25] A single subject may score differently in formal and informal tests.[26] Dr. J. B. Rhine has said in his *Myers Memorial Lecture*:[27] "Already the point is becoming clear . . . that most of the studies deal not with the real correlation with *psi* itself, but with the inhibitory personality states with which it has to cope." The significant precognitive "misses," for which statistical evidence is accumulating, may have their origin in an unusual amount of psychological "resistance" encountered at the "barrier" which necessitates a "subliminal" substitution of items paranormally known to be "wrong" for items paranormally known to be "right." I may refer in this

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[22] Unpublished materials relating to a series of spontaneous psi phenomena in my possession more than support the contention that psychoanalytical dynamisms mediate, even if they do not originate the phenomena. See my comments in the S.P.R. *Journal* for January-February, 1952, pp. 553-557.

[23] *Proc.* S.P.R., Vol. XLII, 1934, pp. 99-103.

[24] J. Ehrenwald, *Telepathy and Medical Psychology,* W. W. Norton & Co., New York, 1948.

[25] See, for instance, H. Woodworth, JOURNAL A.S.P.R., Vol. XXXVI (October, 1942), pp. 185-230. For the alleged antithesis between "concentration" and "relaxation" as techniques of releasing ESP, see Gardner Murphy and L. A. Dale, JOURNAL A.S.P.R., Vol. XXXVII (January 1943), pp. 2-15.

[26] W. Russell and J. B. Rhine, *Journal of Parapsychology,* Vol. 6 (December, 1942), pp. 284-311.

[27] *Telepathy and Human Personality,* S.P.R., 1950, p. 33.

connection to some valuable observations made by Dr. Soal in his recent experiments with Mrs. Stewart.[28]

The tendency for telepathic precognition and retrocognition to occur, sometimes together, in the experimental situation, receives a suggestive interpretation on Saltmarsh's hypothesis if we suppose that telepathic interaction takes place between "subliminal selves" with "specious presents" extending beyond their ordinarily recognized limits in the two directions corresponding to empirical "past" and "future." The pattern of the paranormal response emerging at the empirical level of observation (e.g., the inverted U-shaped curve in Carington's experiments) may be determined not only by "subliminal specious presents," but by the time-units (seconds, minutes, or hours) employed by the experimenter and the psychological rhythms of "supraliminal" minds. The entire terrestrial life of a man, for aught we know, may constitute the "specious present" of his "subliminal self." Of very great significance for this speculation are those cases of spontaneous "autoscopic" precognition in which the percipient enacts a scene in the remote future, experiencing hallucinations that are almost like percepts. In a case published by Dame Edith Lyttelton[29]—I have referred to it in an earlier footnote—the percipient had a "vision" of a fireplace in front of which stood two men, both dark. She noticed that one of them had beautiful teeth. They were talking. A fair man, whose face she could not see, walked across. She was so anxious to see him that she jumped out of her bed and knocked her head on the chest of drawers. The whole scene came to life many years later in a Club in Central India. She started forward to see the fair man and knocked into a stranger. At the time of the "vision," the clubhouse had not been built and the two men had been boys at Eton. The percipient's testimony was corroborated by her sister and a friend. There is a correspondence between these cases of "prevision" and the cases of "hypermnesia"[30] in which the subject "re-experiences" the "past" with a wealth of detail arguing for something more than mere "memory."

Many cases of spontaneous precognition lend support to the hypoth-

[28] *The Experimental Situation in Psychical Research*, Myers Memorial Lecture, S.P.R., 1947, pp. 38-40. *Cf.* Dr. Soal's "Presidential Address" to the S.P.R., *Proc.* Vol. XLIX, April, 1951, pp. 143-147. The statistical analysis by J. G. Pratt and E. B. Foster, *Journal of Parapsychology*, Vol. 14 (March, 1950), pp. 37-52, makes it appear probable that individual "supraliminal" patterns are interwoven with mediated "subliminal knowledge." New techniques for laying bare these patterns are necessary. The psychodynamics of the "exteriorization" of ESP must not be confounded with the *basic* nature of ESP.

[29] *Some Cases of Prediction*, pp. 120-125.

[30] See Boris Sidis and S. P. Goodhart, *Multiple Personality*, D. Appleton & Co., New York, 1905, Part II, Ch. 10, pp. 156-159; and Part III, Ch. 14; *Modern Trends in Psychological Medicine*, edited by Noel G. Harris, Butterworth, 1948, Chs. 1 and 12.

esis that telepathic interaction occurs between "subliminal selves" with "extended specious presents." Discussing the case of Mrs. Schweizer,[31] Saltmarsh remarks[32] that the details are "utterly inexplicable unless we adopt the rather unlikely hypothesis that the precognition occurred in the first place to Mr. Deverell and never reached his normal consciousness, but was transmitted telepathically to Mrs. Schweizer, and that the detail of the name, 'Henry Irvin,' was added as a sort of extra identification." I do not quite understand why Saltmarsh regarded this as a "rather unlikely hypothesis." Telepathic interaction at a "subliminal level" may be the rule rather than the exception. As Deverell was an eye-witness of the accident which killed Frederick Schweizer, his "subliminal specious present" would have included the details about the fall, etc.

Deverell's personal encounter with Mrs. Schweizer might have been anticipated by a telepathic interaction of their selves at a "subliminal level."[33] Apropos of a well-known case[34] in which the Duchess of Hamilton was the percipient, Saltmarsh[35] says: "There seems to be no reason whatever why this scene should have been foreseen by the Duchess. It looks like a perfectly meaningless and sporadic happening." Not altogether, if we suppose that Alfred Cooper's "subliminal specious present" extended into his empirical "future" to include the details about the bath with the red lamp over it and the man with the red beard, and that the information was transmitted to the Duchess by telepathic interaction at a "subliminal level" and emerged as a "vision" in her "borderland" state. The "personality linkages" seem to have been all in favor of such a hypothesis. Cooper was on friendly terms with the Duke and the Duchess, and moreover was attending the Duke in a professional capacity. I shall not list here all the cases which can be dealt with along these lines. I shall merely indicate the sort of speculative analysis that can be undertaken. The telepathic situation described by Hubert Wales in the

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[31] Mrs. Sidgwick, *loc. cit.*, pp. 322-324. I am afraid I cannot share all Dr. D. J. West's doubts about the fallibility of the early S.P.R. investigators who furnished the details about the case (*Proc.* S.P.R., Vol. XLVIII, 1948, p. 270). *Cf.* W. H. Salter, *Proc.* S.P.R., Vol. XLVIII, 1948, pp. 301-305.

[32] *Foreknowledge*, p. 51. Saltmarsh sets down the name as "Schweitzer." I have adopted the spelling given in Mrs. Sidgwick's original report.

[33] It might have been the merest coincidence, but Deverell is reported to have been drowned while bathing a few months after the accident which killed Frederick Schweizer (Mrs. Sidgwick, *loc. cit.*, p. 323). I should like to remind psychical researchers of the suggestion contained in *Phantasms of the Living*, Myers' *Human Personality*, and Flammarion's trilogy, *La Mort et son Mystère* (*Avant la Mort*, *Autour de la Mort*, and *Après la Mort*) that telepathic manifestations are especially noticeable when the death of the "agent" is impending. Would this apply to Deverell?

[34] Myers, *loc. cit.*, pp. 505-506.

[35] *Foreknowledge*, p. 60.

Proceedings[36] of the S.P.R. involved ostensible retrocognition[37] as well as ostensible precognition.[38] In the Gordon Davis case[39] arguing for telepathic interaction, there were curious features suggesting that Davis' "supraliminal" awareness focussed on the empirical "present" (a visit to the neighborhood of the Eastern Esplanade, an interview with Mr. Short at the Marine Parade, etc.) was embedded in a "subliminal" awareness of the "co-conscious" variety extending into Davis' empirical "future" as well as his empirical "past."[40] The speculative analysis can, I think, be extended to the problematical cases in which telepathic apparitions of the living are said to have displayed precognitive insight.[41] Mr. Tyrrell in his *Myers Memorial Lecture*[42] has put forward the tentative but far-reaching hypothesis that the "telepathic phantom" is a "construct" of some sort fashioned by the interaction of selves at various complex "subliminal levels" presumably transcending the ordinarily recognized limits of space. There seem to be occasional indications that the "phantom" is projected from somewhere outside our ordinary "time-span." A "subliminal specious present," governed by conditions of which we have as yet no inkling, may not differ significantly from the "basic experience" that Mr. W. H. W. Sabine[43] has been recently led to postulate by a survey of his carefully drawn-up personal records.

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[36] *Proc.* S.P.R., Vol. XXXI, 1921, pp. 124-217. *Cf.* The "Telepathic diary" of Dr. and Mrs. S., published by Myers, *op. cit.*, pp. 455-458.

[37] *Ibid.*, cases I, XIII, XXX, XXXII, XXXVI, XLII, XLIII, and XLV. Mr. Wales remarks that, assuming a telepathic connection, the transmission or emergence of thought was sometimes "apparently considerably deferred" (p. 145). In case XXXVI, the only unity of the telepathic impressions was provided by Mr. Wales's drawingroom seen in a "retrospective vision," as it were.

[38] *Ibid.*, pp. 200-208.

[39] S. G. Soal, *Proc.* S.P.R., Vol. XXXV, 1926, pp. 560-589.

[40] *Ibid.*, Note, p. 572. Dr. Soal draws our attention to the fact that, during the sitting with Mrs. Blanche Cooper on *January 4*, Playle was mentioned as an old school friend of Davis. Davis' diary showed that on *January 6* he had an interview with Playle. It is necessary to realize that, in laboratory investigations of precognition, the subject's interest is focussed on small units of behavior. The experimenter can seldom use a time-unit longer than a few hours without relaxing his "control." Outside the laboratory, we usually think in terms of larger chronological units (days, weeks, months) which derive their significance from the concrete events of our lives. Cases of spontaneous precognition seem to refer to these larger units.

[41] For an English case said to have been vouched for by the Editor of *T. P.'s Weekly*, see James Coates's *Seeing the Invisible*, L. N. Fowler & Co. (fourth edition, revised), London, 1922, pp. 230-231. *Cf.* Nandor Fodor, *Encyclopaedia of Psychic Science*, Arthurs Press Ltd., London, 1934, p. 103. I am unable to say how reliable the sources are.

[42] *Apparitions*, Ch. IV, S.P.R., London, 1942.

[43] *Second Sight in Daily Life*, Coward-McCann, Inc., New York, 1950. I do not think that the hypothesis of a "prolonged specious present," reformulated perhaps as a multi-dimensional theory of time, is necessarily exposed to all the objections urged by Mr. Sabine (for instance, p. 190). The "portmanteau" character of some of his own dreams, with the "telescoping" of elements seem-

It is also worth noticing that, in some alleged instances of telepathy from "discarnate minds," queer "temporal displacements" occurred. Mrs. Piper's control "G.P." sometimes referred to empirically "past" happenings as if they were contemporaneous events. A very odd circumstance is set down in Nea Walker's *The Bridge*.[44] During a sitting with Mrs. Warren Elliott, a "communicator" referred to a trivial event that happened three or four days *later* in language that implied it was already "past." One of the Rev. C. Drayton Thomas' "communicators" volunteered the puzzling explanation: "I myself have often thought that your next week is sometimes our today."[45] All this may be dismissed as "non-evidential" stuff, but I submit that it is quite in keeping with the hypothesis of an "extended subliminal present." So is an incident discussed by Mr. J. G. Piddington in his elaborate attempt[46] to refute the hypothesis of telepathy *inter vivos* as an explanation of the "One-Horse Dawn" scripts. He argued that the appropriate contexts to the allusions in the script could be found only in the *Oedipus Coloneus* of Sophocles and in Sir Richard Jebb's notes thereon and that this pointed to "discarnate intervention," since the intentional organization of the material could not, in the specific circumstances, be plausibly attributed either to the experimenter (Dr. A. W. Verrall) or the automatist (Mrs. A. W. Verrall). In a further note[47] Mr. Piddington maintained that at least one day, or perhaps several days, *before* Dr. Verrall began the "One-Horse Dawn" experiment, a cryptic reference was made, in Mrs. Verrall's script, to the quotation of a Juvenal passage in Jebb's notes. He conjectured that Dr. Verrall might have carried out an experiment that a "discarnate intelligence" had devised and imposed on him. But on the "communicator" hypothesis, may we not suppose that the "praecox olea" ("precocious olive") of Mrs. Verrall's script was a *precognitive insight* into Dr. Verrall's mind as well as design? So experienced an investigator as Mr. Kenneth Richmond indulged in a not dissimilar speculative flight after analyzing the evidence of intention in the book-test material supporting the "La Vita Nuova"

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ingly drawn from the empirical "past" and the empirical "future," e.g., the dream of the "face of Sir James . . . very red and with a grin on it" (p. 87) and the dream of the small box with brown powder in it (pp. 82-83), is perfectly compatible with an "extended specious present." Likewise the interesting vision of Geoffrey Dennis cited by Mr. Sabine (pp. 110-112) suggesting—this may be fantasy and no fact—a multiple determination by two "future events," one very near and the other remote. An awareness of trivial but odd "future events" may emerge, possibly because of "dream-like" associations.

[44] Cassell & Co. Ltd., London, 1927, pp. 285-286.

[45] *Proc.* S.P.R., Vol. XLVIII, 1948, p. 326; *Precognition and Human Survival*, Psychic Press, London, 1949, p. 103. *Cf.* the remark by a "communicator" in *The Bridge*, p. 304: "I think that your 'tomorrow' is our 'today,' and your 'yesterday' is our 'today' very often. We all think that."

[46] *Proc.* S.P.R., Vol. XXX, 1920, pp. 175-229, 296-305.

[47] *Proc.* S.P.R., Vol. XXXIV, 1924, pp. 159-165.

case.[48] It may be my fancy. But I do think that the allusions to the "herb moly" in the "One-Horse Dawn" scripts go deeper than the hypothesis of "buried memories" or "cryptomnesia." The associations of the *Comus* passage[49] linking it with Dr. Verrall, Mrs. Verrall, and Dr. Benson of Wellington College hint, though obscurely, at a "past" which is not "dead" and is far different from any stored-up "mnemic traces." A "subliminal specious present" may serve at least as a guess at the truth about complex telepathic situations which *prima facie* involve "discarnate" as well as "incarnate" minds.

From the standpoint of psychical research, there is a great deal to be said for Saltmarsh's speculative venture. Metaphysically viewed, however, it is exposed to grave difficulties. It should be obvious, even to moderately critical readers, that the statements about telepathic interaction "occurring" at a "subliminal level" that I have made in this note would be philosophically unintelligible without some very drastic revision of our notions of temporal becoming. I shall not attempt to explore here the lines along which the metaphysical reconstruction can be carried out. In view of the distinctive merits of Saltmarsh's hypothesis, any reformulation of it seems worth while.

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[48] *Proc.* S.P.R., Vol. XLIV, 1936, p. 52 (last paragraph).
[49] W. H. Salter, *Proc.*, S.P.R., Vol. XXXIV, 1924, pp. 153-159.

The Normal Function and Manifestations of Psi

MAY BELL

Why are the findings of parapsychology not yet accepted by the generality of psychologists, or, if accepted, why are they not incorporated into psychological textbooks?

As early as 1937, Mr. C. A. Mace was asking this question (3) and suggesting that the answer was in some measure due to "the fact that in recent years the construction of hypotheses has not kept pace with the accumulation of facts." In 1949, Dr. Gardner Murphy observed (6) that "in accordance with the modern temper, facts have to be grouped together and formed into systems to make any sense to us," and that most of the paranormal phenomena "have not fitted into the accepted world-scheme."

In 1950, Dr. S. G. Soal was commenting on the strange neglect by orthodox psychology of those "curious powers of the human mind," and asking, "Why does official science neglect these phenomena? Mainly, I think, because of their elusive and intangible nature" (11).

What is it, when you come to think of it, that psychologists are being asked to recognize and admit into their science? Telepathy, clairvoyance, precognition—no doubt many psychologists are prepared to accept the experimental findings in favor of these odd phenomena, but how are they to incorporate them into recognized psychological doctrine? A footnote in a textbook? No doubt such footnotes will appear, but do they help the matter much? We have to admit that at present psi phenomena dangle on the fringe of psychology, and, however interesting and curious in themselves, appear to be irrelevant and unrelated to orthodox psychological theory.

Parapsychologists, as the quotations have shown, are not blind to this difficulty, but the fact that so little is yet known about psi has rightly prompted them to further experimental research rather than to precipitate theorizing. Yet theory has not been altogether neglected. For instance, Drs. R. H. Thouless and B. P. Wiesner have made plain a parallel between psychology and parapsychology, showing that extrasensory perception, psychokinesis, and materialization (if any) appear to be "exo-somatic examples of processes familiar to us in their endo-somatic forms as normal perception, normal volition, and normal growth processes respectively," and suggesting that "there is some entity which controls the organism in volition and which is informed by the organism in perceptual processes" (12). In order to avoid the various meanings of "mind" and the existing connotation of "soul," they have called this entity "Shin."

For us this term would not be equally useful. To start with it would commit us at the outset to the theory that there is something in the human being which is distinct from the mind-body organism, which would be an improper assumption at the beginning of an empirical enquiry. Loose terms befit exploratory thinking. "Shin," with its connotation of centrality, might be—in any hands but its authors'—dangerously likely to become, unnoticed, a "dweller in the innermost."

The term "psi" will, at this stage, be useful. Psi is a blanket-term which was proposed by Drs. Thouless and Wiesner to designate all those activities and perceptions, connected with living organisms, for which there is at present no normal explanation. The term is used as an adjective—"psi processes" or "psi phenomena," and also as a collective noun—"the practical uses of psi" or "the motor aspect of psi." To this substantival use I would add a further shade of meaning: that which is at the back of, or produces, or perhaps is merely the sum of, psi phenomena—for it may turn out that there is no more to psi than the phenomena themselves. Thus the usefulness of the term is due to its vagueness and fluidity.

Whatever is, exists as a scientific fact, to be adjusted, when we know enough about it, into the organized body of science. Psi can be no exception. This paper is an attempt to discover whether psi cannot be integrated into orthodox psychological theory, and whether by such integration it may not throw light upon some of psychology's more elusive problems.

So far as we yet know, psi is an activity, or source of activities, pertaining to a living being. With the possible exception of haunted houses (about which, in any case, we know very little), there is nothing to indicate that it ever exists apart from a functioning organism. We may tentatively presume, then, that psi is an attribute or part or aspect of the self, and, for the moment, we shall consider it only in relation to the human self.

What is actually known about psi? Little more than that under certain circumstances some people have an elusive and intermittent ability to do things which should have a physical origin but have not a physical origin. They can guess hidden cards, imitate unseen drawings, and influence the fall of dice without actual contact, doing all these things with greater frequency than can be satisfactorily attributed to chance. The fact that only some people can do these things, and that they don't know how it is done and seldom remain able to do it for long, does not alter the now accepted conclusion that the human self has been proved capable of transcending physical agency, and so appears to be inaccessible to the physical sciences. Unfortunately, psychologists are still no more able to deal with the facts

than the physicists. Yet if psychology is to be master in its own house, it must find some way of incorporating these human activities into its theory, however refractory they may seem to be.

One of the first things to notice is that psi appears to consist of, or to produce, phenomena of different kinds. It does things, as in influencing dice, but it also perceives things, the dice, the cards, the hidden drawings; psi also appears to be sensitive to "atmosphere," and to use a certain amount of ingenuity in symbolizing telepathic communications—in fact, it behaves, and we should perhaps think of it, at least tentatively, as a slice or section or integral part of the whole personality rather than as a mere faculty in the old sense of the word.

If psi is a part or aspect of the self, it seems curious that its function is so slight that in the majority of people it does nothing at all, and in the minority works only elusively and intermittently. Does not this very elusiveness and intermittence in card-guessing and dice-throwing suggest that these are not the normal functions of psi, but a sort of outcropping task which it may be induced to perform but quickly tires of and is very ready to drop? The decline in scoring-rates helps to confirm this. We may at least follow this clue and see if it leads anywhere.

Suppose then that psi has other and more important functions in the human make-up than performing fancy tricks like ESP and PK, where are we to look for these functions? Where, in short, are we to look for psi itself? Evidently not in the field of the conscious mind, for if there is one thing we know about psi, it is that we are seldom, if ever, conscious of its working.

Freud has made us familiar with the idea of consciousness being only a small part of the mind, after the manner of an iceberg, nine-tenths of which is below the surface; or, let us say, like a tiny, illuminated stage in a huge, darkened but active theatre. Since we know that psi is not on top of the iceberg, nor anywhere about on the illuminated stage, must we suppose it to be lost in the vast vague subliminal which Frederic Myers (8) believed to contain the highest as well as the lowest levels of our being? Not necessarily. Since Myers wrote, we have learnt quite a lot about the dark building behind the little scene of our consciousness. Freud and others have discovered in it the repressed urges of the Unconscious, infantile and unreasoning, which are responsible for so much of what we normally consider to be reasoned conduct. Is it this blind unreasoning bundle of urges that selects dice and cards, or arranges them as they are shuffled—and that in the twinkling of an eye? It does not seem likely, but we shall have to consider the groundwork a little more closely before we are in a position to give an answer.

Whatever psi may be, there is no reason for supposing that it is not part of the normal personality, helping to explain it and be explained by it. Dr. Rhine has pointed out (10) that certain familiar laws, all of which apply to the higher functions of the mind such as reasoning and imagination, apply also to ESP and PK, indicating that psi capacities reveal fundamental properties of the human mind as a whole and are thus "a function of the total personality." That phrase, "the total personality," is important, for psi, like reasoning and imagination, is not independent of the body but is affected by narcotics and stimulants, by fatigue, and almost certainly by bodily health.

Our conscious self appears to us as a mind integrated with a body in such a way that they form one mental-physical organism, moving in a mentalized physical world—that is to say, this conscious self perceives not plain physical objects but things colored and clothed by memories and feelings. Without this mentalized physical environment, which includes much of its own body, our conscious self—may I call it "Con" for short?—would be shorn of most of its content. So that what I am calling "Con" is not simply a conscious mind, but all of the self that we are conscious of, or able to be conscious of, including as much of the body as it can cognize and all that it is aware of adding or doing to its environment.

This is a working description of Con, by no means intended as a philosophical definition. At one time it would have been taken, with the rest of the body, as a description of the entire human self. But now we have to fit into this simple pattern two disturbing factors, which may perhaps be one and the same, but which are certainly part of the mind-body situation and not something supernaturally attached to it. These two disturbing factors, which are not part of Con and yet seem to belong to it and influence it, are firstly, the Freudian Unconscious, and secondly, our newly-discovered psi. Whether these two are the same thing, we have still to enquire.

On the one hand we have Con, and on the other all that part of the mind-body situation of which we are not conscious, and in which I suggest that we should distinguish at least two aspects: the repressed urges of the Freudian Unconscious, which it will be convenient to refer to as "Uncon," and a more intelligent aspect, or function, which may to some extent unconsciously control and direct Uncon, and which seems to be less bound by space and time than Con is—though how this can be so we do not at present see. The immediate problem before us is whether we are making a sound distinction, whether psi and Uncon are indeed two different aspects of the personality, or whether Uncon is all there is of the unconscious self and responsible for all that takes place within it. In that case, all of the self which

is not Con becomes a night in which all cats are black and we can learn little more about it. It may be better to postulate the distinction and then try to find out whether it is justified.

Let us begin by considering Uncon, about which we know rather more than we do about psi. Whether Uncon is made up of repressed desires and instincts, or the remains of the primitive mind, or childish strata left undeveloped in the adult personality, it has been characterized by urgency, lack of control, and absence of intelligence (see p. 103). Now psi's activities in telepathic and precognitive experiments do not exhibit these characteristics. On the whole, one would say that psi seems to be intelligent and free from overmastering impulses, though it must be remembered that Uncon probably influences psi to a slight extent even if they are different parts of the personality. The units of this triad cannot be wholly divorced from one another; they are at most three aspects of one self. They are all elements of one mind-body situation, but it begins to look as though in this mind-body, the hinterland of unconsciousness is divisible into two parts, as different (though undetachable) from one another as either is from Con. I am talking now of the normal individual. Unbalanced personalities present a different problem.

One of Uncon's most ordinary manifestations appears to be the dream. Let us suppose a dream of a very usual type, in which the sexual content is obviously but carefully glossed over. Uncon's repressed desires are apparently the motive of the dream, but what tidies it up into a nice unshocking story that Con will cheerfully accept? Hardly Con, whose feelings are being saved, scarcely Uncon, which we are led to think of as wholly concerned with getting its desires across to Con. There seems to be a censor, with some dramatic ability; if this is neither Con nor Uncon, unless we are to invent further entities, must it not be psi?

Freud's conception of a censor is a very confused one. McDougall points out (5) that Freud, discussing the neuroses, says that they "owe their origin to a conflict between Ego and sexuality," and that sexual fantasies "are subject to repression from the side of the Ego." Yet when he discusses dreams, it is the Censor who "distorts" the latent dream-thoughts, in order to keep them hidden from the Ego. Yet again the "manifest dream-content" (being a disguised expression of sex) is disguised by the Unconscious in order that the dream may get past the vigilance of the Censor and enter consciousness.

From amongst these shot-silk variations, we may be allowed to rescue the word "censor" because it seems to express something that really does happen to many of our dreams: the too alarming or too shocking "latent content" of the dream does seem to be altered, dramatized, bowdlerized, for the sake of Con's feelings, and since it

is unlikely that this is effected by the upspringing impulses themselves, it is convenient to suppose it done by some more intelligent part of the personality, less urge-driven than Uncon, less respectable and sensitive than Con, though perhaps less immediately efficient than Con.

Myers believed what we have called "Con" acts as censor, at least in some situations, and Professor Gardner Murphy considers that evidence supports the view that in our civilization, where the paranormal is feared and resisted, "the conscious portion of our make-up may forcibly inhibit the operation of subliminal activities" (7). Yet today there are people who ardently believe in spiritualism and occultism, and invite paranormal experiences, and this lack of inhibition does not necessarily make them good psi subjects. The same is true in parapsychological laboratories, where the atmosphere is the reverse of inhibitory. Nevertheless there must be cases where fear of the unknown does inhibit extrasensory perception; where such matters are consciously pushed out of the mind, it is obviously Con that suppresses them.

Con's carefully controlled outlook and conduct — when it has been trained into control — are an asset to the personality. Where Con has not complete control, Uncon, released by some emotional crisis, may take charge and the individual be rendered almost frantic by panic fear, tearing rage, or uncontrollable lust. Psi, apparently, is no longer able to help; in fact it looks as though psi, driven or overpowered, may sometimes actually intensify the emotional rebellion, as when anger soars above bodily frets and becomes a quiet intensity of rage that is almost enjoyable.

It would be a mistake to think of psi as miraculous and all-seeing merely on the strength of guessing cards or dreaming precognitively. If, as seems almost certain, it is part of the human personality, that part is no more inexplicable than the rest of our make-up.

As well as censoring dreams, psi may provide the imagery. There seems to be no other source, either for dreams or waking images, but memory. Even in precognitive dreams, the imagery in which they are expressed is usually, perhaps always, made up of bits and pieces from the past. It is possible that the mind retains all its memories, the inconvenient and unnecessary ones dropping out of consciousness. Forgotten items do sometimes recur in dreams, under hypnosis, and perhaps in the consciousness of drowning persons. If memories are thus unconsciously retained, Uncon would presumably only care to get through the urgent ones to Con, and it would be psi that filtered for Con what seemed good for it, holding and controlling memories and screening them carefully for the business partner. If psi is the memorizing agent of the triad, there may be significance in Dr. J. G.

Pratt's discovery that the memorizing of nonsense syllables and PK performance graphs show the same kinds of curves (9).

In sleep-walking, when Con is no longer in charge, the sleep-walker would be a public menace if directed solely by Uncon; moreover, the somnambulist is carefully guided through perilous situations, which could hardly be done by Uncon if it is the blindly reckless motive-power that it seems to be. Can the protector be psi? If so, this increases the probability that psi filters dreams too. The object of Uncon does not seem to be to spare or protect the personality, but to fulfill its unfulfilled desires; it is predominantly conative, its cognitions are the longings and wants of the body.

In hypnotism we again have some factor which is not Con taking control and guarding the personality. If the hypnotized subject is told that there are no other people in the room, he will see no other people, and yet will avoid walking into them. As Myers puts it, there seems to be "some element in his nature which is potent and persistent without being completely intelligent."

Dr. Montague Ullman (13) in discussing the interdependence of human beings suggests that since human feelings function in the service of this interrelatedness, perhaps psi ability does too. "This speculative concept," he says, "would favor the view of psi as an adaptive function making for awareness of threats to the human environment from the outside (clairvoyance) and awareness of threats from the human environment itself (telepathy)." He instances "extrasensory awareness of death or injury to loved ones at a distance," and what is even more interesting, states that in his own experience "individuals teetering on the brink but not yet over on the psychotic side often indicate remarkable psi ability" which "serves the exploiting needs of the personality and also represents a last desperate foothold of relatedness. . . . Where the individual has withdrawn from all relatedness fantasy supervenes and he is relieved of the necessity of expressing his needs in any kind of a real way." Once psychosis has set in "the indications at present are that, at least in the experimental situation and in the clinical situation in my own experience, psi functioning is not remarkable" in spite of "the consistent clinical fact that psychotics in their fantasies make elaborate pretensions at psi ability, sometimes quite openly, sometimes in more disguised form."

What happens then? We have the last desperate struggle on the part of psi to keep the self a unity, and afterwards? Disconnection. The efficient working-together of the tripartite personality has come to an end. Has Con resigned, and psi, made rigid and self-deceptive, and unable to comprehend or deal with the physical environment, taken control? Or are all three members trying to function, but without proper connection?

The commonest types of spontaneous psi cases are those referred to by Dr. Ullman: warnings of death or injury to loved ones, or of impending danger; a third common type conveys information about some lost article, such as a will. Almost every ship or train disaster brings stories of one or more persons who have been saved by dreams or sudden impulses from being involved in the accident. The fact that so very many are not saved may show that "psychic" activities are not so easy to psi as we are inclined to think.

These protective incursions of psi, together with its guarding role in sleep and hypnosis, suggest that its normal function may be to preserve and stabilize the self. Con, perhaps the most brittle member of the trio as well as the most openly useful, is saved from shock, has its grief or shame softened, is given habits which are meant to be comfortable and useful, is occasionally cured "miraculously" and — very rarely — warned openly of danger. How many unconscious warnings of danger there may be, we cannot tell. Further than this, Con is protected from unbearable strain and confusion by never thinking of anything as it actually is, but in useful stereotypes; even its memories are carefully sorted and sifted. The fitful and occasional excursions of psi into ESP experiments may be mistakenly intended to serve the same protective end, and it is perhaps in discovering that these are useless for its purpose that psi grows bored and stops.

It is important to remember that psi, like other human constituents, does not work with automatic perfection. It has been found to function negatively in experiments, and it seems that even in protecting the self of which it is part, it can go into reverse. The negative suggestion may come from Con or it may come from Uncon, but some people are accident-prone, others get ill unaccountably, and others cannot throw off their illnesses. Possibly psi does not act thus deliberately, but under some kind of mistaken apprehension. Another example of this going into reverse may be forgetfulness of details that it is important to remember.

Moreover, it is not always Con that is protected. If Con drives the self too hard, psi may ally itself with Uncon, to try and bring about an easier time for the joint self. If you string yourself up to do something bolder than the whole personality approves of, you may be punished in your dreams. The Psi-Uncon alliance may even go further than dreams — disastrously.

Taking it on the whole, psi appears to be a very intelligent and important factor in the human make-up, by no means to be confused with Uncon, which, according to the Freudian, Dr. Ernest Jones, "is characterized by the attitude of being repressed, conative, instinctive, infantile, unreasoning, and predominantly sexual" (2). Psi, on the contrary, appears to be perceptive and reflective as well as con-

ative, to be aware of the repressions and able to disguise them, and in some ways to be more intelligent than Con. It is surprising how little Con does know. It is unaware of most processes of the body and of psi and Uncon. When psi turns the urges of Uncon into a neat dream or joke, Con accepts these at face value; it puzzles over a problem at night, and accepts a solution (presumably worked out by psi) next morning without understanding or even caring how it was come by. It is wholly taken up by reacting to its environment, and in external contacts with other people without understanding their deeper processes any more than it understands its own.

And psi? In some ways psi is the most intelligent member of the triad, aware of all that Con is conscious of, and more, for it evidently neither sleeps nor loses consciousness under anaesthetics. It seems probable, too, that psi is responsible for "inspiration," about which two points are worth noticing: first, that although some writers and musicians feel as though an entity outside themselves were working for them, nothing is produced that memory cannot account for; and second, that the productions of inspiration are characteristic of the self producing them, so that we may know the works of a particular writer or artist by his style, range, and temperament. A man's individuality seems to be shown by his psi as well as by his Con. It is probably in our Uncons that we are most alike.

But though psi is in some ways the most intelligent part of our personality, its intelligence appears to be strictly limited. Though its job may be to take care of the self, it does not seem to be any better equipped for it at the start than Con is. The toddling child does not know, and gets no psychic warning, that it should not swallow pebbles or poison, or play with fire, or lean over a pond, or risk death or injury in any of the ways that psi learns about later and may warn it of. We do not come into this world equipped with any knowledge other than our few bare instincts, which are probably the root and beginning of Uncon. Psi appears to start from a blank, as Con does.

Apparently psi has to be trained through (or with) Con, and is of little use till it has acquired some such education. Apart from the well-known case of Kaspar Hauser, there have been many cases of children hidden in garrets or cellars from babyhood by their parents, and never learning to walk or talk. Evidently, psi could not instruct them. We hear too of children adopted by wild animals (1, 4) where psi does not seem to have known that they should remain human children, and where Uncon was content so long as their primitive wants were satisfied. The curious feature of these cases is that if the early learning time is past, the flexibility of the self seems to have gone, and little can be done to remedy the handicaps. Mind and performance are effectively stunted. Is this in some way connected with the fact

that some people's minds clamp down and become incapable of learning anything new in their early twenties? It appears to be Con and its interests that set the pace; does psi, taking suggestion from Con, apply the clamp?

Thanks to psi, whose intelligence seems to be further limited by this trick of becoming fixed, Con is kept in a neat conservative groove, saved from trouble by habits, and sheltered from the disturbing new. If the existence of ghosts could be proved, we might even find this rigidity of psi in the fixed habits of ghosts. The rigidity may be mental, as in mother fixation or race prejudice, or it may be shown physically, as in hypnosis or catatonia. In this connection, we may note the unvarying instincts of animals, the rigidity of the life-pattern of insects, and the self-destruction of lemmings. But all this requires more investigation. We do not even know whether, apart from psi, Con would form habits at all.

Psi appears to be extraordinarily sensitive to suggestion, in fact that appears to be the way in which it receives its instructions. If Con resents novelty, psi apparently feels this, accepts the suggestion and keeps out novelty. If Uncon demands satisfaction for unfulfilled desires, psi accepts that suggestion too, and provides imaginary satisfaction, duly veiled so as to meet the wishes of Con. It looks rather as though Con has the monopoly of logical reasoning, and that psi, with all its acuteness, is ruled by suggestion. For instance, in hypnotism, psi — the skilled, the wise, the intelligent — takes charge, and becomes completely subservient to the wishes of the hypnotist. And though, even under hypnotism, psi rigidly preserves Con's ideas of morality (or did in the days when there were rigid ideas of morality), it does not appear ever to originate ideas of morality itself, or to go beyond Con's principles.

To sum up, we seem to have found that the human being is threefold: Con, as the business partner, faces the world; Uncon, with its bodily roots and urges, provides most of the motive-power; psi has a protective and regulative function, yet is itself protected from all direct contact and traffic with the world that Con faces. Psi is subservient to the suggestions of Con, unless and until it develops a rebellious resistance (due, possibly to conflicting suggestions or to overwhelming provocation — though the provocation may be felt only by Uncon); and psi appears to view the world through the senses of Con, except for some fugitive and intermittent indications of perception without the physical senses. How this takes place we do not yet know, but the study of such phenomena may be easier when we can grasp the place of psi in the human personality, and understand something of its general nature and normal functions.

All the points raised in this article require fuller investigation, and

where possible, experiment; but they do at least give us a basis for the consideration of psi as an integral part of the human individual.

Rhodes University,
Grahamstown, South Africa.

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In Memory of Mr. J. G. Piddington

It is with deep regret that we record the recent death, in England, of Mr. J. G. Piddington, President of the Society for Psychical Research (1924-1925), member of its Council for thirty years, and one of the small and valiant group that carried on the work after the irreparable loss sustained by the Society in the death of its two leading members, Professor Henry Sidgwick and F. W. H. Myers, at the turn of the century. Mr. Piddington was eighty-three years old and had not been in good health for some time. After he retired from the Council in 1931, he continued to work hard at those sides of psychical research that specially interested him, cross-correspondences in particular, to the investigation and literature of which he made invaluable contributions.

The cross-correspondences constitute the largest and most elaborate piece of work undertaken by the S.P.R. since its foundation in 1882. Hundreds of pages on these investigations have been published in the Society's *Proceedings*. During a period of over thirty years (1901-1932), the cross-correspondences involved the participation of about a dozen automatic writers and included records of the celebrated medium, Mrs. Piper. The automatists never met as a group and in some cases never met at all. Connections appeared in the "scripts," as they are called, of two or more automatists, at about the same time, which showed evidence of form and design; meaningless passages in the separate scripts, when put together, revealed an underlying and coherent idea only partially expressed in each. The inventors of these experiments purported to be the surviving personalities of Frederic Myers and his friends, all of them men of high distinction in their lifetime and thoroughly familiar with the objections of sceptics to previous survival evidence. Credit for discovering the cross-correspondences must be given to Miss Alice Johnson, who later became Research Officer of the S.P.R.

From simple cross-correspondences these cases developed rapidly, becoming highly complex and elaborate. To unravel their meaning required skill, perseverance, and knowledge of the classical languages and literature; their elucidation was often a matter of months and years. The cryptic and allusive style of the scripts seemed deliberate on the part of the communicators.

It was Mr. Piddington who took the foremost part in the formidable task of supervising the investigations and collating the results. In an address to this Society in 1950, Mrs. W. H. Salter paid tribute to Mr. Piddington "for the amazing industry and perspicacity he has brought to bear on the elucidation of this enormous mass of symbolic

and allusive matter."[1] Mrs. Salter also referred to Mr. Piddington's paper, "Forecasts in Scripts Concerning the War,"[2] in which he explains how all the scripts of all members of the S.P.R. group of automatists are linked.

In discussing the origin and development of the cross-correspondences, Mr. Piddington said that up to the time of Frederic Myers' death in January, 1901, the phenomena recorded in S.P.R. *Proceedings* were, to speak broadly and roughly, of a simple and straightforward type. Within a few weeks of his death a change took place, though it was not realized until much later. It was in March, 1901, that Mrs. Verrall succeeded in producing automatic writing. Referring to Mrs. Verrall's scripts, Mr. Piddington said:

> "I cannot go into detail now, but speaking briefly I may say that these scripts mark a new departure in so far as they exhibit great complexity of structure, each several script forming a minute piece of a most elaborate and extensive mosaic, the pattern of which cannot be traced until all the little pieces are put together in accordance with subtle indications furnished in the scripts themselves. Then, in 1903, with the advent on the scene of Mrs. Holland, a further complication ensues. Her script, which is of the same tessellated character as Mrs. Verrall's, exhibits, as was soon recognized, coincidences with Mrs. Verrall's far beyond what chance will account for. Then in rapid succession other automatic writers mingle in the game: Mrs. Salter, the Macs., Mrs. Willett, Mrs. Stuart Wilson, and Mrs. Lyttelton. The scripts of all these automatists, too, show just the same complexity of structure as Mrs. Verrall's and Mrs. Holland's; and embedded in them all is a very galaxy of cross-correspondences."[3]

In "A Series of Concordant Automatisms,"[4] a most important source of information on cross-correspondence, Mr. Piddington presents a detailed account of the S.P.R.'s effort in 1906-1907 to bring about cross-correspondences experimentally. Mrs. Piper was again invited to England, and it was hoped that certain controls which had already manifested in her trance would be further developed; the automatists in these experiments were Mrs. Verrall, Miss Helen Verrall (Mrs. W. H. Salter), Mrs. Thompson (on whose trance mediumship Mr. Piddington had previously reported),[5] and two ladies known to the members of the S.P.R. under the pseudonyms

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[1] "Some Observations on the Scripts of the S.P.R. Group of Automatists," JOURNAL A.S.P.R., Vol. XLV (April, 1951), p. 50.
[2] *Proc.* S.P.R., Vol. XXXIII, 1923, p. 444.
[3] "Presidential Address," *Proc.* S.P.R., Vol. XXXIV, 1924, pp. 149-150.
[4] *Proc.* S.P.R., Vol. XXII, 1908, pp. 19-416.
[5] "On the Types of Phenomena Displayed in Mrs. Thompson's Trance," *Proc.* S.P.R., Vol. XVIII, 1903-1904, pp. 104-307.

of Mrs. Forbes and Mrs. Holland. About 120 experiments were made in cross-correspondence and to quote Mr. Piddington "a considerable proportion of the coincidences are of far too definite a character to be accounted for by chance, whatever the proportion of failures. . ."

While in the course of time the brunt of the cross-correspondence investigations fell on Mr. Piddington, these lines in his memory are not meant to convey the impression that others did not share heavily in the total output of the work. A mere glance at the S.P.R. Indexes will give some idea of the magnitude of the undertaking. It was "a strong pull, a long pull, and a pull altogether," in which besides Mr. Piddington, Mrs. Sidgwick, Mrs. Verrall (in the dual role of automatist and investigator), Miss Alice Johnson, Sir Oliver Lodge, and Lord Gerald Balfour were the main collaborators in England, while Mr. George B. Dorr in a series of sittings with Mrs. Piper, in Boston, obtained the material that led to the remarkable Lethe cross-correspondence.[6]

There is definite evidence that Frederic Myers in his lifetime possessed a large part of the classical knowledge, and strong indications that he possessed all the knowledge, which, as the professed communicator, he displayed in the Lethe scripts of Mrs. Piper. But granting that *all* the passages in answer to the Lethe question were known to Myers in his lifetime, Mr. Piddington could not dismiss the possibility that the automatist might have derived her knowledge telepathically from one or more living persons versed in the classics. Mr. Piddington then tested the scripts for traces in the choice of the passages that might reveal a bias characteristic of the living Myers' mind and temperament. Such traces he found in abundance,[7] despite the fact that the choice of passages was reduced to the immediate purpose of the sittings—the answer to Mr. Dorr's test question, "What does the word 'Lethe' suggest to you?"

As evidence for survival, Mr. Piddington attached great importance to the knowledge displayed by the Myers personality in answer to the Lethe question and in answer to Mrs. Verrall's question about *autos ouranos akumon*,[8] another remarkable cross-correspondence. This knowledge, Mr. Piddington said, was *characteristic* of Frederic Myers. "It was the kind of thing he knew, and it was *not* the kind of thing that the experimenters or the automatists concerned did know . . . the nature of these answers pointed to Myers as the author of them."[9]

[6] J. G. Piddington, "Three Incidents from the Sittings," *Proc.* S.P.R., Vol. XXIV, 1910, pp. 86-144; and Sir Oliver Lodge, "Evidence of Classical Scholarship and of Cross-Correspondence in Some New Automatic Writings," *Proc.* S.P.R., Vol. XXV, 1911, pp. 113-217.

[7] Piddington, "Three Incidents from the Sittings," pp. 129-135.

[8] ——, *Proc.* S.P.R., Vol. XXII, 1908, pp. 107-172.

[9] ——, "A Reply to Sir Oliver Lodge's Note," *Proc* S.P.R., Vol. XXX, 1920, p. 300.

Mr. Piddington did not believe that official science was the proper court of appeal for the findings of psychical research. In support of his argument he referred to Henri Bergson's illuminating Presidential Address[10] to the S.P.R. Without Bergson's implied assent, Mr. Piddington would have hesitated to express the following views:

> "Training in physical science and the pursuit of it, as it seems to me, do not necessarily make a man a better critic of the evidence collected by this Society than do some other forms of education and employment. A man of science might be as good a critic as others, or even a better one; but in that event he would be so, not *qua* man of science, but because he happened to possess qualifications which his own avocation is not specially calculated to develop. Men of science are not, so far as I know, specially expert in assessing the value of human testimony; nor are they specially expert—perhaps rather the contrary—in literary matters, and it so happens that quite a considerable portion of our evidence can hardly be appreciated at its true value without some scholarly and literary insight. And though men of science deal with men's bodies, alive or dead, they have little experience in dealing with the manifestations, and particularly with the abnormal manifestations, of men's minds. . . ."[11]

It is implicit in Mr. Piddington's writings that he believed the cross-correspondences provided evidence for the survival of personality and communication between the living and the dead. But personal belief was not enough. What Mr. Piddington demanded was scientific proof. In a letter to the Editor of the *Spectator,* in 1910, reprinted in the S.P.R. *Journal,*[12] Mr. Piddington wrote:

> "I am not claiming that any of the cross-correspondences have furnished proof of identity. . . . I am only claiming that they might afford fairly strong presumptive evidence of identity and of surviving active intelligence. As a matter of fact, I do not believe that reasonable certainty will ever be reached by trusting to any one line of experiment or observation. Many different lines will have to be pursued, and satisfactory proof of survival will follow only if they all, or most of them, are found to converge and lead to the same conclusion."

In 1927, Mr. Piddington reaffirmed the above views,[13] following the publication of his paper on the cross-correspondence, "One Crowded Hour of Glorious Life."[14]

LYDIA W. ALLISON

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[10] *Proc.* S.P.R., Vol. XXVII, 1914-1915, pp. 157-175.
[11] "Presidential Address," *Proc.* S.P.R., Vol. XXXIV, 1924, p. 138.
[12] Vol. XIV (December, 1910), pp. 401-402.
[13] *Proc.* S.P.R., Vol. XXXVI, 1926-1928, Footnote, p. 472.
[14] *Ibid.*, pp. 345-375.

A PK Experiment at Yale Starts a Controversy

ABSTRACT: Two psychologists of Yale University, Dr. Fred D. Sheffield and Richard S. Kaufman, recently performed a series of experiments in PK (psychokinesis) to test the validity of the significant results in PK obtained by Dr. J. B. Rhine and his colleagues at the Parapsychology Laboratory at Duke University. The Yale psychologists in their report said they used "the standard Rhine technique of 'willing' dice to fall with a particular face showing." The "secret" of their experiment was a hidden camera which recorded what actually happened on each throw of the dice. Each subject counted his own results and his count was later compared with the camera count. The report states that "believers" in PK made tallying errors that favored the occurrence of PK and "disbelievers" made errors in the opposite direction. The camera results gave no evidence of PK, "not even among the believers." From these results the Yale psychologists drew the conclusion that bias of the experimenters in the direction of their belief will determine the outcome of the experiment.

As will be seen from the correspondence that follows, Dr. Rhine's invitation to Dr. Sheffield and Mr. Kaufman that they publish their paper in the *Journal of Parapsychology* has been accepted. Accordingly, we may expect to have a full presentation of the case, pro and con, in due time. As a foretaste, however, the exchange represented in these letters may be of interest.—Ed.

DUKE UNIVERSITY
THE PARAPSYCHOLOGY LABORATORY
April 23, 1952

COLLEGE STATION
DURHAM, NORTH CAROLINA
U.S.A.

Dr. Fred Sheffield
Mr. Robert S. Kaufman
Department of Psychology
Yale University
New Haven, Connecticut

Gentlemen:

I have read the *New York Times* (March 30, 1952) report of your Atlantic City paper and have had some other accounts of your report as well.

Your experiment was represented as a repetition of work done in this Laboratory and my name was used. The test was said to deal with extrasensory perception or ESP, but no such test of ESP has to my knowledge ever been carried out. There is evidently some

confusion of the terms "psychokinesis" (PK) and ESP, but the fact is, your experiment was not even a repetition of any of our tests of PK. As reported, it is more of a caricature of what has actually been done in the PK researches.

You imply that in our work we have (1) relied on the subject in the test to do his own recording, and (2) that erroneous recording could explain the case for PK. We have actually (1) never based any conclusions in a major article from this Laboratory on the accuracy of a subject's recording and (2) the case for PK is based on evidence in which recording errors could not possibly have been a factor, even if the subject had been doing the recording.

The main block of the evidence for PK consists of three papers on quarter distributions (QD's) published by Dr. Humphrey and myself in the *Journal of Parapsychology*. These lawful QD patterns were found running through the records of a wide variety of techniques and many experienced recorders.

For many years we have had a standing invitation to any qualified scientist who is interested to make an investigation of the original records on which the main case for PK rests. This QD evidence is as good now as it ever was, and you are invited to examine it. Nothing in your own experiment has any bearing on the value of this fundamental work.

It is a good question, I think, why you did not get in touch with those who are experienced in the field for guidance in getting to the heart of the issue you were proposing to investigate. If you wanted a crucial test of the hypothesis you would naturally have singled out experimental procedures and conditions under which the best evidence of PK had been obtained.

What, then, was your purpose? From the reported accounts of your paper, it looks as if you must have deliberately set up loose conditions, bearing some superficial resemblance to one of our experiments which was expressly labelled a "minor" one; then, after obtaining results that could be represented as reflecting seriously upon anyone who would follow such procedures, you presented them as essentially an attack upon the competence of the scientific workers in parapsychology. I doubt whether you think this is a fair and efficient way to find out the truth about a new claim.

At any rate, I have decided to see whether you will and can defend your work and its approach in the open forum of science. Accordingly, I invite you (preferably both of you) to present your paper, and any supplementation of it that you desire, as an open lecture here at this Laboratory at Duke University. Sometime between the first and the twentieth of May, with the exception of the fourteenth, would be the most suitable time. We will ask you to present your case and an equal amount of time will be taken by a member of the staff of our Laboratory to discuss your results and your comments. Thirty minutes for each would be preferable, although

forty-five could be allowed, with ten minutes each for rebuttal and a general open forum to follow. (We will take care of the expenses of your trip.)

If, for any reason, you prefer some other scene and can arrange the place and auspices and time, one of us will meet you there. If you decline this invitation, I should like to have authorization to publish your letter. On account of the wide publicity given to your paper, I am releasing this letter of invitation to the press.

In your talk you may be willing to explain what drove you to such efforts to counter the growth of interest in the research in ESP and PK. We shall want to know, too, how you reason that your failure to obtain evidence of PK can logically disprove the successes of other experimenters. We shall press you to explain whether you knew that the danger of recording errors in our work was thoroughly aired at the American Psychological Association meeting in a public symposium fourteen years ago. It is an old problem for us, as you apparently did not realize.

I want to go a step further: We would like to publish your report—if it is to be published—in the *Journal of Parapsychology*. In this way we can be sure of a fair critical evaluation; our columns are open to all sides of the issues concerning parapsychology.

You will, I suspect, be surprised at my final point: Had you got in touch with one of us who are working in the field, we would have told you before you began your work that camera-recording had been introduced here several years ago. As it happened, when our equipment for automatic recording and automatic throwing of the dice was completed, a physicist in another university wanted to use it, and it was lent to him immediately. This physicist has already written a report for publication, offering good evidence of PK based upon the photographic records of this machine. The manuscript was lying on the desk of one of your Yale colleagues of another department, probably at the very time you were doing your work.

I will still be glad to introduce you to the physicist mentioned. Also, our records are open to any study you want to make of them. I will meet you in any joint debate we can arrange regarding your work and ours, either in print or in oral discussion, private or public.

It is fairly clear, I think, that you did not realize how far the psi researches have progressed—both in findings and in recognition. Take one example: The evidence for PK was presented recently, along with other psi findings, in an invitation discourse to the Royal Institution of Great Britain by a distinguished psychologist, Dr. Robert H. Thouless of Cambridge University. Dr. Thouless has, as you probably know, been president of the British Psychological Society. As you probably did not know, he has contributed evidence of PK obtained from his own researches.

If you can discover any serious flaw in the psi research findings, I shall naturally want to know it. If you desire to continue your

search for defects in our researches, I think we can direct you to more pertinent areas of attack than you have had thus far.

Very truly yours,

J. B. RHINE

YALE UNIVERSITY
DEPARTMENT OF PSYCHOLOGY
333 Cedar Street
New Haven, Connecticut

April 28, 1952

Dr. J. B. Rhine
Parapsychology Laboratory
College Station
Durham, North Carolina

Dear Dr. Rhine:

You were absolutely correct if you inferred from our report that we deliberately intended to cast doubt on the validity of the research of parapsychologists. We were not trying to investigate the alleged phenomena, we were only proposing that the human recording instrument is (a) fallible and (b) subject to errors that conform to the wishes of the recorder. We anticipate little difficulty in supporting these propositions. We also anticipate little difficulty in supporting our variations on your methods as better methods of testing our hypothesis that human errors account for all of your results.

We decline your invitation to a debate on the subject. Scientific questions should be settled in the laboratory and in print, not in public arguments. We accept, however, the offer of a publication in the *Journal of Parapsychology*. We are going to submit the report to *Science* but could easily rewrite it—with a confirming experiment added in—for your journal. The confirming experiment (on clairvoyance) used IBM cards and 150 scorers. The IBM machine showed no ESP but the *scorers* showed it or failed to show it according to their known belief or disbelief, respectively.

You say that the tallying-error problem was a familiar issue and was aired at the APA about 14 years ago. The fact that it is a familiar issue does not mean it has been eliminated from ESP and PK studies. Your main experiments have not used mechanical recording and tallying and we claim that your small but significant differences can be most parsimoniously explained as human errors.

What is your answer to our claim that your PK hypothesis is untestable? According to your hypothesis you can will the results to come out in your favor and we can will them to come out against you. It is absurd to abide by the scientific method and at the same time allow that the scientist can influence his results through methods other than the effect of bias on errors.

In line with this thought we would like to know why we cannot reproduce your results. Reproducibility is essential to the use of the scientific method. We cannot reproduce your results if we use mechanical recording; we *can* reproduce your results, however, if we use human recording and analysis—with humans who believe in ESP or PK. We will gladly accept any challenge on our methodology (which you call "loose") and contrast it with eye-witness reports on your methods. The chief eye-witness I have in mind is Dr. John Lincoln Finan, who is a distinguished psychologist and was once a subject of yours.

You have our complete O.K. on putting this letter into print or turning it over to any source of publicity. We are interested only in the truth, and we would be happy to have differences of interpretation discussed in print. Our only request is that you submit the entire letter. We are also enclosing a copy of the paper read at the EPA meetings in Atlantic City. It is very similar to what we intend to submit to *Science*.

We did not know that Thouless had contributed evidence for PK, although we are familiar with his writings on thinking. We are, however, familiar with the opinions of another distinguished Britisher, Dr. Seoul,[1] who has worked on ESP and who told us in a face-to-face discussion that he does not believe in PK. We think that if PK is wrong, none of the other researches along ESP lines can be right, and our findings to date indicate that human mistakes make the whole thing understandable.

Sincerely yours,

R. S. KAUFMAN
F. D. SHEFFIELD

DUKE UNIVERSITY
THE PARAPSYCHOLOGY LABORATORY
May 6, 1952

COLLEGE STATION
DURHAM, NORTH CAROLINA
U.S.A.

Dr. F. D. Sheffield
Mr. R. S. Kaufman
Psychology Department, Yale University
333 Cedar Street
New Haven, Connecticut

Gentlemen:

I have your reply to my letter and thank you for sending me a copy of your Atlantic City paper. I wonder if you can send me the tables that go with the paper.

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[1] Spelling as in original letter.—Ed.

I am glad you have accepted our offer to publish your paper in the *Journal of Parapsychology*. May we have this paper by May 15th? I suggest that if we can get it into an early edition it will better connect with the interest your Atlantic City paper has created.

You are at least frank in declaring your bias in the first paragraph of your letter. I am not so sure about your reasons for declining our invitation to a presentation of your paper here at Duke (or on some other agreed upon platform). If you felt as you state that "Scientific questions should be settled in the laboratory and in print," what was your reason for giving your paper at Atlantic City? It is a long and well-established practice, going back to the days of Thomas Huxley, to hold public debates, round tables, and symposia on controversial matters. Why would not a rejoinder be in order from the same platform on which a provocative report is read?

Since you are publishing your paper in the *Journal of Parapsychology* and there will be an opportunity provided to discuss it therein, I shall not now go any further into the issues it raises. The reckoning can wait. We will welcome the supplementary report of what you call your "confirming experiment."

You did not reply to the main points in my letter: The fact that the main evidence for PK was that of the QD's on which your study could have no bearing and, further, that our own camera recording machine had already yielded significant results in the hands of an investigator at another university.

I should like to credit you with what you claim in your letter that you "are interested only in the truth." What is the truth as to what your findings have to do with the foundations on which our conclusions concerning psi phenomena rest? It isn't enough to emphasize certain well-known human frailties. If you are out to undermine the psi researches you will have to disqualify the cornerstone evidence. Even to satisfy a freshman scientist you will have to do that.

But you do not yet know what this evidence is. I like your frankness in admitting that you "did not know that Thouless had contributed evidence for PK." In the *Journal of Parapsychology* alone there are at least three articles in which his work on PK is described. There are many other indications that you have both kept yourselves in comparative ignorance of the literature on parapsychology. You confuse the most familiar concepts such as extrasensory perception and psychokinesis. You give many indications, such as misspellings, of gross unfamiliarity.

And over against this lack of elementary acquaintance, what have you? The comments of a psychology student who served merely as a subject to a limited degree *seventeen or eighteen* years ago. And along with that an expression of *opinion* by Dr. Soal, a man who had never conducted an experiment in PK or participated in one at that time. By some kind of reasoning I do not follow, you accepted his adverse opinion on PK as invalidating *his own experimental work*

on ESP; work that was done under such careful controls that I challenge you to produce anything comparable from the history of general psychology.

Do explain, if you can, that curious bit of logic. How *do* you reason that Dr. Soal's suspended judgment regarding PK disproves his own experimental findings on ESP—of which he is very confident?

Thank you for giving me the right to publish your letter. This letter, too, like my earlier one, is an open one with the understanding that we will both use only the entire letters if we release anything in quotation.

Sincerely yours,

J. B. RHINE

P.S. I want to be sure on my own part that I am meeting any clear question or challenge raised in *your* letter. In your fourth paragraph you ask, "What is your answer to our claim that your PK hypothesis is untestable?" Part of the answer is that more than a dozen different investigators have *already* tested it as it is stated, and there are many reports describing their procedures and their results. Now anyone who wishes to may contest their conclusions, but to do that it will be necessary first to read the reports, understand the hypothesis concerned and the procedures and findings that go with them.

You do not have the hypothesis straight. We do not pretend to say how repeatable any particular experiment is at this exploratory stage of the psi investigations. Those who want to find out about psi capacities should take up the problem in the tentative cautious manner in which the researches thus far have progressed. However, you bluntly state in your first paragraph that you are "not trying to investigate the alleged phenomena." Evidently not, but why then should you say in paragraph five, as you do, that you would like to know why it is you cannot produce our results? You want to know why you cannot reproduce our findings with mechanical recording; yet when I tell you about our mechanical recording machine, as I did in my letter, you show no interest.

If your conduct in this matter is approved by your fellow-scientists and you could properly sweep aside our conclusions without reading the original reports or considering our leading evidence, then science would be a farce indeed. We need a decision, then, on the propriety of your type of attack. If you will not meet me on the public platform, I sincerely hope your papers receive wide circulation and discussion. We will all be interested in the reaction.

J. B. RHINE

Reviews

HAUNTED PEOPLE: Story of the Poltergeist Down the Centuries. By Hereward Carrington and Nandor Fodor. Pp. 225. E. P. Dutton & Co., New York, 1951. $3.50.

One of the noisiest and most attention-getting yet withal most elusive phenomena in the entire realm of paranormal occurrences is the *poltergeist*—literally, a racketing spirit. In its very nature a destructive disturber of the peace, it utilizes the ostensible disruption and anarchization of the prosaic laws of nature to bring about utter confusion in the lives of those upon whom it falls like a plague. Nevertheless, for all its malignant whimsicality and capriciousness, "it" appears to be guided by some sort of intelligence, however perverse. As a matter of fact, it might well be compared to the exasperating and exhausting goings-on of a four-year-old child who—and this is not at all an infrequent phase of development—is suddenly transformed, much to the chagrin of the helpless parents, into the embodiment of devilish, not to say pandemonic energy. The difference, of course, is that in the case of the poltergeist the noise, the breakage, throwing and mysterious disappearance of objects, is apparently not directly the work of Junior, nor can the outbreak be brought under control by those educational measures conventionally administered in the woodshed. Nevertheless it is this parallel that has led many an observer to the dark suspicion that somehow "ghosts is people"—this despite the strong temptation, for various personal, cultural and "scientific" reasons, to conjure up as the generative source of the disturbance some extra-human agency, an hypothesis obviously acceptable to the poltergeist itself.

Dr. Fodor, a psychical researcher with considerable psychoanalytic experience and insight, had the opportunity to investigate personally several poltergeist cases, among which was that of Gef, "the talking mongoose," who provided a novel phenomenological twist while still remaining broadly classifiable within the poltergeist category (pp. 173-212). Dr. Fodor proceeded on the assumption that the physical quiescence of the ostensible "generator" (in most cases the happenings seem to center around one person, not infrequently a pubescent child) concealed an emotional state that was anything but quiescent. He felt that significant clues to the otherwise inexplicable happenings could best be looked for in the presumptive unconscious conflicts of the individual toward whom all signs pointed. In most cases, unfortunately, he had little to work with except what he could glean from the histories of the persons concerned, and here he is able to make out some highly suggestive but still far from compelling hypotheses

in terms of his psychoanalytically oriented speculations. In one case, however, that of the "Chelsea Ghost" (pp. 214-222), he was privileged to carry out his investigations by means of a fairly standard series of psychoanalytic interviews with, as it happened, very satisfactory therapeutic results. In this instance his speculations on the nature of the trauma and the unconscious conflicts that led to the presumptive exteriorization and projection into the environment are fairly well backed up by evidence from dreams and other of the "patient's" productions, as well as from the highly significant past history. And here it appears to the reviewer, a little more and a little deeper psychoanalytic speculation along certain lines might even have resulted in a tighter case for Dr. Fodor's primary assumption. One need not necessarily be timid about speculations of this sort. They can sometimes serve as indispensable catalysts to effective scientific thinking.

In this point, incidentally, we have the crux of what's wrong with the poltergeist, at least from the standpoint of parapsychological research. If we anchor ourselves—despite any amount of lip service to the role of creative imagination—to a conception of science as the safe and sane ordering of neatly packaged pointer readings whose "objective" validity can be automatically tested for by certain measures, then the greatest value of what has come to be known as the poltergeist is lost to us. In the richness and variety of its alleged manifestations, covering perhaps the entire range of psi activity on the loose, the poltergeist may continue to haunt the byways of the world wherever life itself is to be found; but it will not, alas, haunt the minds of parapsychologists who are difficult to rouse with anything short of respectable critical ratios achieved under conditions of almost surgical asepsis. The poltergeist simply will not fit in to such a cramped frame. It just won't tidy up and sit still for a portrait—at least it hasn't to date. Of the 375 cases, ordered chronologically from 355 A.D. to 1949 and briefly abstracted (with references) by Carrington in the first part of this book, very few of the still "unexplained" cases (i.e., where no fraud was ever uncovered) would even begin to stand up to the standards of evidence required before we deign to do our "serious" thinking about data. (Writes Carrington (p. 84): "I frankly admit, of course, that the 'standard of evidence' varies enormously, and in many cases is not high. Nevertheless, the cumulative value of such a mass of material strikes me as remarkably strong—particularly when we take into account the fact that these phenomena have been reported in all parts of the world, and that there is a great similarity between the accounts thus given.") Yet when we reserve our best thought for the significance of a few deviant dice supported by highly intriguing position effects, we are likely to

come out with some pretty insipid and unpandemonic notions about the nature of psi "forces" and the living, all too frequently suffering but all the same creative personalities of which they are, according to reasonable enough presumption, merely behavioral manifestations. And we tend to lose sight of the fact that the psi of the poltergeist—with all due allowance for its volatility and evidential unreliability—may tell us far more about the significant larger issues than any amount of statistically boxed-in echoes of the real thing.

Unfortunately a middle road between flamboyant fictionalism and scientific sobriety seems hard to find in the realm of ghosts. Certainly the overall methodological and reportorial level of this book, which sometimes hits high points of naiveté, is not such as to invite the cautious to a closer scrutiny of the poltergeist phenomena. Yet it is high time that we begin to piece together all our significant bits of knowledge about psi into something more pertinent not only to the problems of human behavior but to general ontological issues as well. From this point of view, what a book such as *Haunted People* lacks in rigor is amply made up for in provocativeness and suggestiveness. A poltergeist may not lend itself to a repeatable experiment, but it will be worth its weight in laboratory apparatus if it can noisily attract our attention back to the human and all too easily forgotten destructive aspects of psi. The latter important dimension, incidentally, has its own peculiar position effect, but one not easily picked up by standard statistical methods.

JULE EISENBUD, M.D.

SECOND SIGHT: Its History and Origins. By Lewis Spence. Pp. 190. Rider & Co., London, 1951. 18*s*.

To the reader of Anglo-Scottish literature the term "second sight" is especially familiar. The Highlanders, and particularly the islanders of the Western Highlands, possessed to an unsurpassed degree that form of psi whereby things distant and future were presented to the waking mind in the form of pictures. Seemingly we must say that they possessed rather than that they possess the faculty, for Mr. Spence pronounces it to be nearly "moribund" today (p. xii).

There were, he tells us, two forms of second sight, the symbolical and the pictorial, or literal. In the first and more usual form, the second-sighted person might see, for example, a known or unknown person in a shroud, thus symbolizing that person's coming death: if the visionary person was seen in the morning, death was imminent; if he was seen at night, he would die in a twelvemonth; if he was only partly covered there was a further period of grace. In the literal form of second sight, an actual representation of the event was seen,

though this was not always complete, as the following story shows:

> "A noble peer of this realm being one morning in his bed-chamber, and attended by several persons, when his servant had put a new coat upon his Lord, a gentleman standing by presently cried out: 'For God's sake, my Lord, put off that coat'; and being asked the reason, he replied that he saw a whinger, or poignard, stick in the breast of it. The noble peer, esteeming this as a mere fancy, replied 'this coat is honestly come by, and I see no reason why I may not wear it.' The gentleman still entreated, and earnestly craved that it might be put off; upon which debate, the noble peer's lady, being not far off, came in, and being informed of the whole affair, entreated her Lord to comply with the gentleman's desire, which he did; meantime, one of the servants standing by desired the lady to give it him, and he would wear it. She granted his request, who put it on; and ere night he was stabbed by a poignard, in that very place which the gentleman had pointed to in the morning" (p. 50).

As Mr. Spence recognizes, second sight was not confined to Scotland. The faculty was well known to the ancients, and practically every race in the world has stories about it. Mr. Spence quotes a large number of these legends, and expounds his views on the connection between second sight and folk-lore. "The Second Sight," he concludes, "was a part of a large body of magical practice which the people of the late Stone Age developed in connection with the cult of the dead" (p. 170). He believes that the seeing of waking visions was specially cultivated by priestly castes, and that this is the reason why certain races, having those priests for ancestors, are or were specially prone to second sight. He considers second sight to be mainly a male faculty, and argues that this accords with his theory, since the priests were always men (p. 160). In this connection, it is of interest to note that it was asserted by one observant Scottish peer that second-sighted persons who were transported to other countries, "especially in America," quite lost the power (p. 131). That view does not sustain the heredity theory, but rather a theory that certain localities inspired second sight. Whatever the reason, the reports of waking visions do seem to be markedly more numerous among the northern than the southern peoples of Europe.

In propounding his theory of inherited developed second sight, Mr. Spence seeks to disassociate second sight from the precognitive dream. He admits that "a strong impression has existed in the Scottish Highlands, and in some parts of the Lowlands, that such cases of precognition as are received in dreams are of the nature of Second Sight" (pp. 174-175), but for Mr. Spence "in the strictest sense of the term" they are not second sight (p. 173). To the present reviewer

it seems that the popular view, as Mr. Spence regards it, is the truer one; for even if it be a fact that waking visions were cultivated and the cultivated power inherited (which involves a big biological assumption), there does not appear to be any evidence, using *that* word in the strictest sense, that those waking visions embodied a different sort of paranormal awareness from that of a dream. One of the most rational of the old writers said, "He saw him . . . by a waking dream, which I take to be the best definition of second sight."[1] And that distinguished Scottish author, Andrew Lang, a one-time President of the S.P.R., said: "Second Sight is only a Scotch name which covers many cases called telepathy and clairvoyance by psychical students, and casual or morbid hallucinations by other people" (p. 141). A study of the cases collected by the Societies for Psychical Research does not provide evidence that there is a fundamental difference between paranormal awareness occurring when awake and that occurring when asleep.

Mr. Spence's own views on psychical research are not happy ones. "In my view," he declares, "writers on the subject of psychical research have not in any way simplified the problems associated with Second Sight, but have rather complicated them with occult phenomena of other and separate kinds" (p. 145). This and some other equally felicitous side-stepping of the studies of those who during the past twenty years have had much to say about precognition, is somewhat surprising. Mr. Spence is a Lowland Scot, who has lived all his life within reasonable range of the beams of light (so to speak) thrown out by the S.P.R., yet he shows little awareness of that Society's existence. Lightly passing over S.P.R., A.S.P.R., and kindred literature, he devotes a few paragraphs to J. W. Dunne, as though he were the latest or only worthy theorist on the subject of precognition. About the same degree of knowledge of psychical research is nowadays displayed even by those fat popular dream books which challenge attention on the bargain counters of such emporiums as Macy's and Selfridge's.

That is not, of course, to imply that Mr. Spence is a churner-out of popular bulk books. Far from that, he is a man of wide historical culture, who has written full forty volumes on mythology, folk-lore, and the history of occultism in various ages and countries. All the greater is the pity that such a writer fails to recognize the basic identity of the historic second sight with the paranormal experiences which are being currently studied within the psychical research movement and elsewhere. Rather significant in this connection would seem to be Mr. Spence's comment on James Boswell:

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[1] Theophilus Insulanus, *A Treatise on the Second Sight*, 1763, p. 47.

> "He [Boswell] concluded, however, that Second Sight had no association with superstition, for 'the correspondence of the fact or event with such an expression on the fancy, though certainly very wonderful, if proved, has no more connection with superstition than magnetism or electricity.' What precisely he intended by this it would indeed be difficult to say" (p. 34).

Those who are familiar with psychical research will probably experience little difficulty in seeing what Boswell intended—if second sight is a fact, then it may be a manifestation of laws comparable to those known to physical science, and neither be caused nor whimsically influenced by fairies, demons, deities, or other disembodied entities, as the unlettered Highland folk supposed. Patently James Boswell possessed the open and well-balanced mind, and the keen powers of observation which mark the useful member of a psychical research society.

Any book published in this day and age on matters supernatural (to use yet another historic term) must be accounted uncomplimentary to the equipment of its readers if it does not attempt to correlate those matters with modern psychical research. The few remarks made by Mr. Spence in that direction can hardly be credited as an attempt; are such, indeed, that for his sake as well as that of his readers it would have been better to omit them. Apart from that serious defect, the book is a pleasant collection which will be enjoyed by all who love to delve into the beliefs and legends of olden time, and especially by those who have some knowledge of the history and spirit of the Scottish people, or who have set eyes on the peculiar grandeur of the Highland scenery. Probably there are more stories of the Scottish Second Sight in Mr. Spence's collection than in any other single volume. It is to be hoped, however, that he has not treated any considerable number of them as he has treated the visions "about the Crossfoord-boat." The original account of that affair was quoted in full in this JOURNAL quite recently,[1] but it appears in Mr. Spence's book (p. 85) with fully one third cut off from the end, and what is missing is the best part of the story.

W. H. W. SABINE

[1] Journal A.S.P.R., Vol. XLIV (April, 1950) p. 44.

Three Articles on the Problem of Survival

"AN OUTLINE OF SURVIVAL EVIDENCE," "DIFFICULTIES CONFRONTING THE SURVIVAL HYPOTHESIS," "FIELD THEORY AND SURVIVAL." Reprinted in a pamphlet from the January, April, and October, 1945 JOURNAL of the American Society for Psychical Research in an edition of 100 copies. Pp. 91. $2.75.

The demand for this series of articles by Dr. Murphy on the question of survival has exceeded the supply. The separate articles are either out of print or the stock is greatly reduced. A limited edition of 100 copies of the three articles, under one cover, has therefore been printed and may be had by applying to the secretary of the Society.

The first article, "An Outline of Survival Evidence," presents the various classes of evidence in organized form, which leaders in the field of psychical research have accumulated over the past sixty years. Typical examples of each class are given and appraised.

The second article, "Difficulties Confronting the Survival Hypothesis," is concerned with the problem of finding evidence for survival which cannot be explained by some other hypothesis. According to the author, the case for survival rests upon dead center, waiting for evidence so good or objections so sound as to warrant forming a judgment.

The third article, "Field Theory and Survival," discusses the implications of field theory (complex organized wholes cannot be fully understood in terms of ingredient parts) for psychical research. The interpersonal nature of telepathic and clairvoyant processes is considered and the hypothesis is extended to relate to the future and the past. The most cogent types of survival evidence are indicated. The best survival evidence, the author writes, appears to be the evidence of the survival of an interpersonal relationship capable of being brought into relation with the living.

Throughout the three articles, important cases, with which everyone interested in psychical research will wish to be familiar, serve as illustrations for the subject matter under review.

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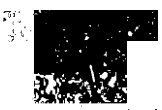
The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of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



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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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The Natural, the Mystical, and the Paranormal*

GARDNER MURPHY

The Second John William Graham Lecture on Psychic Science†

Man's craving for contact with his fellows can in part be satisfied by membership in a crowd; better, by a circle of casual acquaintances; better still, by deep love and communion with those who are so closely

* The present study of the interdependence of human beings is a continuation of a theme developed by Mrs. Henry Sidgwick (*Proceedings* S.P.R., Vol. XXXIII, 1923, pp. 419 ff.), and by myself in three papers dealing with the subject of survival (JOURNAL A.S.P.R., 1945). While I cannot here recapitulate the substance of the earlier thought, I would note that the view to which I was earlier drawn by the evidence was to the effect that personality is not a self-contained unit or capsule capable of separation from other personalities; and consequently that survival study is a study of the persistence of personal interrelationships rather than only of self-sufficient individualities. The present lecture is concerned simply with the role of love in developing and maintaining such personal interrelationships.

† This lecture was delivered at Swarthmore College on April 27, 1952.

held to the heart that they are like parts of oneself. Contact, friendship, love, these are the daily satisfiers of our deep and continuous craving for some sort of oneness with others. These cravings and these satisfactions are so much a part of ourselves that we embrace them as a part of Nature, and indeed of what we call "human nature"; and those who lack the experience are held to be unnatural.

Yet at times there may be no one to love, or those whom we love may be separated in space, or estranged, or lost in reveries in which they have no need of us; or, most strangely, as in the case of the Lord Buddha, those who mean the most to us are somehow felt to be insufficient to fulfill our insatiable craving for comradeship and intimacy. In Yosemite Valley at night Bayard Taylor (27) heard a choir invisible break into exalted song. We may experience in these moments the presence of an invisible comforter, whether a fragment of this eternal harmony of the spheres or something felt to be a personal embodiment of the divine; and the observers who look upon the outward shell of our existence and do not hear the inner experience will call us mystics. Whether there is really a basic cleavage between that which is called natural and that which is called mystical I do not pretend to know; but I would suggest that from a purely psychological viewpoint the mystical serves the same deep need as our natural contact with our fellows through love.

But there is a third group of experiences which may satisfy the craving for contact. These experiences are called psychical; or nowadays, to mark the fact that they are not well understood in terms of general psychology, they are tending to be called paranormal. They involve contacts by means which we do not understand, but usually serving the same basic need for communication with others. A voyager at sea, lonely for his wife, in a dream feels her enter the stateroom; and his cabin-mate, while wide awake, sees her in the form of a well-defined apparition; at that same time she had wandered to her husband in a dream, and on awakening recalled many of the details, later verified, of the room in which he lay (17). This third class of experiences, well known to all the human family, has only recently been studied with any systematic care. But that which is subjected to careful study has a tendency to become naturalized; and the view to which we shall find ourselves drawn is that the paranormal has its own order and rationality, and often embodies just as definite a response to the human need for communication as does the exchange of affection or the realization of mystical communion. Our problem in this hour will be the interrelation of these three classes of experiences: the natural, the mystical, and the paranormal. But since the paranormal is less well known to us than the natural and the mystical, and since it is in need of clarification, I shall give it special attention.

I.

We begin with contact through love. Is it possible to say anything new about the place of love in nature? We shall use the term to include everything in human experience to which the word is applied, from the most primitive infantile cuddling and nosing to the love of Cornelia for her sons or the love of Tristan and Isolde; and its expression in everything from Plato's Symposium and the reechoing magnificence of Paul's first letter to the Corinthians to Thornton Wilder's love as the meaning of life and Freud's all-comprehensive theory of the libido. We shall include in the term that which is shared by all these expressions of the need for warmth, contact, and communion; and indeed all that is specific to each of these as well, so that we shall deliberately draw into our net a gamut of experiences held together by a single central theme.

This definition of love will show the direction of our intent. We shall make no sharp distinction between the natural and the more-than-natural, between the physical and the spiritual, because in the texture of these experiences we seem to find that the sublimest of the spiritual realities is rooted in, and is expressed through, the tissues of the body, and the primal processes of growth, reproduction, and maternal care of the young are saturated with a quality of utter self-realization which seems to be indistinguishable, except in degree of complexity, from the religious experiences which are felt to bring to us our fullest realization of cosmic meaning. In the spirit of William James' discussion of "Religion and Neurology" (13), we shall not feel that the value or ultimate meaning of any experience is threatened or debased merely because its roots on the earthy soil of our existence as living flesh are made manifest; and in the spirit of Lotze we shall urge that the objective efforts of science towards ever fuller understanding and inspection of the picture of nature must be rigorously pursued to the uttermost limit, with never an experience held out from the accounting, immune to the searcher's peering eyes. At the same time, however, we deny the validity of the method of reduction; we deny that anything can ever be reduced to something other than itself. We deny that the existence of the living tissues is in any ultimate sense the *explanation* of the functions which they serve; there is on the contrary evidence that functions which fit in with the general structure of the world become incarnated in flesh which is moulded in their form. Thus organs are slowly evolved which take advantage of the light, which is there before life appears, so that the possibility of *seeing* logically precedes the origin of eyes; and in the same way love precedes logically the development of gregarious or sexual or maternal responses. We shall then be naturalistic in the sense of

James Ward's naturalism, but with emphasis upon its functions, not upon the structures in which life is expressed.

We may conveniently distinguish various forms of love that bring human beings together. First, following the long series of investigations of Professor Allee (1) at the University of Chicago, we shall stress the roots of fellow feeling and mutual support, which hold together the members of a species. These impulses to close association and support may first appear in such lowly responses as the physical crowding which keeps individuals warm and in some cases guards against danger. It includes however a sensitization to the sounds and sights of other members of one's kind. During the first year of our human life, it flowers into both imitativeness and that "primitive sympathy" which appears in crying when others cry, laughing when they laugh. In the second and third years it expresses itself in anxiety at the distress of others and the impulse to help and restore (16).

A large part, at least, of this process depends upon the dynamic interaction between perception of oneself and perception of another person, and the ensuing process of identification of oneself with others. The more complex processes of identification appear then to be expressions of the primitive need or impulse towards contact.

The same rich background for the need for human contact relates, I think, with equal clarity to the observations of psychoanalysis. The infant pours out its diffuse and manifold affections upon the world of father and mother, brothers and sisters, pets, dolls, and its own body. It wants to touch and hold, and it wants to be touched and held. Because later these forms of outgoing response appear more and more fully realized in the mature love between the sexes, the Freudian way of thinking is to define even the earliest manifestations in terms of this later objective towards which they seem to be moving, so that the Freudian term "pregenital sexuality" is applied to many of the diffuse outgoing responses of the little child. We shall not quarrel with this approach, since it is clear that erotic feelings may appear very early in association with these impulses towards contact; but I would venture again to call attention to the fact that logically and chronologically the diffuse and the general tend to *precede* the definite and the specific; indeed the vague need for our fellows and the outgoing response to them which Allee defines may overlap greatly with the need which we are now considering for early diffuse contact with the mother. We need her for her breast, for her warmth, for her protection, for her ministrations; but we also need her for her words, for her songs, for the sight of her form nearby as we fall asleep, for the whole web of associations to which the term mother applies. She is the amalgam, the fusion of all these gratifications; or rather, from the

little child's viewpoint she is the undifferentiated good in which all these things inhere, and only later can the separate facets of her precious meaning be disassociated.

Along with the need for endearment is the impulse to bestow endearments. The sexual and the maternal are realizations in the concrete of many massive forces of feeling and of impulse which have recently yielded to physiological, to biochemical, and to embryological analysis. They can be named just as well from their initial phases as from their terminal phases, and just as well from that which they have in common as from that which differentiates them. Indeed, a narrowing of that which is typically somewhat diffuse in our human feeling betokens incomplete humanness, and a mother whose only interest in a child is in its capacity to drain the breast is regarded as incompletely a mother. Similarly, the love poetry and love music of the world suggest the unlimited richness of the erotic motive when the esthetic appeals of all the senses are included and blended with the elementary instinctual responses. It is not the reproductive urge which by itself makes the grand passion; the galaxy of feeling described by the *Song of Solomon* and the *Sonnets from the Portuguese* includes in its richness a large part of human nature.

This composite character of vital human experiences is one of the reasons why the derivation of most of the rich sentiments from the role of the maternal in the manner of Robert Briffault (3), and the development of them all from the role of the sexual in the manner of Freud (10), seems to us to becloud the issue, for one derives from the interest in the maternal or the sexual what has been put into the amalgam in the first place, the components being naturally enriched by their blending.

Since we regard the comradely, the maternal, and the sexual as composites containing many ingredients, there is necessarily a considerable overlap not only between the different kinds of feeling, but between these and the feelings towards oneself which we popularly call self-love, and which the psychoanalysts, thinking of the myth of Narcissus, call narcissism. Some of the components of response to the contours of one's own face and body, the melodic line of one's voice, are responded to in the first year. There is constant association of the body image with the inner vital satisfactions when our deep needs are met. Self-love, like the other forms of love, is a composite, and it shares with other forms of love several of the deep satisfactions which it affords.

Now insofar as we identify with others, we find ourselves realized in them, and them in ourselves, so that self-fulfillment comes with the love of others and vice versa. The tradition of the East as well as of the West has often mistakenly insisted on the mutilation of self-love,

in the supposed interest of the love of others; and the price, in the form of damage both to personal adequacy and to full social participation, has often been great. From the present viewpoint all love is in itself satisfying, fulfilling, and therefore good, and tends to overlap or fuse with all other kinds of love. The only practical limit lies in those types of infatuation which become possessive and exclusive, tying the lover to a single object or person in so abject a fashion that flexibility and freedom for the love of other persons is blocked. At the other extreme we think of the prophet who, as he came out from the wilderness, loved all men with so deep a passion that none, no matter how base or contemptible, could escape the solvent power of his devotion. Possessive infatuation and prophetic love would thus be the extremes in the range of human capacity for loving.

In summary thus far, we have attempted to show that the vital needs essential to the life of our bodies and to gratification which our senses afford us provide the raw materials for the world of love; that these many needs which are at first diffuse become organized through growth and learning into the various clusters of feeling and impulse which have been given such designations as the gregarious, the comradely, the maternal, the sexual, the narcissistic, the possessive, and the prophetic.

II

We turn to the form of love and communion which is called mystical. It embraces at times a heightened sense of contact with a personal being not evident to the senses,* a person sensed as divine. At times the reality to which the mystic refers is, however, impersonal or superpersonal; it is the One, the Cosmos, that which changes not. At times, as if in an effort to combine the personal with the superpersonal, the entity with which communion is felt is a deep and changeless portion of oneself, or a deep and changeless selfhood in the cosmos, or that which is at the same time oneself and the eternal self. The cultivation of states of mind and body which permit the full realization of this ultimate oneness of self and cosmic self, with an utter loss of the sense of individuality, may be the passionate preoccupation of the novice who under his teacher gladly gives the best years of his life to discipline and study and exercise that he may achieve the unutterable bliss of selflessness, serenity, and transcendant peace.

In these and in all other forms of mystical isolation from the outer world, the first impression is one of retreat. Escape from a threatening

* Note the extraordinary way in which we strive both to affirm and to deny the role of our senses in all such commerce with the world which we cannot touch.

world we can understand, if the aim is simply escape. But when the mystic tells us that he gains infinitely more than he gives up, when he insists, in the very language of the poetry of love, that the realization of his yearning is far richer and deeper than the deepest satisfactions of this world, we are forced to try to explain how a substitute can be infinitely more fulfilling than the thing which it replaces. Dr. Maurice Bucke, whose book *Cosmic Consciousness* (6) endeavored to show the essential affinity between prophetic love, creative experience, and unutterable revelation, succeeded for a moment, riding in a cab, in achieving this sense of the all, and the rest of his life was an effort to capture and to understand it.

Now just as the world of natural love and communication has nothing to fear by being studied, and just as we believe that the use of critical observation and analysis may bring into a unity that which at first seemed fractionated and irreconcilable, so here in the realm of the mystical we may take courage to affirm the place of rigorous and systematic inquiry, with no fear that that which is naturalized will fall into dust and lose meaning. We find today the French physician Dr. Thérèse Brosse (4) studying the physiology of the yogic trance; we find the professional psychologists K. T. Behanan (2) and Kali Prasad (18) seeking to unify the psychology of yoga with the psychology of the West. Another physician of today, who for the present prefers to remain nameless, tells how, on the basis of experience with drugs he has broken through and transcended all the petty limitations of our daily consciousness, and has become, in the intensity and overwhelming bliss of his experience, one with the great seers. In his experience, as in that of the men and women described by Bucke and by William James, the drawing down of the curtain of the senses, the abandonment of the world which we know, leads into a fairyland of incredible power and fascination. It appears probable, as these studies take shape, that in certain physiological states there is a heightening both of the functions of the vital organs and of the sensory and imaginative powers.

But let us not, like Pandora, shut the box before the last voice has been heard. The first voices of these modern researches might make us think that physiological tension gives an ultimate explanation of the experience of the mystic. When the evidence is all before us, however, we may find that the physiological tensions are themselves the vehicles of the basic need of the individual for communion with forces both personal and impersonal which are beyond himself, and that it is the craving of that which is incomplete to become complete which activates the struggle. Viewed in broad perspective, man is the kind of being who when by himself becomes lonely, incomplete, inadequate even to exist. In the shock of his loneliness or isolation he may crave ultimate

union both with that which is personal and with that which is super-personal in the world. I do not pretend to know whether the entities with which he makes contact are entities which have existence independent of himself; but I do wish to emphasize that many a prophet, realizing such contacts and full of their brightness, has loved and served his fellow men in the light of their blessing.

III

We come now to the paranormal. What manner of facts are to be found in this strange domain? In all science one begins, of course, with what Nature gives us, and then one tries to induce the phenomenon to walk into one's laboratory. We shall first cite a typical case of Nature's making, asking you to believe nothing, but simply to note the record and then introduce you to the attempts to set up laboratory conditions for investigation of the basic processes which may be suspected to be at work.

Chester Hayworth came home late one evening from the amateur astronomy class which he had been teaching at the Dallas Y.M.C.A. He sat on the bed a moment, prepared for sleep. Then suddenly his father stood before him in the room. He was surprised, for his father was, so far as he knew, in California. He noted the heavy work clothes which his father wore, and the caliper rule in his breast pocket. Father and son greeted one another; then the father was there no more. Footsteps were now heard on the walk leading up to the front door; the doorbell rang, and a telegraph messenger turned over the message that his father had just died in California. His father had been working that afternoon on the car, and in the work clothes that hung by his bed was a caliper rule in the breast pocket (8).

Shall we discuss here the problem of coincidence? There is in fact a mathematical method which may be worth something in attempting to evaluate this class of experiences from the vantage point of the theory of probability and the hypothesis of chance coincidence, but I shall not weary you with such matters. For what, in any event, most members of the audience will probably want is not a collection of cases but a series of laboratory experiments, and to these we shall therefore immediately turn, simply noting the psychological problem of the need of the dying father for his son and the impossibility of making immediate contact with him through the senses. Stating the problem in its most general form, how can man satisfy his need for contact with his fellows when the channels of the senses are closed to him?

At the University of Groningen in the Netherlands three members of the Department of Psychology (5) provided a setting for the study of telepathy by cutting a hole through the floor of an upper room in

their laboratory and inserting sheets of glass in the hole, so that they could look down into a lower room in which sat their subject, a student of dentistry. He was sitting blindfold in a black cage. Having the capacity to put himself into a deeply relaxed state, he awaited the impressions from the experimenters in the upper room. They had prepared a board ruled off into forty-eight squares, and by drawing slips of paper at random from bags in the upper room they determined in each experiment which of the forty-eight squares was to be used. Now this board lay just outside of the cage in which the subject sat, and was in full view of the experimenters in the upper room. By extending his hand through a slit, the subject could place it over the board, and move his hand until he felt he was on the right square, the square which the experimenters had just selected at random. As soon as he tapped on this square, the slips of paper were drawn for the next trial. By this and other comparable methods a total of 187 trials were made. Since his chance of getting a square right by chance alone is one in 48, this number of trials should by chance alone yield about four correct calls. Actually, 60 of the calls were correct. This is one of the many studies in which the condition of isolation from ordinary sensory contact with the world, augmented by a state of physiological passivity and absence of orientation to the world immediately surrounding the subject, appears to set free the capacity for another kind of contact with the personal environment.

In the recent experiments of Dr. S. G. Soal (24) of the University of London, and his associates, using two rooms and a series of randomly determined items, targets to which the subject was to direct his guess, and in a series of long-distance experiments between London and Antwerp, we have much more material and a greater possibility for analyzing the psychology of the process. In Soal's studies we have for example much evidence regarding needs, motives, attitudes, interpersonal relations that are responsible for the results. The sharing of common interests, especially an interest in music, seemed, for example, to be highly conducive to working morale. In some of these series, moreover, the subject showed a consistent capacity, over weeks of work, to score significantly high when the telepathic interchange was with *certain* individuals serving as senders ("agents"), while with other individuals there were no significant results at all (25); just as in his studies at Stanford University Dr. Charles Stuart (26) found that under comparable conditions contact was established paranormally between close friends while it could not be established between mere acquaintances. Even a faint contact is better than none: Whately Carington (7) at Cambridge showed that when a photograph of his office, with desk and equipment, was sent in advance to subjects who were to take part in his long-distance telepathy experiments, the experimental material later randomly drawn for the

experiment came through to the subjects better than in those experiments in which no such personal contact with the subjects was made. Following the suggestion of J. B. Rhine (21) it is customary today to include all these processes under the blanket term extrasensory perception (ESP), whether the subject is striving to catch a mental impression from another person (in which case we speak of telepathy) or whether he is striving to perceive an object (in which case we speak of clairvoyance). But there is a good deal of evidence that in all ESP experiments the personal reaction of the subject to the experimenter is of importance. Hence the need for a system of control which enables us to ascertain exactly what is traceable to the experimenter himself, as well as what is traceable to the experimental method which he uses.

You will have noticed that I have referred to several experiments in which there is a considerable physical distance between the senders and the receivers. Is this not a barrier? On the contrary, in the Groningen study the separation of experimenters and subjects in different rooms improved the scores, and there are many series like the London-Antwerp series already mentioned in which it appears clear that physical distance is in no sense a disturbing factor.

You are I think aware that in terms of modern physics all of the processes which we are describing are unassimilable; the physicists with whom we have shared our problems assure us of a fact which the physiological psychologist would also affirm, namely that a type of radiant energy from the brain registering selectively on the brain of a person miles or even yards away is food for fancy and for so-called science fiction, not for anything in the science of today. Whether the physics of another day will have an interpretation to offer is a question not within the competence of the psychologist of today.

For this reason, when the investigator is asked if he can explain the paranormal, he must reply that he cannot. But it has been my experience at this point that the psychologist and the physicist when confronted with typical data tend usually to take different roads, owing to the different degree of maturity of their respective sciences. The psychologist may decline to look at the evidence because it does not appear to square with modern physics, while physicists, having seen physics change its skin several times in one generation, are interested in new data that might perhaps help it change once again.

In the meantime, the psychology of today has a great deal to offer to the understanding of the paranormal. The more intimately we have penetrated into the nature of these paranormal processes, the more they have resembled in their dynamics the normal processes of psychology. Take for example the part played by motivation: the

paranormal processes, like the normal ones, come to meet our needs, and fade out when there is no longer a need. Take, second, the matter of perceptual structure. In normal perception you will perceive most easily the beginning and the end of a series of items presented; and so it is with extrasensory processes when the items in a closed box must be perceived. In normal perception you will see most clearly the objects which stand out in contrast with the matter to which you have become habituated; and so it is with extrasensory perception. In normal perception you will see best when free from disturbance and distraction; and this holds likewise for the paranormal.

Basically, then, the paranormal processes seem to be forms of human cognition and communication which occur when three conditions are fulfilled: first, there is a need for communication; second, the ordinary sensory channels of communication are unavailable; and third, there is no psychological barrier to our free reaching out to that which we seek. It follows that one of our primary tasks in the laboratory is to study such barriers and find ways to remove them. Many of us incline nowadays to view the gift as present and ready to function when the weeds which clog it are removed; and our attention goes into the art of removing the weeds. We have to identify the weeds, observe their growth and decline, and cope with all their toughness and all their subtlety. This is one of many reasons why we are driven to extremely rigorous and mathematically sensitive methods; we have to know when we are succeeding, and by how much, and which of the methods attains the greatest success.

We have become extremely sensitive to two other research issues: first, in a large group, all working by comparable methods, we must find who are the best subjects, and what makes them good subjects; and second, we must find the best working conditions. Among dozens of experimental studies of these questions I will select but a few to describe. First, the studies by Dr. Gertrude Schmeidler (22, 23), carried out at Harvard from 1942-5 and since that time at City College, New York; and second, the studies by Dr. Betty Humphrey (11, 12) at Duke University. Schmeidler developed the hypothesis that when other things are equal those who believe that extrasensory perception exists should at least be emotionally freer to take part in such tests; they should score at a higher level than those who cannot conceive of the possibility that there is any way to succeed in the task. Her subjects sat in one room in the psychological laboratory, with the door shut, and guessed at page after page of symbols which they knew had been randomly entered on sheets of paper in another room forty feet away. When a few thousands of these guesses had been scored, it became very clear that those who believed there might be such a reality as this were in fact scoring significantly above chance

expectation. Perhaps more surprisingly, those who completely rejected this possibility were scoring below chance expectation. Not content with this, Schmeidler continued the experiments through the college year and through a second year, and then a third, the last part of this period using a room at the Harvard Psychological Clinic, the symbols to be guessed being within a locked cabinet. At the end of the three years' work, the difference between the two groups was of such magnitude as would occur by chance only if such an experiment were conducted twenty thousand times. We have then some tentative confirmation for our hypothesis that resistance to the free use of the paranormal powers can in fact effectively block them: those who believe in them are freer to use them.

This is, however, only a beginning. We have still very little information about the personalities of those who can succeed in the task. In pursuing this problem of personality, Schmeidler made use of the Rorschach test, a series of inkblots long used in clinical practice, and known to be rather sensitive in revealing the strengths and weaknesses of individual personalities. When the Rorschach is scored by Munroe's inspection technique, it gives a rough and ready indication of the adequacy of personal adjustment. When now fresh data were collected from subjects who took both the ESP tests and the Rorschach test, it became clear that among those who believed in the reality of the extrasensory processes, the well adjusted ones did considerably better than the poorly adjusted. It was just as if the well adjusted were *able* to do what they basically *wanted* to do; while the poorly adjusted, being bogged down by their own intrapsychic conflicts, could do nothing but make futile guesses, unrelated to the task before them. In this instance also, Schmeidler twice repeated the whole experiment before reaching any settled conclusion. Eilbert and Schmeidler (9) have also gathered extensive data suggesting that hostility toward an experimenter has a markedly depressing effect on scores. The three series offer massive evidence supporting the hypothesis that the extrasensory functions can be either stifled or set free, depending on the disposition of the individual towards the task.

The studies by Dr. Humphrey begin with another projective test of personality, the Elkisch drawing test, in which the free drawings of each subject are scored as expansive or compressive in revealing free or constrained attitudes towards the social environment. Here in several independent tests the individuals scored as expansive make substantially higher scores in a clairvoyance test than the subjects scored as compressive. In another series of studies, subjects whose responses to a questionnaire suggest that their temperaments are extraverted make substantially higher scores than those classed as

introverted, and this also was twice confirmed by independent data. The total picture begins to suggest an orderly and intelligible relation between the paranormal processes and other psychological processes; in each case the ability to succeed is a personality dimension which in normal everyday psychology we know to be related to the releasing and utilization of one's personal powers.

Now as to the question of the best working conditions for successful work, we are again guided by principles suggested by the spontaneous cases of telepathy. As we saw earlier, deep relaxation and isolation from the distractions of the immediate world of the senses must be accompanied by a definite need to communicate, to make contact, with the world beyond the range of the senses. Can we realize these conditions? In the Groningen experiments we already found a good example of this very situation. In many of our current studies we find relaxation and freedom from distraction likewise important. It would not be correct, however, to limit the term relaxation to gross physical relaxation or the semi-sleeping state, for often it applies to a state of casual, easy, or playful attention to the extrasensory task, with confidence of success (19). Good conditions can often be best secured by making minor shifts in the problem to be attacked, changing nothing that is essential in the experiment, but changing detail, for example the size of form of the concealed symbols. In one well-known experiment (20), each change in the concealed material, while other working conditions remained the same, led to a new burst of positive scoring. Basically, the problem is essentially this: how can we get out of the rut of daily dependence upon the here and now, learning to ignore and to reject the cues that our senses provide, and listening to the inarticulate voice that will speak to us only when all else is still? In this respect I believe the problem of the paranormal has much in common with the problem of the mystical; for in both cases there are cues to which we may respond if we strongly wish to respond to them and if we can close our senses to all which interferes.

IV

The question arises of course whether this is the only affinity between the mystical and the paranormal or whether they have some deeper relationship. We might remind you that in primitive religion, in Plato, in early Christianity and the Church fathers, in medieval mysticism, in the Protestant Reformation, and in the mystical and the spiritualist movements of the last hundred years the intimate association between the mystical and the paranormal is constantly affirmed; while in India, treasure house of mystical practices and mystical discipline, the achievement of paranormal powers such as

those of telepathy, clairvoyance, precognition is regularly attributed to the adepts of various forms of self-control, and notably the adepts of the yoga system. I admit that long ago, following Frederic Myers, I made the assumption, just as he did, that these two classes of experience are closely related expressions of the same deep powers of the human personality. Conversation with two men with apparent clairvoyant experiences convinced me that their personal sense of the divine was of the same essential substance. But I think today that this conclusion is subject to many doubts. Actually it is difficult to find in the copious autobiographical material of the great mystics anything much that looks definitely like a telepathic interchange — Swedenborg's awareness of the fire raging at Stockholm (28) is often the first and the last instance offered. It is true that a number of religious leaders—men of very different temperaments, like John Knox, Bishop Wilberforce, and Dwight L. Moody—appear to have had paranormal experiences, but many men with no religious interest have likewise had such experiences.

When it comes to India it is disturbing to note to what degree the uncritical belief in the paranormal powers of the yogi has become consolidated in the West. If there is any cogent evidence, if there are any well-authenticated published cases of telepathy or clairvoyance among the yogi, or among any other of the adepts of India or the East, they are very hard to find, for scientific authentication is a very new idea in relation to such matters. These powers may be a reality of course; the door is always open. But in the meantime we have many studies of very ordinary, non-mystical boys and girls in our colleges who have demonstrated such paranormal powers under conditions involving experimental control at both ends of the train of communication, with randomly selected stimulus materials and with the accredited methods of modern statistics. It may of course be true that when one of the outstandingly successful telepathic subjects goes into a brown study or state of concentration and achieves an extraordinary score, he may be in a state similar to that encouraged by Yoga. But note that he has not in fact gone through the long training processes which are the very heart of Yoga, while some of those who have been through Yogic training indicate that they never encountered anything paranormal. I feel inclined therefore to conclude that the mystical and the paranormal are probably very different ways of responding to the need to transcend our ordinary contacts with the world.

And yet these forms of experience, together with experiences of beauty and much else in human nature besides, have in common the fact they release within us some deep modes of functioning, some aspects of our unconscious selves, which severally and jointly can

teach us much about the extended personality which we meet when we leave the safe little world of every day. Even in our dreams and our moments of waking fantasy or sudden starts of creative thinking, we meet a person much bigger, much brighter than our daily selves; and in the more complete obliteration of the daily attitudes of here and now there is a still larger selfhood to be discovered.

This larger selfhood cannot fulfill itself by feeding narcissistically on its own loveliness or even by the magnificent Platonic or Emersonian phrases about individuality and self-reliance, which lead us to contemplate selfhood as a full embodiment of the divine. On the contrary, the experiences to which I have invited your attention are experiences of reaching out to *other* selves; they are experiences like the experiences of love.

V

We have succeeded, I think, only in showing that the three forms of communication — through normal sensory contact, through mystical union, and through paranormal perception of other persons — respond essentially to the same need, and in some respects operate in the same fashion. We did however find that the mystical and the paranormal tend to appear when normal sensory contact is impossible. I should like therefore to suggest another way of replying to the question whether the mystical and the paranormal are closely related. I believe that the answer depends in each case upon the personality structure of the individual. If the mystical and the paranormal are alternative ways of communicating they might appear side by side in some personalities, and in other personalities might tend to be mutually exclusive, reliance on the one tending to crowd out the other. This is I think what the present fragments of evidence indicate. In the men and women cited by Myers, "trance, possession and ecstacy" lead from the normal into a region where the infinite brightness of the Godhead is felt to reveal at once the mystical unity of the Deity with all His creatures, while the paranormal powers at their highest expression lead into uninterrupted communion with all who are embraced in a fellowship of love. In other persons endowed with a mystical experience, the paranormal makes no appearance, or if it shyly shows its head, it is rejected by the mystical aspirant as an inferior or even a spiritually crippling type of experience.

If then our emphasis be upon the individual differences among human beings in their proneness to these experiences, there is at the same time an imperative need for a kind of thorough-going research of which our generation has not yet begun even to dream. In the words of Herman Lotze:

"We know not what there is hidden from us in the countless stars which touch our lives only when a ray from them reaches our eyes by night; how then should we know our place in the whole great universe, with only a single fraction of which we are acquainted" (15).

We know pitifully little about mystical experience; indeed the fifty years which have elapsed since William James' *The Varieties of Religious Experience* have added but few stones to the building. The paranormal, opening out before us so vast, so rich a world of new scientific modes of understanding human nature, claims among its full-time investigators in all this wide world only eight or ten individuals. While the mystical and the paranormal experience of men and women of other eras, crystallized into religious institutions, serve to nourish the souls of hundreds of millions in each generation, the mystical and paranormal experiences of those who tread the earth today are the subject of idle ridicule, wonder-mongering gossip. Many a psychologist, unfamiliar with the technical situation in psychical research today, warns his students not to waste their time on something which will interfere with their good status as psychologists. I would not even take your time this evening in the hope that a few would turn with renewed interest to the first-hand study of these investigations were it not for Arthur Clough's reminder:

"And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright."

The great need today is not the need for talk, but the need for research. Some access to the study of the mystical is granted by the methods of biography and autobiography, psychoanalysis, projective testing, and cultural anthropology, and through the laboratories of physiology and psychology. Why should we limit ourselves to the mystics of another era or another clime when we have among us mystics who have nothing to fear from research, and demand of us nothing but scientific curiosity bred of a recognition that that which is off the little beaten track that we daily follow may have special importance for the widening of our horizons? As far as the paranormal is concerned, there is at least a hundred times as much talk about it among the learned professions today as there is actual investigation. While the unknown fascinates, it also repels and frightens. To those of you who are young, inquiring, eager to understand, I would say with all the emphasis of which I am capable: choose with vision and courage those problems which lead not merely to the further fractioning of the hairs which are already being so finely split today by the

methods of experimental science; risk the patient investigation of that which carries you out into the frightening storm of the unknown.

I would not of course venture to say that *every* mystical experience, or that *every* paranormal experience, is determined solely by the need to communicate with others. These experiences may have other dimensions than those described here. But I have attempted in this hour to suggest that because man cannot bear to be sealed up within the little cell of his own individuality he uses to the limit of his powers the senses and the outreaching arms which immerse him in the world of his fellows; that when his senses fail him or his arms cannot reach to those whom he seeks, he contrives other modes of seeking, of which two are through the mystical and through the paranormal. In the case of the mystical we understand neither the changes that go on physiologically and psychologically within the experiencing individual nor the nature of that world with which the mystic tells us he has made contact. In the case of the paranormal the research problem is simpler, for over the years much attention has been given both to the kinds of realities with which the laboratory subject can make successful contact and also to the psychological and physiological conditions which accompany and appear to be conducive to the process of communication. We are engaged in the process which our grandfathers called the "naturalization of the supernatural." We have only taken a few steps, and the road will wind over a thousand hills before we understand in all its dimensions the human hunger for communication and the many forms of its expressions. But we are on our way.

I will conclude with some words from William James' essay entitled "What Psychical Research Has Accomplished":

> ". . . If we are to judge by the analogy of the past, when our science once becomes old-fashioned, it will be more for its omission of fact, for its ignorance of whole ranges and orders of complexity in the phenomena to be explained, than for any fatal lack in its spirit and principles. The spirit and principles of science are mere affairs of method; there is nothing in them that need hinder science from dealing successfully with a world in which personal forces are the starting-point of new effects" (14).

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27. Taylor, B., see Peebles, J. M., *Seers of the Ages*, William White and Co., Boston, 1869, pp. 225-226.
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Mr. G. N. M. Tyrrell's *Man the Maker*[1]

C. J. DUCASSE

What appears to have started Mr. Tyrrell on the train of thought set forth in this volume is the patent irrationality of the manner in which the great majority of scientists react to even well-authenticated reports of paranormal phenomena. This has been commented upon by various authors; notably, at length by the late W. F. Prince in his book *The Enchanted Boundary*,[2] and, more briefly, by Mr. Tyrrell himself in certain chapters of two excellent earlier works from his pen—*Science and Psychical Phenomena*,[3] and *The Personality of Man*.[4]

The available evidence, he believes (and so does this writer) is fully sufficient to show that—as Mr. Tyrrell words the conclusions of, respectively, the 7th and 8th chapters of *Man the Maker*—"*the world revealed by the senses, even when expanded by science, is not the whole*" (p. 109), and "*the normally conscious man is not the whole*" (p. 127). What then accounts for the irrational way in which most scientists react to the evidence which warrants these two conclusions?

The answer the author proposes is in brief (*a*) that man was originally and is still basically not *homo sapiens* but *homo faber*, i.e., a maker of devices for living in the material world as presented by the senses; (*b*) that man's mind was equipped by evolution with certain instinctive tendencies and blindnesses, which adapted it to deal intelligently only with the practical problems that confront it in that world; and (*c*) that these instincts of the "adapted mind" now shape man's thought unconsciously even when the facts and the problems he deals with are of kinds other than these. Chapters in the second half of the book attempt to show that the instincts of a mind thus pragmatically adapted warp human thinking in ordinary life, in physics, in biology, in psychology, and in philosophy.

Man the Maker contains many just remarks and many interesting passages and quotations. In particular, its 3d chapter "Science in

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[1] G. N. M. Tyrrell, *Man the Maker: A Study of Man's Mental Evolution*, E. P. Dutton and Co., New York, 1952.

[2] W. F. Prince, *The Enchanted Boundary*, Boston Society for Psychic Research, 1930.

[3] G. N. M. Tyrrell, *Science and Psychical Phenomena*, Harper and Brothers, New York, 1938.

[4] ———, *The Personality of Man*, Penguin Books, West Drayton, Middlesex, England, 1947.

Action" gives a telling criticism of the star-eyed belief, cherished by many contemporary humanists, that application of more and more science to life is the sure road to Utopia. Mr. Tyrrell there points out that the practical applications of science create as many problems as they solve, and that virtue and wisdom, which science does not give us, are needed to pick the roses of applied science without pricking ourselves with its thorns.

Nevertheless—and especially in view of the high merit of the author's two earlier books mentioned above—this writer regrets having to confess keen disappointment with the present one. In particular, important facts and perfectly correct observations are again and again introduced in it to support contentions of the author's —some of them in themselves quite sound—which, actually, have no logical connection with those facts and observations. The interestingness and impressiveness of these, however, blinds the unwary reader to the innumerable *non sequiturs* in the pages of the book.

In the writer's opinion, what seem to him the grave defects of the book are ultimately due to the method which the author deliberately adopts—a method which doomed its argument *ab initio* to invalidity. Space will not permit commenting in detail on its various chapters, but only, first, on that method, for which the author makes very high claims; and, later, on the most basic of his contentions.

In the introductory chapter, Mr. Tyrrell contends that, to construct a valid conception of "the cosmic whole," the non-specialist is in better position than the person who has specialized in practice of the scientific method. The latter is compared to an archaeologist digging at the site of some ancient building, and the former to an airman, "who may know little or nothing of archaeology," but who, "flying above the site, can see the outline of all the buried foundations extending to a distance, which the experts on the ground cannot see at all. It is the airman and not the specialist who obtains the correct general view of things" (pp. 15, 16). The specialist is supreme in his own field, but "only the non-specialist can see the whole in proper proportion"; he alone is a truly "free thinker" (p. 23).

This belief, supported by that simile, causes the author to repudiate any obligation to write in this book as literally and precisely as would be possible. It causes him to rank instead as a virtue and a duty the "aerial" method consisting in employment of deliberately metaphorical, vague, ambiguous language.

The effect of adopting such a course, unfortunately, is in most cases likely to be not thought that is free, but rather thought in bondage to irresponsibility. The author's simile, in particular, like many others, has implications that were not bargained for: If the archaeologist

but keeps persistently at his digging, he will eventually discover not only all that the airman may have discovered at a glance, but vastly more besides, which the airman's method never could reveal—including, very likely, misinterpretations by the airman of certain of the surface appearances that were visible only from the air.

Let us, however, see exactly how Mr. Tyrrell conceives the "specialist." He is a person having both of two characteristics: (*a*) he is *not interested in studying "the cosmic whole,"* but only some portion of it—specifically, the external, material world, which he assumes to be all there is; and (*b*) his method of study is *scientific*.

But now, let us carefully note that "scientific," as predicated of a method of study, simply means that the method is one which yields *knowledge*, properly so called; i.e., which yields beliefs that are not mere opinions, conjectures, or guesses, but are based on evidence sufficient to establish that they are true. Mr. Tyrrell, however—and the point is crucial—tacitly and arbitrarily takes "scientific method" throughout in a sense much narrower than this; in the sense, namely, of the *special* forms of knowledge-yielding method suitable only for gaining knowledge of, *specifically, the material world*. He thus tacitly but quite unwarrantedly identifies "science" with what in fact are only the particular group of sciences commonly called the Natural Sciences.

This, of course, ignores altogether on the one hand the fact that it is perfectly possible to study scientifically, i.e., in a knowledge-yielding manner, subjects other than the material world—for instance pure mathematics, or mental states as introspectively observable, or paranormal phenomena, or, indeed, "the cosmic whole"; and ignores, on the other hand, the fact that, unfortunately, it is also possible and fatally easy to study "the cosmic whole" in an unscientific, i.e., in a non-knowledge-yielding, manner.

The non-specialist, as depicted in *Man the Maker*, turns out to be a person who engages unawares in precisely the latter barren enterprise. He does so because, perceiving that the *special* forms of scientific method effective for winning knowledge of the material world are not effective in study of the cosmic whole, he rashly jumps to the erroneous conclusion that, for study of the latter, the *generic* principles of scientific method are also irrelevant—in particular, the principle that to "crystallize" in language the outcome of "fluid" thought is fruitful for discovery in proportion as the language is precise not vague, literal not metaphorical. For, let it be well noted, vague, metaphorical language *crystallizes and binds thought just as much, though not as usefully,* as does literal and exact language. The former sort of language, it is true, is usually good enough in routine

affairs, and, in scientific or philosophical inquiry, is often the best we can manage at the time; but, for the purpose of "pointing" us towards new truths, vagueness, ambiguity, and metaphor are always defects in a language, never merits. Even when a language having these characteristics happens to be useful, it is so in spite of, not because of, them.

Generality, profundity, and truth are one thing; and vagueness, ambiguity, and metaphor are quite another, although the latter are often mistaken for the former. In deliberately choosing a language having the latter characteristics Mr. Tyrrell's "non-specialist" unexpectedly turns into a specialist—a specialist, namely, in superficial and irresponsible thinking; or at best, a poet. But even when poets write about the cosmos, their use of poetic language does not guarantee that what they write will be "insights" or "intuitions," i.e., subtle and important truths, or truths at all. In their case as in that of some metaphysicians who elect to write in similar language, the product is quite as likely to be what Professor C. D. Broad has aptly referred to as "moonshine."[5] That what purports to be "intuition" is anything more than a guess or a fancy can be shown only if or when some way exists of showing that it is regularly true.

The need to comment at this length on the supposititiously non-specialist language of *Man the Maker* arose from the use the author makes of it and from the importance he attaches to it as a method. Let us, however, now turn from the question of method to the book's central contention, which, as will be recalled, is that evolution has equipped man's mind with certain unconscious tendencies, by now innate, which adapt it to deal intelligently only with the practical problems confronting it in the material world. This, the author believes, is what causes most scientists instinctively to brush aside, to deride, and to will to disbelieve, all reports of paranormal facts; for these facts arise from causes outside the material world.

Now, the basic defect of Mr. Tyrrell's account of the "adapted mind" and of its surreptitious doings seems to this writer to be that account's virtual disregard of the fact that adaptation of a mind to an environment or a task might conceivably come about in any one of three ways. One is, by racial evolution, though it is not clear just what this can mean if, unlike bodies, minds are not begotten by parents, some of whose characteristics they would inherit. Or is inheritance here to mean social inheritance? Another way is, by preformation of a mind by some purposive agency creative of it, which intended that that mind should be adapted to a certain environment and tasks therein. The third way is, by individual "conditioning,"

[5] C. D. Broad, *Scientific Thought*, Kegan Paul, London, 1923, p. 11.

i.e., by establishment of suitable habits or skills in the individual mind, since birth, through education by teachers and in what Franklin calls the "dear school" of haphazard experience.

Mr. Tyrrell, who speaks again and again of evolution as responsible for the "adapted mind," seems to take the first view; but at many other places, he seems to take the second, or, somehow, both. He does not, however, give the slightest evidence that either of them is true. What he offers instead is, in Ch. 7, something which can be characterized only as a fairy tale, elaborated out of the admittedly but militantly metaphorical conception of Nature as "a motherly person charged with the task of bringing mankind into the world" (p. 87).

Now, it may well be as a result of evolution, or of creation *ad hoc*, that the human mind has come to differ from that of animals in its possession of "reason," or, more specifically, of capacities for abstraction, for language, for speculation, and for introspection. But, essentially, *reason—intelligence—is quite neutral as regards the particular nature of the facts fed to it for processing into knowledge.* It does not matter whether they are of the kind furnished by the senses, or are facts of introspection, or consist of mathematical entities such as numbers, or are of any other kind. It is capable equally of winning knowledge out of all of them. What makes the natural scientist intelligent about, specifically, the facts of the material world is not that human intelligence has been racially adapted specifically to them, but simply (*a*) that his personal native I.Q. was high enough for the studies his science required; (*b*) that, whether by external social accident or as a matter of high individual aptitude, he became interested in pursuing such studies rather than, say, in a career as politician, novelist, or football coach; and (*c*) that he actually did go through those studies.

The specialized mental habits, which he acquired in the process by hard work in laboratories and libraries of natural science, are quite sufficient to account for his spontaneous hostility towards questions, such as those raised by paranormal facts, which those specialized habits could not deal with. Most natural scientists, like most men, are slaves to their mental habits. Only the exceptional man has what Boris Sidis has called "the power of habit-disintegration" and of "habit re-formation,"[6] and is thus free to use valuable habits where they are useful, without being prisoner to them. The resistance of the great majority of natural scientists to the idea that paranormal phenomena do occur is therefore adequately explained, quite simply, in the very same way as the resistance of the devout Christian to

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[6] Boris Sidis, *Philistine and Genius*, R. G. Badger, Boston, 1917, pp. 59, 60.

atheistic ideas; of the successful capitalist to communistic doctrines; of the members of the Politburo to freedom of speech and of enterprise; or indeed as the resistance of even hungry populations accustomed to live on rice, to eating wheat or corn instead.

The fact alone that in all ages the masses of men have everywhere avidly embraced supernaturalistic explanations of material occurrences whose causes they could not perceive, would be sufficient to show that the modern materialistic outlook is not innate in man; i.e., is not due to an evolutionary adaptation or to a preadaptation *ad hoc* of the human mind, but is simply a habit, which was hard to acquire, but which, once acquired, tends like any other to preserve itself as a matter of psychological inertia, and which is contagious.

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The American Indian and the Fire Walk

EDMOND P. GIBSON

When the fire walk is mentioned in this country, it usually brings up memories of the much publicized fire-walking exploits of Kuda Bux, and Hindu mystics who have walked on glowing beds of coals in a state resembling that of the hypnotic trance. Occasionally an account comes from Polynesia where the same phenomenon is exhibited on more and more rare occasions to a white man whom the natives believe they can trust. In 1949, a fire-walking performance in Hawaii received considerable publicity in several American illustrated journals, which exhibited some very interesting photographs. The Hawaiian fire walk appears to have been due to a recent revival of interest in the old pagan kahuna practices in that island. All of this publicity associates the practice of walking on fire with the Far East, while American practitioners of this paranormal art have received no newspaper acclaim of any kind.

The fire walk, as practiced by the American Indian, dates back to the beginnings of recorded history on this continent. In a less rigorous form, the handling of fire, and its use for healing of disease, is still practiced by various Indian medicine men, and by the masked medicine societies which still exist among certain groups of "pagan" Indians. This employment of fire, for specific religious purposes, has been reported recently by several American ethnologists. If the fire walk itself still exists among the Indian, it is practiced in secret, and is seldom, if ever, viewed at this time by the white man. Fire magic however, a magic which depends upon a paranormal resistance to heat and flame, is nevertheless a part of the Indian's secret medicine ceremonies, and is still demonstrated by an occasional Indian shaman, who has not been tampered with by the missionaries.

Many of the early American explorers, traders, and missionaries encountered inexplicable phenomena among the tribes they visited. Some of these practices were spiritualistic in type, and were observed more than two hundred years before the Fox sisters inaugurated a wave of mediumistic phenomena in the United States. Other practices appeared to be paranormal in type, but with closer affinity to magic than to spiritualism. Among these the phenomena of immunity to the effects of fire appeared in many forms. It was usually associated with states of frenzy, or the dissociations of trance or hysteria. Accounts of the early phenomena then witnessed have been left in considerable detail by several excellent observers. They remain at this time as first-rate psychological data, suitable for comparison with phenomena still observed, if rarely, today.

One of the earliest tales of fire immunity is to be found in a letter of Father Le Jeune, Jesuit missionary on the St. Lawrence river, which was written to his superior in France, in 1637. Father Le Jeune was a keen observer. Like many another Jesuit his interpretation of what he had witnessed was his own, and does not agree with what we know of Indian magic today. But what he said he saw he saw, and it is only when he endeavors to explain what he saw that his accounts can be called in question. Father Le Jeune's report was written in an archaic French. It now exists in several translations of the Jesuit Relations, and a most excellent translation exists in Edna Kenton's *Indians of North America*, published in New York by Harcourt, Brace, and Company, in 1927. Father Le Jeune described a healing ceremony given to restore the health of an Indian chief and his daughter. His account is as follows:

"On the 24th day of May, one of these feasts was made for his health and that of his daughter. They (the Indians) danced and howled like demons a good part of the night; but what astonished us most was that a certain man named Oscouta took in his mouth a great red-hot coal, and carried it to the patients, who were at some distance from him, making many grimaces and growling in their ears like a bear; nevertheless the performance did not result as he desired . . . . Hence it was ordained that they should begin again the next day, and that they should use red-hot stones instead of coals . . . . Accordingly, the next day they prepared a second feast. A number of stones were brought, and to make them red-hot, a fire was prepared hot enough to burn down the cabin . . . . Twenty-four persons were chosen to sing and perform all the ceremonies, but what songs and what tones of voice! For my part, I believe that if the demons and the damned were to sing in hell, it would be about after this fashion. I never heard anything more lugubrious and more frightful. I was waiting all the time to see what they would do with those stones they were heating and making red-hot with such care. You may believe me, since I speak of a thing that I saw with my own eyes — they separated the brands and drew them from the midst of the fire, and holding them in their hands behind their backs, took these (the stones) between their teeth, carried them to the patients, and remained some time without losing their hold, blowing upon them and growling in their ears. I am keeping one of the stones, expressly to show you. You will be surprised that a man can have so wide a mouth; the stone is about the size of a goose egg. Yet I saw a savage put it in his mouth so that there was more of it inside than out: he carried it some distance, and, after that it was still so hot, that when he threw it on the ground, sparks of fire issued from it. I forgot to tell you that, after the first feast, one of our Frenchmen had the curiosity to see, if, in reality, all of this was done without anyone being burned. He spoke to this Oscouta who had filled his mouth with live coals: he had him open

his mouth and found it unhurt and whole, without any appearance of having been burned; and not only those persons, but even the sick people were not burned. They let their bodies be rubbed with glowing cinders, without showing any evidences of pain, and without their skin appearing in the least affected."

In 1639, Father Le Jeune witnessed a fire walk of large proportions, which he described in his relation of that year. The account is from the translation of Miss Kenton, cited above. Father Le Jeune wrote:

"In the cabins of the savages, which are in length and form like garden arbors, the fires are in the middle of their breadth, and there are several fires along its length, according to the number of families and the size of the cabin, usually two or three paces apart. It was through the very middle of the cabins and through the very middle of the fires that the sick woman marched, her feet and legs bare,—that is to say through two or three hundred fires,—without doing herself any harm, even complaining all the time how little heat she felt, which did not relieve her of the cold she felt in her feet and legs. Those who held up her hands passed on either side of the fires: and having lead her thus through all the cabins, they took her back to the place whence she had departed, namely to the cabin where she was sheltered . . . .

". . . all the people of the village, except perhaps a few old men, undertake to run wherever the sick woman had passed, adorned or daubed in their fashion, vying with one another in the frightful contortions of their faces, making everywhere such a din, and indulging in such extravagances . . . . I do not know if I ought not to compare them, either to the most extravagant of our maskers that one has ever heard of, or to the bacchantes of the ancients, or rather to the furies of Hell . . . . They enter then, everywhere, and have liberty to do anything, and no one dares to say a word to them. If they find kettles over the fire, they upset them: they break the pots, knock down the dogs, throw fire and ashes everywhere, so thoroughly that often the cabins and entire villages burn down. But the point being that the more noise and uproar one makes, the more relief the sick person will experience, they have no concern for anything, and each one kills himself to do worse than his companion . . . . "

Andrew Lang, the noted anthropologist, has mentioned Father Le Jeune as a good reporter on paranormal matters, and in these, and many other letters and relations, he details very vividly events which he witnessed himself.

Father Marquette reported similar fire walking, among the Ottawa Indians of the upper Great Lakes, to his superiors in his relation of the years 1669-1670. Again I have borrowed from Miss Kenton's excellent translation in her work above noted. Father Marquette's

account is very short, the occurrence took place hundreds of miles west of the site where Father Le Jeune witnessed fire phenomena, but there is a similarity in the observations of the two priests.

> "The critical illness of a sick man caused the jugglers (medicine men) to say that the Devil must be invoked by the observance of some altogether extraordinary superstitions. The Christians did not make any invocation to him; there were only the juggler and the sick man, who was made to pass over some large fires that had been lighted in all the cabins. They said that he did not feel the heat, although his body had been smeared with oil for five or six days. Men, women, and children ran through the cabins, asking as a riddle what they had in their thoughts, and he who guessed it was glad to give the person what he sought . . . I prevented them from carrying out the indecencies that they are accustomed to practice at the close of the deviltries; and I do not think they will return to them, because the sick man died soon afterward."

About one hundred years later Jonathan Carver saw exhibitions of similar fire immunity, demonstrated by Indians living west of the Great Lakes. In his book entitled *Travels in North America* which he published in Boston in 1802, Carver states:

> "They would allow themselves to be tied hand and foot with knots innumerable, and at a sign would shake them loose as so many wisps of straw; they would spit fire and swallow hot coals, pick glowing stones from the flames, walk naked through a fire, and plunge their arms to the shoulder in kettles of boiling water with apparent immunity."

Certain facts emerge from these and other detailed accounts of paranormal phenomena among the Indians. The participants therein appear to have worked themselves into a state of dissociation or religious frenzy by prolonged dancing, feasting, prayer, or a combination of all three. They appear to have achieved the resistance to pain associated with hypnosis, plus something further. They had achieved something in the nature of freedom from organic injury, under circumstances which normally would have produced damage of a very serious nature. To this damage, they had become, at least temporarily, immune.

Remnants of these fire ceremonies still persist at the present time in certain rites practiced by the masked medicine societies of the Iroquois. Dr. William N. Fenton of the Bureau of American Ethnology in his report for 1940 noted that the medicine men cured disease of their patients by juggling hot stones or hot ashes. This would appear to be a late representation of the earlier and more drastic fire rituals. Dr. Fenton states that the masked men could both "cause or cure swelling of the face, toothache, inflammation of the eyes, nose

bleeding, sore chin, and earache." In describing the activities of a Tonawanda patient (see the Smithsonian Report, 1940, p. 422), he says:

> "On hearing the rumpus of whining and rattles, which marks the medicine men's approach, one woman would fall into spasms, imitate their cry and crawl toward the fire, and, unless she was restrained, plunge her hands into the glowing embers and scatter the fire as if she were a False-face hunting tobacco. Some one always grabbed her, while another burned tobacco, imploring the masked men to cure her. The ritual usually restored her normal composure . . . . My informant used to think women became possessed to show off. Some of these women were clairvoyants."

Dr. Fenton likewise adds: "In all cases, the form of the hysteria was prescribed by the culture. These cases resemble those which Champlain and the missionaries witnessed at Huronia."

Further documentation regarding immunity to fire among the Indians, past and present, is available in quantity, but to add further cases of a similar nature would add little or nothing in the way of further explanatory matter. Most of the cases exhibit the same peculiarities and the same freedom from the effects of excessive heat. In all the cases there seems to be some evidence of a state of dissociation.

A Houdini would no doubt presuppose the use of elaborate preparations for hardening the skin and of chemicals to deaden sensitivity. However the Indian was not the fire-swallower of the circus, and went through much greater ordeals. He suffered excessive contact with red-hot stones, burning coals, flames, and boiling water, without injury. There never was any sign of preparation, then or now, nor of succeeding burns.

The answer to the question propounded by fire immunity lies in part in its correlation to trance states, akin to those of hypnosis. The states however are not the same as those of hypnosis as we know them. The question as to how the immunity is produced physiologically is still unknown. Experimental investigation of these phenomena might lead to a new approach to mental healing and resistance to organic lesions. As the field of psychic research widens, some new light may eventually be thrown into this obscure field of little-understood phenomena.

Spontaneous Cases

In this issue of the JOURNAL we present several more spontaneous cases which came to the Society's attention as a result of a popular article on extrasensory perception which appeared in 1950 in *This Week Magazine*.[1]

Both cases to follow concern dogs. In the first, the owners of "Butch" report that they were "haunted" by the dog for a period of several months after his death; in the second, a precognitive dream concerning the death of a much-loved pet is described.

Los Angeles, California
March 27, 1950

1. Mrs. W. E. Dickson:[2] "I have had many psychic experiences since childhood, but perhaps the most interesting one has to do with our dog "Butch" who died exactly one year ago at the age of 5 years. Butch lived with us in our home and was highly respected as a member of our family. We loved him dearly and he returned our love.

"He died about noon on Tuesday, March 29, 1949. Tuesday night I heard him whining and crying all night long. I wasn't going to tell my husband because I didn't think that he would believe me. However, the next morning he said to me, 'I don't know if you will believe this, but I heard Butch crying all night.' We decided not to say anything about this to anyone, but changed our minds when one of our neighbors (who was with us when Butch was dying) came over and said, 'I don't know whether to tell you this or not, but last night (Tuesday) I dreamed that I heard Butch crying and went to the door, opened it, and there he was.' The only difference in our experiences was that we were wide awake when we heard Butch and our friend was dreaming.

"For about two months after Butch's death I heard him crying for me and my husband swears that he heard him bark loudly at the back door to be let in." (signed) Madge Dickson.

In answer to inquiries, we received another letter from Mrs. Dickson, as follows:

June 16, 1950

"Since you appear to be interested in Butch, perhaps you might like to hear a few more details concerning him. He was of a litter of six puppies and as a tiny pup was very aggressive,

[1] For a full discussion of the results of this popular article, see JOURNALS A.S.P.R., Vol. XLV (July, 1951), pp. 85-101 and Vol. XLVI (January, 1952), pp. 31-35.

[2] Real name used by permission of the respondent.

pushing all his brothers and sisters out of the way when feeding time came. When he was about three weeks old the owner, a close friend of ours, asked my husband to take Butch. We said no—we did not have the proper place to raise a dog. However, my husband went to see the pups and sat down across the room to watch them. Butch could not see yet, but he came across the room, and when my husband picked him up he crawled inside his coat and went to sleep. That was just too much, and we decided to keep him. When fully grown, he was a powerful dog and could run as fast as a jack rabbit. We ride horseback frequently and Butch was always with us. If by chance we took different trails, he would run back and forth trying to get us back together. He could not stand seeing us separated. He was not at all friendly to strangers and would get vicious at times in guarding us and our possessions. There was also a strange bond of loyalty between our horses and Butch. We were riding one day when Butch was being stalked by two large police dogs. Both our horses laid their ears back, squealed, and struck out at the other dogs with their hooves.

"I forgot to tell you another bit of information about Butch's death which I believe might be important. I had three dreams *before* he showed any symptoms of illness. The dreams were very clear and I remembered every detail and told them to my husband and to two neighbors.

"First dream: I was standing by a large swimming pool and Butch and a neighbor's dog kept jumping in and going under the water. I kept pulling them out, but Butch finally went under and stayed.

"Second dream: Butch was in a corral with a large animal—a cow or a bull. This animal kept rushing at him and he could not seem to find a way out.

"Third dream: I was sitting on the ground helpless and unable to move. Above me appeared a huge funnel-shaped affair and out of this poured what seemed to be red-hot cinders directly upon my head.

"I waked up from each of these dreams in a cold sweat. They were horrible. They occurred on three nights in succession, Monday, Tuesday, and Wednesday nights. On Thursday Butch began to lose his appetite. By Sunday it was apparent that he was very ill and the vet took all water away from him for three days. His suffering was awful and my husband and I suffered right along with him. Then, as you know, he died the following Tuesday. The odd thing about it all is that I seldom have dreams."

Mrs. Dickson was kind enough to fill out and return to us a questionnaire which we had submitted to her:

[You say you heard Butch crying all night the night of his death. How can you be sure it was not a neighbor's dog, or a stray, that

was actually crying?] It was definitely Butch crying and it sounded close by, right in the room, and it was loud. We were wide awake, but we did not tell each other of hearing Butch until the next morning. Another thing which I hesitated to tell you—a loose board in the hall floor outside our bedroom always squeaked before he cried to be let out early in the morning. After he died, that same board squeaked in the same way at the same time in the morning. I never hear that, or his crying, any more (June, 1950), but I just feel a longing for him that is almost unbearable at times.

[Did you hear the crying while you were up and around, or after you were in bed and presumably drowsy, or both?] Both. He used to come to our bedroom door each morning to be let out. He would stand there and whine softly. That is the time I would hear him crying after his death. Also during the day.

[Did the crying seem to be coming from inside or outside the house?] Inside. I heard the crying every morning at about 5 A.M. and also every time I would sit down to sew at hand work or at the machine—for at least two months after his death. He had always disliked my sewing machine because it took too much of my attention away from him and he used every trick he could to get me away from it.

[You say you heard Butch crying for about two months. Does this mean constantly or just from time to time?] Time to time. [Was it always at night?] No. [Did you hear it sometimes when you were wide awake?] I believe that I was always awake. However, I did feel pressure on the mattress just as I was waking up one morning, as though he were pushing with his paws on the mattress. And another unusual thing happened about two mornings after he died—I was positive I saw a shadow jump up on the bed where my husband was lying. I cannot define this in any other way except as a shadow.

[What breed of dog was Butch?] His mother was half Bulldog, half Cocker Spaniel. Butch was large, 45 lbs.—looked like a Dalmatian. [What was the cause of his death?] Ruptured liver and gall bladder. He had pneumonia at the end.

Mrs. Dickson forwarded to us a statement from her neighbor, Mrs. Cliff Canatsey, who said "On the night he died, I dreamed that I heard Butch crying, that I went to the door and opened it and there stood Butch," and one from her husband, Mr. William E. Dickson, as follows:

"I heard Butch crying through the night and every night thereafter for the next several weeks—I think for about two months. It was sort of a whine which lessened in intensity until it could no

longer be heard—as if going out into space. Several mornings after his death I heard his usual bark to be let out of the house. *I was awake.* Thanking you for your interest, (signed) Wm. E. Dickson. PS: You may use my real name."

Indianapolis, Indiana
May 26, 1950

2. Mr. E. H. Elkins:[3] "My experience has to do with the death of a fox terrier that I thought a lot of. I dreamed of her death, and while I had it on my mind she was to have pups and this might have suggested her death, it in no way explains the details of my dream. On the night the pups were born I dreamed I was standing in the kitchen and door. I watched her walk, weak and sick, from the kitchen door down the back yard to an old plum tree. There she stopped, swayed, and pitched head first into the air. As she went up on fore parts, mucous sprayed from her mouth. Still in the dream, I walked up to her and then I told my daughter who was standing beside me that she had a chance to live—she is alive! That was the dream I had.

"The pups were born later that night, and then she sickened. A few days later she went to the door, the kitchen door, very sick. By then, I had forgotten the dream, but I had told it to my daughter, who was beside me. Now in real life my dog staggered to the plum tree, swayed, and then threw her hind parts in the air and mucous flew from her mouth. I remembered my dream and I said to my daughter, I will go to her and she will be alive—although she looked dead—and I say she has a chance to live. When I got to her she was still alive, but died the next day. Believing in nothing supernatural, yet this dream has bothered me. What happened was exactly as I had dreamed it, there was no slightest variation. I have never seen another dog act so. I will always wonder why I dreamed exactly how my dog would die." (signed) E. H. Elkins.

In answer to questions, Mr. Elkins told us that his dream occurred seven years prior to his writing us about it. Asked whether his dog had had any trouble during her pregnancy which might have made him fearful for her, he answered, "No, but there was a difference (from her earlier pregnancies). She seemed down-hearted, meek. I did not think she felt bad in any way, though." In addition to answering a questionnaire, Mr. Elkins wrote as follows:

"I do not think I dream more than others, but every so often I do have dreams that seem to come true. I never speak of it because I am afraid people would think I am queer. I never heard of anyone before who believed in anything like this. Having read the piece in *This Week*, I know a lot of my dreams that

[3] Real name used by permission of the respondent.

came true are not the kind you are interested in because they were suggested to me. For instance, once I dreamed that two young doctors were telling a relative of a friend of mine there was nothing more they could do for him. Next morning I got the news my friend had died at 3 A.M. But I knew he was sick in the hospital, and that's what I mean when I say that the dream might have been suggested to me. Now in describing the sickness and death of my dog I have picked one of my dreams where there was absolutely nothing to suggest what was going to happen. Maybe the fact that she was going to have pups would suggest sickness and death—although never before had I dreamed when she was going to have pups—but what would suggest the way she acted—her walking to the plum tree, my daughter watching with me, the way she reared up and fell forward, mucous spraying from her mouth. I never saw such a thing in my life until *after* the dream and for a fact it worried me. I don't want any more dreams like this."

On June 2, 1950, Mr. Elkins' daughter, Mrs. Betty Jean Lucas, sent us the following statement:

"I remember the dream as described by my father and that he did tell me the details of this dream before he went out to the back yard to carry his dog in." (signed) Betty Jean Lucas

L. A. DALE

"Unorthodoxy in Science"

"No one can speak officially for science, and there exists no absolute scientific truth," said John J. O'Neill, Science Editor of the *New York Herald Tribune*, in his account on Sunday, May 4, 1952, of the session devoted to "Unorthodoxy in Science" on May 1st, at the annual meeting of the American Philosophical Society held in Philadelphia.

> "The stage was set for discussion," said Mr. O'Neill, "by presenting attacks by three scientists on three new developments in the field of science—Dr. Joseph B. Rhine's researches in extrasensory perception, Kenneth Roberts' investigations into dowsing, and Dr. Immanuel Velikovsky's researches into catastrophes that have been experienced by the human race in the historic past.
>
> "In none of the three cases was the principal contribution of the unorthodox scientists presented or discussed. In each case some minor point of disagreement was discussed and made the basis of total condemnation of the entire work. In none of the three cases was the scientist whose work was condemned invited to be present to defend his research."

Dr. Edwin G. Boring, professor of psychology at Harvard University, who summarized the discussion, according to Mr. O'Neill voiced a strong bias in favor of orthodoxy and characterized the attacks as typical examples of the continuing conflict between the "in group" and the "out group" in science. Those in the unorthodox group Professor Boring labeled "inexperienced wise men." He called the truths of science "functional truths" and argued that they are arrived at by social agreement among those most competent to pass judgment. The excluded inexperienced wise men whose opinions do not count, said Professor Boring, constitute the unorthodox element.

Dr. I. Bernard Cohen, professor of general education and the history of science at Harvard, set the meeting in its historical perspective and warned the scientists that what is orthodox today may not continue to be orthodox. Mr. O'Neill quoted Dr. Cohen as follows:

> "It is true that science thrives on the replacement of current theories by new ones, but the history of science shows that most of the great revolutionary scientific theories, hypotheses, and even announcements of new effects have met with hostility on the part of those who preferred to cling to existing modes of thought.
>
> "I do not know of any scientist who was not antagonistic to, or who welcomed, a change that wholly replaced and rendered

useless his own work. It would thus be a perversion of the facts to say that all scientists welcome all changes.

"Science welcomes change only when the evidence is overwhelming. This phenomenon appears to be part of a more general trait of the human species, namely an inertia of the mind, or a resistance to change.

"There exists in science a general resistance to changes in fundamental concepts and theories and this constitutes a kind of scientific orthodoxy. The degree of violence with which a new idea is rejected by scientific orthodoxy may prove to be an index of its importance."

Mr. O'Neill reported Professor Cohen as saying that some subjects move in and out of the field of orthodoxy with the changing times. Among the examples given were alchemy and astrology, the latter being considered unorthodox in ancient Babylon and thereafter becoming orthodox and remaining so for more than 2000 years when it was practiced by such famous astronomers as Galileo and Kepler. Kepler's unorthodox theory of the planets moving in ellipses was rejected by the astronomers who believed the doctrines of Aristotle, Plato, and Ptolemy that the planets move in courses which could be described as a series of circles. Kepler's theory was also rejected by Galileo whose own discoveries in astronomy made him very unorthodox. Eventually both Kepler and Galileo became orthodox through having their work included by Newton in his mathematical principles of natural philosophy.

The current situation is similar to that of the past, Professor Cohen pointed out. The very unorthodox theory of relativity presented by Einstein has become orthodox while Dr. Einstein rejects quantum mechanics based on Planck's quantum theory.

In concluding his review, Mr. O'Neill said that Professor Cohen did not support the idea that orthodoxy in science is a bar to progress: "If science possessed no structure of orthodoxy which it defended," said Professor Cohen, "but were forced to consolidate into its structure all untested novelties when and as they were proposed the situation would quickly deteriorate into a state of chaos."

Reviews

THE PHENOMENA OF ASTRAL PROJECTION. By Sylvan Muldoon and Hereward Carrington. Pp. 222. Rider & Co., London, 1951. 16*s*.

The authors of this book will doubtless be surprised that a review of one of their works has finally found a place in the JOURNAL of the A.S.P.R. In their introduction Muldoon and Carrington make the wry observation that there seems to be a conspiracy of silence among the "more scientific" publications and societies against their writings on the astral body. If their report is correct and such is the case, then indeed there is something inconsistent about the present attitudes and policies of the journals of the American and British societies and of the Parapsychology Laboratory at Duke. For regardless of the reliability of their claims, Muldoon and Carrington offer a point of view which is strictly in harmony with the theoretical directions of those "more scientific" psychical researchers.

What is it that Muldoon and Carrington claim? They claim that they have a simpler explanation, that is, one based on fewer assumptions, of all psychical experiences including telepathy, clairvoyance, psychokinesis, hauntings, psychic healing, and survival. Their only assumption, which they claim they have demonstrated and that anyone can demonstrate for himself, is that there are two of us in each of us, a physical body and an astral or etheric body. Each one of us then is double, each one has a double. Usually the double, the astral body, "the body of feeling and sensation," resides in the physical body and "animates" the physical body. But under special circumstances (and always with death) the astral body leaves the physical body so that one may veritably be in two places at the same time. Accepting this hypothesis of Muldoon and Carrington, it is possible to explain logically all other psychical experiences, and what is more, to answer many of the questions which psychical researchers have only been able to ask.

Why have Muldoon and Carrington been so rejected? They not only wish to explain all psychical experiences on the basis of the astral body but they also provide a point of view by which they wish to devastate materialism and offer a true basis of all religion.

Many of us have been amused by Thorne Smith's story of Topper. But Muldoon and Carrington do not wish to be amusing. They claim that it is possible by scientific demonstration to prove that the astral body may be projected and that one may experience self-self-consciousness, an out-of-the-body experience *before* death. In their own words:

> "We desire to deal with those rarer cases where there seems to be evidence of the objectivity of the phantom observed; or, more specifically, of those instances in which the projector has not only been *seen*—but has *been* the phantom! These are the cases of so-called 'astral projection,' in which the subject is actually conscious of his presence, and aware of the fact that he has left his physical body. In such cases, he does not *see* the ghost, he *is* the ghost!" (p. 27).

In one of their cases, and the book is filled with cases, there is a vivid description of the out-of-body experience.

> "Mr. Ludlow states that although he was outside his body, he was possessed of all his human faculties of will, sensibility, and intellect. It seemed so strange to him that he could be thus conscious, and yet standing by the side of his physical self and completely independent of it.
>
> "'In this *preferred* condition,' he goes on, 'I was hindered by none of the objects of the world of matter . . . . To myself, I was visible and tangible, yet I knew that no physical eye could see me . . . . I could go through the walls of the room and come back again. I could look up through the ceiling and see the undimmed stars shining in the night . . . . This was neither an illusion of the senses nor a dream . . . .'" (pp. 64-65).

In Mr. Ludlow's last sentence lies the crux of the matter. Are these experiences which Muldoon and Carrington report illusions, dreams, self-deceptions, or other abnormal states? Muldoon and Carrington must be credited with being honest and good observers. They reject, for example, the Vera Rogers case (pp. 96-99) because she had been diagnosed as ill with "mania and hysteria." They write, "Many may object to such testimony on the ground that a subject in her abnormal state of mind cannot be regarded as a reliable witness." But then the authors seem to forget this valid objection. They report that the cases of astral projection occur under drugs, in extreme illness or at the point of dying, or in extreme fright or extreme pain, or under hypnosis or in sleep. Are not people in such conditions in an "abnormal state"? How reliable are the perceptions of people under such circumstances? It is known within the sphere of normal psychology that people in these states tend to distort the ordinary events of the here-and-now. How much more questionable is the reliability of their reports of meetings with spirit people in the beyond via the astral body projection.

Relying once again upon the objectivity of the observations of Muldoon and Carrington, I wish to call attention to one more finding. The authors report that "suppressed desire," strong sexual feelings, are of great importance in astral projection; that is, that one of the most common conditions for the occurrence of bilocation is the sexual

promptings in the person whose astral body goes out to make contact with the love object. Psychodynamically this is an important clue for understanding the personality needs and mechanisms involved in all psychical experiences, as I have indicated in my article which appeared in the January 1952 number of this JOURNAL.

EMANUEL K. SCHWARTZ

NEW APPROACHES TO DREAM INTERPRETATION. By Nandor Fodor. Pp. 368. The Citadel Press, New York, 1951. $5.00.

New Approaches to Dream Interpretation represents a compilation of articles by the author published over the past ten years in various psychiatric journals. These articles are arranged in five groupings, only one of which, namely, the third grouping, is of direct interest to investigators in the field of psychical research. The groupings include (1) Foundations of Prenatal Psychology, (2) Some Typical Nightmares, (3) Borderland of the Metaphysical, (4) The Psychoanalytic Treatment of Number Dreams, and (5) Miscellaneous Problems.

The author draws on his wide background and knowledge of folklore and the occult to explore the implications of these areas for dream interpretation. The major portion of the book is devoted to aspects of dream interpretation which have no special bearing on telepathy. One section, however, is devoted to a study of the meaning and significance of numbers in dreams. The first two sections set the tone for the theme that runs throughout the book, namely, the author's great emphasis on the importance of prenatal experiences and the experience of birth itself for the whole future development of the individual. Inasmuch as Dr. Fodor's contributions in this area are not directly relevant to psychical research, this would not be the place to embark upon a lengthy critical evaluation of his theories. There does seem to be, however, an unwarranted bias in his analysis of the data, and one which colors his handling of telepathic dreams. The author seems to be aware of the nature of this bias in his own introduction to the book, when he anticipates criticism on the basis of his work being too intuitive. Intuition is a very good thing. Its great value and importance in analysis cannot be equated with the license to fit the facts of human experience, including analytic experience, into as tenuous, unsubstantiated, and undiscriminating a theoretical vesicle as the birth trauma and the even more nebulous concept of ante-natal experience. It is a difficult enough experience to understand a small fraction of an individual's life history in rela-

tion to a dynamic character structure. To depreciate these potentially knowable and unique experiences in favor of unknowable and the biologically un-unique phenomena of ante-natal life and birth is in effect to short-circuit reality and leap into something akin to mysticism.

The three papers appearing under the heading "Borderland of the Metaphysical" present abundant clinical evidence of telepathy operating in dreams. This material is often quite striking in nature, and it is on the whole representative of the experience of other psychoanalytical investigators in the field. Unfortunately, too little attention is given to the setting of the dreams, the character of the people involved, and the dynamics of the therapeutic situation at the time of the occurrence of the dream. The dreams are presented in such abundance and in so detailed a manner that one comes away with a far clearer and more vivid image of the dream than of the dreamer.

Aside from the establishment of the groupings mentioned above, there is little attempt made in the book to achieve an integration of the material. Many of the author's theories represent an embellishment of views originally propounded by Otto Rank and, aside from the use of certain new terminologies pertaining to ante-natal and natal experience, there is little to warrant the appropriateness of the volume's title.

MONTAGUE ULLMAN, M.D.

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 incorporated 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 psychotherapeutics. 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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