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CONTENTS

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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.

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Volume XXXVIII JANUARY - 1944 Number 1

CONTENTS

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

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., will be held at the office of the Society, 40 East 34th Street, Room 916, Borough of Manhattan, City of New York, on Tuesday, January 25th, 1944, 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.

JOCELYN KENNEDY, *Secretary.*

Removal of Impediments to the Paranormal

GARDNER MURPHY

Introduction

In the October, 1943, issue of this JOURNAL[1] we sketched out a tentative hypothesis regarding the role of human needs in the focusing of the individual upon events not accessible to the organs of sense. We seemed to find that those motives which we all recognize as of compelling value —motives such as love, self-justification, material gain— operate to keep the deeper levels of individuality organized or aimed towards those persons and events most intimately related to these needs.

We encountered, however, considerable evidence that paranormal perception cannot spring *directly* from the need to make contact. There are barriers, or impediments, the removal of which is the primary task of the experimenter, just as it is a primary function of dream and trance states, whether intentionally or unintentionally induced. Psychical research has always known that there are barriers within the individual personality which prevent the ordinary conscious self from liberating those unconscious forces upon which many of our creative powers depend. Myers, for example, saw the restraining or restricting influence of conscious selfhood upon unconscious activity; he may even appear today to have been extravagantly devoted to the world of the "subliminal" which he helped to discover.[2]

Just as we noted in our last study that the *motives* of normal psychology and those appearing in paranormal experience seem to be the same, so we may postulate that the *barriers* discovered in normal psychology are identical with those which block the expression of paranormal processes. At any rate, we shall try in this article to analyze the everyday, normal, universal barriers and attempt to see if anything can be done to weaken or remove them in the service of psychical research.

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[1] Murphy, G., "Psychical Phenomena and Human Needs."

[2] Myers, F. W. H., *Human Personality and Its Survival of Bodily Death*, Vol. I, Chapter III, "Genius."

The Unconscious and the Paranormal

Our first step would appear to be the demonstration that paranormal impressions do actually develop at an unconscious level rather than at the conscious level. The evidence supporting this view is of several types:

(1) Drowsy and dream states, states of delirium, deep hypnosis, and trance appear to be richer in paranormal production than are the fullfledged conscious states.[3]

(2) Very little, as a rule, can be done to direct or control the paranormal processes. To be sure, one can set oneself the task of seeing a distant event or guessing a prepared symbol, but one can only *make ready;* one cannot "will" the desired object into the field of observation. What happens spontaneously and easily at an unconscious level generally fails to happen at the conscious level even under tremendous volition. Granted, there may sometimes be an apparent correlation between effort and success in the paranormal task. Ossowiecki could apparently succeed by concentrating,[4] and Pearce, one of Rhine's major subjects, could, through effort, "see" more clearly.[5] But, as we pointed out in the January, 1943, issue of this JOURNAL,[6] it is not clear that the "concentration" or the "will" produces the result; it seems more likely that it only *sets free* the necessary unconscious processes. What is needed is the *removal of interference,* which is exactly the problem we are here attempting to clarify.

(3) One can sometimes directly observe a paranormal impression welling up, surging forward, from a deeper level into the world of personal consciousness, or into motor expression (e.g., automatic writing).[7]

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[3] Warcollier, R., *Experimental Telepathy,* B.S.P.R., 1938. *Cf.* Table III, "Influence of States of Consciousness," p. 13.

[4] Besterman, T., "An Experiment in 'Clairvoyance' with M. Stefan Ossowiecki," *Proc.* S.P.R., Vol. XLI (1932-33), pp. 345-351.

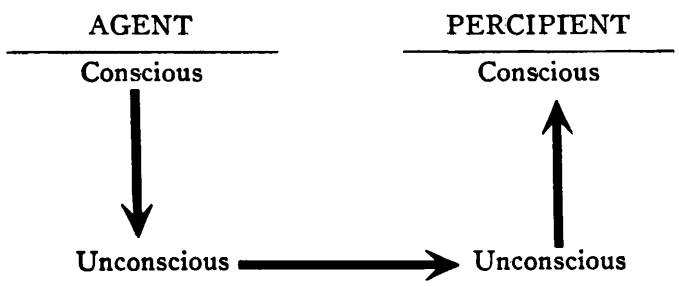
[5] Rhine, J. B., *New Frontiers of the Mind,* Farrar and Rinehart, 1937, pp. 94-95.

[6] Murphy, G., and Dale, L. A., "Concentration Versus Relaxation in Relation to Telepathy."

[7] Sidgwick, Mrs. Henry, "On Hindrances and Complications in Telepathic Communication," *Proc.* S.P.R., Vol. XXXIV (1924), pp. 28-69.

If, then, it is true that a deep level of the personality carries out the paranormal activity, is it not possible, as has often been suggested, that we perceive paranormally all the time, the unconscious being constantly preoccupied with events belonging to other realms of time and space? It is not possible to give a final answer to this question, at least in our present state of knowledge, since it is only what reaches consciousness in some form that can lend itself to analysis. But since there is often complete fulfillment of human needs *without* using the paranormal, i.e., since many of our needs are adequately cared for by our sensory equipment, a theory postulating the constant utilization of our paranormal abilities would seem biologically improbable and philosophically extravagant. Rather, we should set up our hypothesis this way: there is always some *readiness* for paranormal perception, in the sense that the miller is always ready to awaken when his mill stops, or the mother to rouse when her sleeping child breathes uneasily.

The classical conception of the manner in which conscious and unconscious levels participate in paranormal perception is that of Myers, aptly reformulated by Grasset and by Warcollier: it may be visualized in the following schema (*cf.* Warcollier, *op. cit.*, p. 145):



The impulse arising consciously in the mind of the agent reaches down to his unconscious. Then, following the arrow, contact is made with an unconscious stratum of the percipient's mind. Finally, there is a welling-up of the impression from the percipient's unconscious to his con-

scious. Disturbances of the telepathic function, when there is motivation that would be expected to lead to telepathy, may be due to an obstruction between conscious and unconscious levels of the agent's mind, or between the unconscious levels of the two individuals, or between the unconscious and the conscious levels of the percipient's mind. It is to the third of these types of obstruction that most of our data point.

So important an hypothesis demands the marshalling of evidence. Do we know anything definite about the welling-up of impressions from the unconscious to the conscious? It should be pointed out that our question relates to a *universal psychological phenomenon;* it is not only in the case of the paranormal, but in the normal functioning of all minds, that the problem arises. Actually, we do have considerable evidence that this welling-up process is a reality.

First, we have evidence from the dream, notably those instances in which sounds and pressures, acting on the sleeping individual, set going unconscious processes which finally reach consciousness in a somewhat transformed guise. A personal dream related by Henri Bergson illustrates the point.[8] He dreamed that he was making a political speech before an assembly. From all parts of the auditorium, timed to a uniform rhythm, came cries, "Out! Out!" Then Bergson awakened to find that a dog was baying in the garden, and with each "Bow-wow" came one of the cries of "Out! Out!" Experimental evidence relating to the dream may also be referred to. Thus, when D. B. Klein found that humming sounds were frequently interpreted as motors by his sleeping subjects, he sounded a tuning fork as he pressed a bit of *cold* metal upon the forehead of a dreamer; the latter "heard" an airplane motor, as he seemed to stand by a hangar in bitter *winter* weather.[9]

Second, evidence is found in the phenomena of posthyp-

[8] Bergson, H., *Dreams,* B. W. Huebsch, 1914, pp. 45-46.

[9] Klein, D. B., "The Experimental Production of Dreams During Hypnosis," Austin, University of Texas, *Bulletin* No. 3009.

notic suggestion, in which an impression earlier planted by the hypnotist wells up minutes or hours later, in the subject's conscious impulsion to complete the assigned task. A plethora of examples similar to the following can be found in the literature. Moll says to his subject in hypnosis: "An hour after you wake you will hear a polka played; you will believe you are at a ball, and will begin to dance."[10] The subject awakes and remembers nothing of the command. An hour later, however, he seems to hear strains of music, to which he begins to dance.

Third, we may find evidence in experimental studies of the learning processes, in which forgotten material leaps back to mind—the "spontaneous recovery" or "reminiscence" of half-formed impressions.

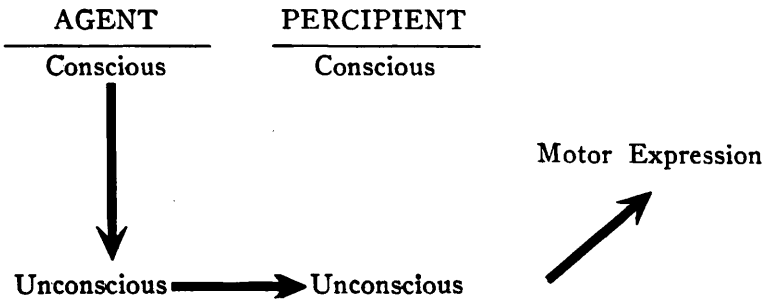
We are justified in saying, then, that the right-hand half of the little schema or diagram represents not just a theory, but a well-established general principle. Impressions do "well up" from an unconscious to a conscious level, sometimes making their way without obstruction, sometimes being modified or compromised on the way, in a manner which reminds us of Freud's dream censorship or the older theory of "associative interference."

This process of emergence, moreover, may sometimes take *time,* and it is through the fact that time is involved that delayed telepathic impressions are frequently to be explained. As one turns from a preoccupied state to a relaxed state, one may sometimes watch the impression slowly making its way to consciousness; when paranormal impressions have once been *received,* their emergence into consciousness differs not a whit from that of normal impressions.

But questions now assert themselves: Is there not always and necessarily some blockage in approaching the conscious level? How can consciousness be completely blank, thus affording the impression easy entrance? Only in the rarest instances, with the most gifted trance medium or the telepathic subject at his best, can any such complete

[10] Moll, Albert, *Hypnotism,* Scribner's Sons, 1894, p. 141.

emptying of the mind be accomplished. We are, of course, ordinarily dealing only with a relative, not an absolute, emptying of consciousness. In practice, by far the most important thing is not the actual emptying or blotting out of consciousness, but the development of devices for keeping *attentive effort* out of the picture. We need to develop, as it were, a "clear space" within which the emerging impressions can move, so as to be quietly observed by introspection. Or, we may develop a method of expression in which consciousness is not involved at all. The first method, that of freeing the channels while still retaining some consciousness of what is emerging, is the cultivation of *sensory automatism* (Myers); the second, making use of automatic writing or other involuntary motor outlets, is *motor automatism.* This latter method might be indicated by an arrow drawn obliquely, thus:



In the case of both sensory and motor automatism, it becomes clear that there has been a *splitting of the mind;* a "dissociation" or separation of functions which would ordinarily be closely knit together As a rule, the conscious states which we observe are so intimately bound up with the very act of observing them that we cannot "let go," permitting the occurrence of conscious processes which are outside the scope of the ordinary conscious self. This gift of "letting go" is unusual. When Mrs. Sinclair[11] tells us that the impressions which are projected upon an inward mental screen are separate and distinct from the ordinary world of her imagination, it is something which

[11] Prince, W. F., "The Sinclair Experiments Demonstrating Telepathy," *Bulletin* XVI, B.S.P.R., April, 1932.

we dimly grasp but cannot easily develop in ourselves. When the automatic writer tells us that we ordinary folk could do automatic writing if we wished (because we unwittingly doodle and scribble as we listen to a boring lecture), we are not quite convinced. We feel that these restless motor activities of ours are not really out of voluntary control, i.e., are not truly dissociated as are those of the genuine automatic writer.

It is dissociation, the splitting of the mind, which is our real clue. It is only through such splitting that either sensory or motor automatism, freeing the channel of communication from the unconscious to the conscious, becomes possible. It is upon dissociation itself, therefore, that we must focus our analysis.

Types of Dissociation

There are several types of dissociation. Remembering that the term always refers to the cleavage or separation of mental connections, we may say that intense concentration, the "brown study," absentmindedness, is the commonest and least fully developed form. Much that we do while in such intense concentration never reaches consciousness and fails to be recalled. We all know that established habits run their course, sometimes with amusing consequences.

A second type of dissociation is the forgetting of things which we know well enough. Names and dates for which we have need fail to come at our bidding. Sometimes the effort to recall produces a full blockage or jamming, but if we relax, the name, as Emerson said, comes "sauntering in" as if it had never been called for.

A third type is exemplified by the daydream or ordinary nocturnal dream, similar to our first type in involving separation of mental activity from contact with the outer world, and similar to the second type in that there is a blotting out of much that the dreamer knows to be real; the grotesque and nonsensical character of the dream arises largely from the exclusion of messages from the sense-

organs and from the unavailability of memory material upon which normal judgment relies.

A fourth type is that of organized motor expression, as through the planchette, in which a meaningful pattern of words is developed of which consciousness is unaware until the finished product is seen.

It is often asked, very reasonably, whether the individual exhibiting sensory or motor automatism is not deceiving himself, pretending not to see or not to control what is developing within him. We do not know of any *absolute* answer; but the question is a common-sense one, and can be answered in common-sense terms. A number of examples of what is meant by automatism will be given later in this paper, and I will leave the reader to decide for himself as to whether the subject is self-deceived.

Within the framework of our question, I should like to refer first to the recent experimental work of Dr. W. R. Wells,[12] and also to that of Dr. Margaret Brenman,[13] who, using highly developed hypnotic techniques, have reopened the old question whether hypnotized persons may do things contrary to their basic personality tendencies. In a series of ingenious experiments, both of these investigators have shown that normal, morally well-organized individuals may, in spite of conscious intention, commit criminal acts for reasons of which they are completely unaware, such reasons being in fact the hypnotic instructions earlier given them. I have also personally seen many of Dr. Wells's subjects do things over which they had no conscious control; indeed, they laughed at themselves when they discovered that "the will" was not the only basis for their actions.

It may be useful to give also a brief account of a highly developed sensory automatism. Over a period of some weeks a man wrestled with a mathematical problem, attempting to find an algebraic solution; but after encountering one obstacle after another he gave up in despair

[12] Wells, W. R., "Experiments in the Hypnotic Production of Crime," *Journal of Psychology*, 1941, 11, pp. 63-102.

[13] Brenman, M., "Experiments in the Hypnotic Production of Anti-Social and Self-Injurious Behavior," *Psychiatry*, 1942, Vol. V, pp. 49-61.

and dismissed the matter from his mind. About a week after this, however, he awoke one morning and saw projected upon the wall across from his bed a complete *geometrical* figure which led to a solution of his problem. Almost certainly, the problem had worked itself out in deep sleep, and had achieved a solution which could be formulated and presented to the conscious mind as a gift the moment the waking self was restored.[14]

A striking example of *motor* automatism is found in the automatic spelling of words by Mrs. Hester Travers Smith. The little platform used in ouija-board experiments sometimes moved so rapidly, it is reported, that the services of a skilled shorthand writer were required to keep pace with it as it spelled out communications. Mrs. Travers Smith was unaware of the content of these messages, except as they were later read back to her by the observers.[15]

Throughout the four types of dissociation enumerated above, a common principle appears: activities which are ordinarily closely connected and interdependent may be to some degree disjoined. Memories usually accessible to us may fail to come at our bidding. Activity over which we ordinarily exert voluntary control remains refractory to the will.

Dissociation in this broad sense seems to be requisite to success in the exercise of the paranormal function. The reason for this may lie in the fact that we normally are concerned with making our adjustment to the immediate world of time and space, and unless part of the individual is *freed from this preoccupation,* and unless the concern with the "here and now" can be prevented from interfering with the deep and broad concerns which transcend the physical environment, these latter activities cannot be exercised. They are, as it were, imprisoned or suffocated by the dominant, practical, matter-of-fact interest in the immediate environment.

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[14] Myers, F. W. H., *op. cit.*, Appendix to the chapter on Sleep, pp. 373-374.

[15] Barrett, Sir William, "Evidence of Supernormal Communications Through Motor Automatism," *Proc.* S.P.R., Vol. XXX (1918-19), pp. 230-250.

Physical and Psychological Barriers

So far, we have contented ourselves with a picture of dissociation in terms of barriers or blockages. We come now to the problem of specifying the nature of these barriers. For preliminary purposes, we may speak of "physical barriers" as being those involved in conditions of fatigue, circulatory changes in the brain, etc., which appear momentarily to interfere with free intercommunication between brain activities. It is thus possible to cause local blockages within the nervous system by means of narcotics. One of the common theories of the dream has been formulated in terms of the development in the sleeping brain of many local blockages. These blockages prevent the formation of normal waking associations, and bizarre connections of ideas result.

We may, on the other hand, describe the blockages in psychological terms, by defining the "resistances" of the individual. We may note, for example, that my failure to remember a name is due to my hatred or fear of the person whose name it is, just as my forgetting to turn up for an appointment may be due to my dislike of the individual or of the purpose which the appointment serves.[16]

It should, I think, be emphasized that this distinction between physical and psychological barriers is arbitrary, and not based upon any real separation, within the living organism, between "physical" and "mental." As far as we know, physical activity in the organism always entails psychological aspects, and psychological processes entail their physical aspects. Indeed, the organism appears to be not an amalgam of mind and body, but a unified whole, involving physiological and psychological aspects; the physiological and the psychological are merely ways of looking at the complete individual.

Nevertheless, for practical purposes, we may speak of the physical obstacles and the psychological obstacles as separate things if this helps us in developing ways of re-

[16] Freud, S., *Psychopathology of Everyday Life* (Translated by Brill), Macmillan, 1914.

moving them or of utilizing them. We may find, for some purposes, that the conditions of fatigue and drowsiness, or even of ill-health, give us exactly that mechanical basis for dissociation which we desire, and that when once the dissociation is fully developed, the motives of the dreamer, as described in my last paper, are free to direct unconscious activity into paranormal channels. A woman who has had a number of paranormal experiences illustrates this mechanism in a long and complicated case presented in the *Journal* of the (English) S. P. R.[17] The percipient was a patient of Dr. W. H. C. Tenhaeff of Utrecht University, who first reported the incident in the Dutch publication, *Tijdschrift voor Parapsychologie*:

> Mrs. O., the percipient, was a very simple woman, wife of a house-painter, and mother of three children. When she came to Dr. Tenhaeff she was in a "nervous condition." She was a good hypnotic subject, and had recently been operated on under hypnosis. She felt "extremely on edge and was anxious for some means of self-expression." On the evening of November 26, 1937, about a week after getting in touch with Dr. Tenhaeff, Mrs. O. had a striking precognitive dream relating to Prince Bernhart. In the dream she saw "a level-crossing and a long road and meadows. Behind the gate to the left stood a working lorry. A car came driving very quickly which was in a hurry to cross, but in the middle a tyre burst and the car drove full speed into the gate and into the lorry which was standing behind. Someone was killed on the spot. I saw him lying there, and it was Prince Bernhart." On November 29th Prince Bernhart did in fact meet with a motor accident, the details of which fulfilled almost every point in Mrs. O.'s dream. The Prince, however, was not killed, but only injured. He was said to have escaped with his life by a miracle.

We may find in other individuals that deep sleep serves the paranormal purpose poorly, and that the condition of *falling asleep* or of *waking up* gives sufficient dissociation, while permitting the individual to grasp more clearly, at the conscious level, the paranormal impression for which he has been reaching. A case referred to by G. N. M. Tyrrell[18]

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[17] *Journal* S.P.R., Vol. XXXI, January, 1939, pp. 2-6.

[18] Tyrrell, G. N. M., *Science and Psychical Phenomena*, Harpers, 1938. For the complete case, *cf. Journal S.P.R.*, Vol. XXVII, November, 1932, p. 326.

illustrates the point. A lady woke early one morning and saw lying on her pillow what appeared to be a half-sheet of note paper with words written on it, "M— was dying last night." She repeated the words to herself, then the whole thing vanished. There was only one person to whom the message could refer and it was subsequently learned that she had, in fact, died during the night.

In the records of spontaneous cases we find dozens of examples of very light sleep, or drowsiness, or transition states between waking and sleeping. The following case, in which the percipient was "resting," is a fair, run-of-the-mine example. The full account is to be found in the *Proceedings* of the S. P. R.[19] It is of special interest to note that the percipient was only three years of age at the time of his impression.

March 12, 1918

My sister, Mrs. W—, has asked me to write you an account of the story she told you about my small boy.

Unfortunately I did not write it down at the time, so I am not sure as to the date, but it was after November 4th [1917], perhaps several days after, though before the news of my husband's death came to us on November 16th. I think it was most likely on November 8th or 9th, and my husband was killed on November 6th.

Dicky, the small boy, was resting on my bed after lunch and I was sitting by his side sewing, and we were not talking, when he sat up rather suddenly and said, "Daddy is dead." I said, "Oh no, dear, he's not and I expect he'll come back to us some day"; but Dicky looked very upset and became flushed and almost wept and said again, "No he won't, Dick knows he's dead." I just said, "No, dear, I don't think he is," but Dicky seemed so distressed and repeated, "No, no, Dick knows it" so emphatically that I thought best to leave the subject alone. He never referred to it again and had never said anything of the sort before. When we did say anything about his father it was always as to when he would come back and Dick's usual remark was that he would run and open the gate for him. It was so queer of Dick that I went almost at once and told my sister here of it, but I had no impression at all that my husband was

[19] *Proc.* S.P.R., Vol. XXXIII (1923), pp. 133-135.

dead, and only thought of it as odd of Dicky. Indeed we had got to look upon my husband's safety as a foregone conclusion, for he had been through Gallipoli, El Arish and the first battle of Gaza without a scratch.

[signed] Elizabeth D. Russell

In reply to questions Mrs. Russell writes on March 16, 1918:

(1) Dicky was born on August 3rd, 1914 [and was therefore aged 3¼ years at the date of his impression].

(2) I think "dead" does convey some meaning to him; he sees hedgehogs, worms, mice and such like animals dead, and always asks about them. "Why dead, Dick wants them alive again"—and he screws up his face into a half tearful state, much as he did when he made the remark about his father; only that time he got very flushed and was much distressed.

(3) No, I don't think it was a dream in the sense of a sleeping dream; he was quiet, but awake. It gave me the idea of an odd freak. I think he is a child with an acute imagination and sensitive; but he's essentially healthy and full of the joy of life, about the happiest child we have ever come across.

(4) Inclosed is my sister's account of the incident.

(5) I can't veraciously give an exact date; but we did go back on it after we heard of my husband's death and fixed it at somewhere between November 8th and 12th.

The account of Mrs. Russell's sister, Miss M. D. Holt, written from the same address and dated March 17, 1918 is as follows:

I clearly recollect my sister telling me the following incident: She had taken Dicky, her small son, upstairs for his after dinner rest—the child had been lying quietly on the bed while she was sewing when suddenly he sat up and said, "Daddy's dead." My sister said, "Oh no, he's not, some day he will come back again"; but Dicky repeated, "Daddy's dead, Dick knows it," and the child appeared very distressed, so much so that my sister thought it best to humour him and turn his thoughts to something else.

When he had finished his rest, she almost at once found me and told me about it, but even then it never occurred to us that the child's words were true.

My brother-in-law was killed on November 6th, 1917, and I feel almost sure that it was a few days after that date that this incident happened. Unfortunately neither of us made a note of the exact date at the time.

[signed] Mary D. Holt

The death of Captain Edward Stanley Russell on November 6th, 1917, was announced in the *Times* of November 20.

It will be observed that in this case evidence of any exact coincidence is wanting; but there is no doubt that the little boy's experience occurred some time before the news of his father's death was received, and it is almost if not quite certain that it did not occur before the death itself.

Having in mind the wide variations in dissociative conditions, we may seek to discover that *degree* of depth or lightness of sleep, and that precise *type* of dissociation, which helps the particular individual to perceive paranormally.

So far, we have approached dissociation from the physical angle. In other cases, it may be more fruitful to approach the matter from the purely psychological angle. We may study the nature of individual resistances to the paranormal, and try to find ways of freeing the deeper levels of the mind from the interference which these resistances entail. Let us consider, for example, the question of telepathy occurring in hypnosis, and see under what conditions hypnosis may be expected to be helpful. Some pertinent examples from the work of Dr. Carl Bruck were discussed in the January, 1943, issue of this JOURNAL; many other cases of paranormal phenomena occurring in hypnosis are reported in the publications of the S.P.R. We might refer to an experiment carried out by Captain M— with a friend, Mr. N—, who was a good hypnotic subject. Mr. N— was asked to "travel" to the home of the experimenter and to report on what he saw and heard there. He gave many details which were later fully corroborated.[20]

Should we be justified in assuming, on the basis of such cases, that hypnosis is a sure avenue to the paranormal? Not at all. Suppose that the hypnotist begins with a direct hammer-and-tongs approach, assuring his hypnotized subject that he can see an event going on at a distance, or that he can read the mind of a distant person. Will the experiment, simply by virtue of working at a deep level, necessarily succeed? By no means. In the

[20] *Journal* S.P.R., Vol. XX, February, 1922, pp. 214-219.

first place, a deep, irrational fear of the paranormal may pervade not only the conscious, but also much of the unconscious personality. Secondly, the subject may resent being used in this way; he may fundamentally dislike being "sent on errands." Thirdly, the subject may hate or fear the hypnotist, or the relation which he feels to be developing between them. And lastly, he may fear the specific event or thought with which he is asked to make contact, so that though succeeding with certain selected materials, he fails with others.

In this last connection, it must be remembered that any event, object, or person may be, for the subject, a *symbol* operating unconsciously to remind him of something about which he would rather not know too much. Even commonplace objects like star, circle, waves, are in English poetry, for example, richly associated with many things which are full of sentiment, and, by the same token, full of emotional meanings against which a sensitive person may wish to defend himself. These are but a few of the many unconscious factors which may prevent the hypnotist from achieving success. Such considerations suggest that we are not dealing merely with watertight compartments of the conscious and unconscious, but rather with a *complicated system of potentially interconnected regions.* It is only when that region which receives an impression is connected with a *sensory* or *motor outlet* that we can ever record a paranormal impression.

The Circumvention of the Barriers

Fortunately, however, impressions received in one region may be of sufficient intensity to work their way indirectly, by roundabout routes, into sensory or motor expression. The impressions may, as it were, emerge by "climbing hand over hand" into a region permitting their expression. Ordinarily, while doing so, the impressions are reworked. They are colored or contaminated by those parts of the mind with which they make contact on their way to find an expressive outlet, so that the paranormal dream, for ex-

ample, exhibits a rearrangement of parts, and much material added by the dreamer's mind. As Mrs. Sidgwick pointed out years ago in her paper to which we have already referred, the hindrances and blockages to telepathic communications show themselves in the confusion or contamination of impressions; this seeming confusion, moreover, may often be characteristic of the individual mind which has received the telepathic impression. This point is exemplified in the coincidental dreams of two sisters, as reported in the *Journal* of the S. P. R.[21] Miss A. Jones (pseudonym) dreamed of an immense globe which she knew to be Heaven. Making an effort to rouse herself, she opened her eyes and saw upon the mantelpiece a small white toy elephant which she had recently bought for a child of her acquaintance. At the same time her sister, Miss E. Jones, who was at a distance, dreamed that she saw Miss A. Jones walking up a slight incline and disappearing into a mound which she knew to be Heaven. She reappeared from the back of the mound, in the shape of three small white elephants.

It would be better, however, to speak of creative reorganization rather than of contamination. What is added by the dreamer's mind is seldom random error or dross. It seems rather to involve a vital rearrangement of the message in personal terms. The process is likely to resemble closely the creative processes of genius, in which an elemental idea which anyone might have is clothed in the peculiar imagery or peculiar patterns of meanings which characterize the poet's or dramatist's creative intelligence.

We may say, then, that a paranormal impulse, fitting into the needs of the individual, is assimilated to the individual mind, organized into a *total meaningful impression,* the paranormal elements of which can only be discovered when the object or event at which the individual aimed is described and the process of assimilating it to the rest of the mind is worked out.

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[21] *Journal* S.P.R., Vol. XXI, December, 1924, pp. 350-352.

Multiple Personality

We have been using the term "dissociation" broadly to cover all functional barriers within the psychic system, and have avoided discussion of those more dramatic dissociation phenomena termed "dual" or "multiple" personality. In these latter cases, there is sometimes evidence not only of dissociation but of the existence of two completely independent selves, independent personalities, each of which has its own memories, purposes, and character. In some cases these personalities alternate in control of the organism; sometimes they are simultaneously present. Indeed, sometimes they wage war upon each other. The authentication of such fullfledged cases is more difficult than appears at first sight, and the number of examples of true double or multiple personality is probably very small. The whole question of multiple personality, however, is independent of the problem with which we are here dealing, except in one respect. In certain cases of multiple personality, the motivations and aims of one self may be sharply at variance with those of the other selves, one of the selves being paranormally gifted, the others, not at all.[22]

In such instances, the gifted self may be able to exercise its powers more easily than if we were dealing with a normal, unitary personality. Perhaps the gifted self represents a stratum which is truly focused upon the paranormal. Indeed, the development of the cleavage responsible for the splitting of the personality may have been due to the struggle of a part of the individual to function at a paranormal level.

While dissociation proves frequently to be valuable in freeing those impulses to the paranormal which are already present, it should again be stressed that, as such, it is no guarantee of paranormal activity. The absentmindedness and the dreams of the normal person are seldom vehicles of telepathy or precognition, and many a lifelong hypnotic subject or trance "sensitive" functions in terms of subcon-

[22] Prince, W. F., "The Doris Case of Multiple Personality," *Proc.* A.S.P.R., Vol. IX, 1915 and Vol. X, 1916.

scious activity of a completely normal type. There must be a *readiness* to receive paranormally, this readiness consisting, first, of a deep need for paranormal contact and second, of freedom from all the conflicting desires, fears, and self-reproaches which serve to block the process. To this readiness to receive there must be added freedom from all interferences, so that there is an open channel of communication between the receiving level and the expressive level. The channel may be fortuitously cleared in a moment of relaxation, or indifference, when the mind is on "dead center" between two periods of preoccupation; or the channel may be forcibly cleared—dredged out by the active techniques of hypnosis, auto-suggestion, and the induction of trance. Or, the normal consciousness remaining in control, a secondary outlet may be cleared through the cultivation of such motor automatisms as automatic writing. For all these reasons, it should once more be emphasized that it is not the dissociation *as such* which yields the paranormal result, any more than it is the open road which guarantees the advance of the army. Dissociation is simply a device for opening the road; the impulse to move forward is all-important. There are, nevertheless, many critical periods when everything depends upon the openness of the road, the freedom from blocking, the possibility that a coherent stream of communication can make its way through so as to reach articulate expression.

The Forcible Removal of Barriers

So far, we have proceeded as if paranormal impressions could come through to expression *only* when the way already has been prepared. We might, however, consider more closely our analogy of the open road. Let us assume that a huge dam is dynamited in the neighborhood of the valley through which the road runs. So tremendous may be the force of the rushing waters that they will clear the road in short order, carrying along the debris of erstwhile obstructions. So, when something of profound significance consumes the percipient, the impulse to paranormal

perception may be so tremendous that the channel is cleared, the obstruction thrown forcibly to one side, dissociation created, and the normal preoccupations of the waking mind blotted out; the uprush of the paranormal impression forces for itself a clear space even within the center of consciousness. Such a process seems to be what is involved in those spontaneous cases in which the field of normal vision is blotted out, the paranormal impression filling the whole stage, as in the following case from *Phantasms of the Living*:[23]

When the percipient was about ten years of age, she was one day walking in a country lane at A., the place where her parents then resided. She was reading geometry as she walked along, a subject, as the percipient pointed out, little likely to produce fancies or morbid phenomena of any kind. Then, in a moment, she saw a bedroom known as the White Room in her home, and upon the floor lay her mother, to all appearance dead. The vision, the percipient said, must have remained some minutes, during which time her real surroundings appeared to pale and die out; but as the vision faded, actual surroundings came back, at first dimly, and then clearly. She could not doubt that what she had seen was real, so instead of going home, she went to the house of the family doctor and together they hurried directly to the White Room. There they found the percipient's mother actually lying as in the vision. She had been seized suddenly by a heart attack and would not have survived if it had not been for the doctor's timely advent. The percipient further stated: "The occasion I described was, I believe, the only one on which I saw a scene transported apparently into the actual field of vision, to the exclusion of objects and surroundings actually present. . . . I have had other visions in which I have seen events happening as they *really were*, in another place, but I have been also conscious of *real* surroundings." The sequence of events is fully corroborated by the percipient's mother and father, and by the family doctor.

In cases such as the one summarized above, where there is a blotting out of what would normally be seen, it is characteristic of the impression to appear suddenly, forcing its way in upon the percipient's attention, and then to disappear with equal suddenness when its work is done.

[23] Vol. I, pp. 194-195.

Shakespeare, profoundly observant in such matters, well knew these earmarks of the spontaneous hallucination. As Macbeth sits at meat with his honored guests he suddenly beholds the ghost of Banquo which, for the time, dwarfs all other impressions. He rails at it ("Hence, horrible shadow!"), heeding neither his wife's protests nor the consternation of his guests. Suddenly, as quickly as it came, the apparition disappears; Macbeth catches his breath, steadies himself, and remarks, "Why, so!—being gone, I am a man again."[24] The impression has come like an avalanche, cutting its way through, and then passes on. There is clearly dissociation. But in these cases dissociation is not a necessary *precondition,* but a *consequence* of the force of the impact.

Finally, there may be instances in which the dissociation is present in advance, waiting to be used, but *greatly increased* by the impact of the paranormal impression. There is, so to speak, a *partially* open road, partial freedom from interference. The force of the impression is sufficiently strong to permit some beginnings of registration, and as it works upon the receiving levels, fosters the development of more and more dissociation, just as any flaw or weak spot in a structure is widened and magnified by a force brought to bear upon it.

I suspect that in such cases the impression takes time to develop. Impressions as violent as those of Macbeth come even to persons who are at the time free of a predisposing dissociation; when, however, some dissociation is already present, it may be increased step by step by the pressure of a paranormal impulse, only gradually achieving full-fledged form.

Conclusions

In summarizing the preceding article and the present one, I have tried to show that paranormal experiences do not "just happen" to those specifically gifted to receive

[24] *Macbeth,* Act III, Scene IV.

them. They happen when motives are powerful, when the need for them is great, and when at the same time barriers to their reception are removed. If one is more concerned with the world of "here and now" than with the more remote aspects of the world separated from us in time and space, we shall not expect to find paranormal experiences. As the unconscious motivating forces of the individual become more and more preoccupied with things removed from the immediate world surrounding us, the greater is the disposition to make paranormal contact. For most of us, the matter-of-fact way of looking at life is of such uncompromising strength that it is only in the "unreal" world of the dream, or in moments of relaxation or indifference to our surroundings, that we can really believe in our own paranormal powers. Even then, it is difficult to achieve enough dissociation to free ourselves of our ordinary mental habits, which are based on a normal, rather than a paranormal, network of associations, and to steer clear of the interferences related to the symbolic meanings of the specific objects at which we aim.

These being the difficulties, how is it that the last half century has nevertheless witnessed some genuine progress in our understanding of the paranormal? The reply is, first, I think, that there are constitutional differences in capacity for dissociation, and that a few highly dissociated sensitives have worked for long and fruitful periods. Second, many of those who have occasional paranormal experiences in dissociated states have taken the trouble to record their impressions, so that we gradually see more and more clearly the factors involved, using these insights to guide us in setting up experiments on the dissociated states. Third, we may use our knowledge of normal psychology, especially in respect of motivation and dissociation, and the general psychology of perception, as in the work of Rhine, Warcollier, Bruck, and Thouless. We discover, now and then, more subtle ways of focusing the unconscious activity of the subject upon the specific material intended.

We may say that in achieving marksmanship three

things are essential: a desire to reach a high level of skill; freedom from fear, nervousness, and other inhibitions; and a precise knowledge of the psychology of the learning process. So it seems to be with paranormal marksmanship, or the capacity to direct one's aim. There must be (1) motivation to direct the process; that is, motivation towards the acquisition of paranormal skill in general and motivation to hit each specified objective; (2) there must be freedom from fears and other blocking factors; and (3) there must be a patient analysis of the individual's day-by-day progress. All three of the principles involved in the gradual achievement of success seem to be identical with principles found in everyday normal psychology. The paranormal powers are relatively weak, relatively easily blocked, and certainly very difficult to study as they run their course in the life history of the individual; but there is no reason for pessimism as to their ultimate analysis and application. They spring from known human motives; they are blocked by known human impediments; and they seem to be capable of *development* in some individuals, as are the other skills which human beings acquire.

One Form of Paramnesia: The Illusion of Déjà Vu[1]

MORTON LEEDS

Introduction

Although for the last five years I have been interested in all the little-understood processes of the mind—including occurrences along the lines of "psychic" happenings such as telepathy, clairvoyance, and the like—it was not until two years ago (1940) that I became aware of the frequent incidence in myself of one form of paramnesia (perversion of memory); namely, the illusion of *déjà vu*. This experience of the "already seen" is, I believe, almost universal. The essayist Lafcadio Hearn has vividly summed up the emotional quality of his own *déjà vu* experiences in the following words:

". . . a peculiar feeling which troubled men's minds long before the time of Cicero and troubles them even more betimes in our own generation—the feeling of having already seen a place really visited for the first time. Some strange air of familiarity about the streets of a foreign town or the forms of a foreign landscape comes to the mind with a sort of a soft, weird shock and leaves one vainly ransacking memory for interpretations."

My own *déjà vu* experiences became so numerous that, late in February, 1941, I decided to do more than merely remark upon them; I determined to study them systematically, in the hope of finding some of the psychological and physiological factors involved. I therefore began to take notes on each experience as it occurred; I described it briefly, noting the date and time. Less than a month later,

[1] Mr. Leeds, now in the Armed Forces, prepared the first part of this paper in May, 1942, as a "Term Report" while an undergraduate student at the College of the City of New York. The Supplementary Report was written nearly a year later, at the suggestion of Dr. Gardner Murphy. For purposes of publication in this JOURNAL, both sections of the paper have been considerably abridged.

on March 23rd, I devised and began to use a 1-2-3-4 rating scale for recording the *intensity* and *duration* of each experience. This scale made no attempt, unfortunately, to be truly objective in measuring the duration; i.e., the time might vary objectively in terms of seconds. The notation simply represented what I *felt* to be the duration of each experience. Intensity could also only be rated subjectively. In addition, I included a 5-5 rating for those vague feelings of disturbed memory that seemed to be, but were not distinctly those of *déjà vu.*

On May 5th I began to note another feature in line with a growing suspicion that these *déjà vu* experiences might actually contain elements of similarity with previous happenings that had occurred in everyday life. Where I felt that these elements were present I added a cross to my notes. An asterisk signified a memory of an experience practically identical with the *déjà vu* experience.

About six months after I began my investigations (August, 1941), I began to fear that the experiences, which were occurring more and more frequently, would increase in duration and intensity to the point where they would cover all my waking life. I therefore stopped my note-taking for the next two months. Early in October, however, my fears vanished, and, reassured, I resumed my study.

At about this time I had a long talk with Dr. Murphy at City College. He suggested some books and articles, in the hope that I might find helpful information relative to paramnesia in general, and especially to the experience of *déjà vu.* Dr. Murphy was interested in my own investigations, and advised me to look for mental and physical conditions, such as alertness, fatigue, and so on, during each experience, to see whether they were possibly conditioning or causative factors. I continued taking my notes, incorporating into them the type of information suggested by Dr. Murphy.

During March and April, 1942, I questioned a hundred people to discover the frequency of occurrence of the *déjà vu* experience, and what the popular explanations for it were.

The results of this Questionnaire will be found in the Appendix to this paper.

Personal Record of Experiences[2]

As explained above, the two numbers following the time of each experience represent, respectively, the *intensity* and the *duration* of each, as subjectively felt at the moment. 1 is greatest intensity, 4 is weakest. 1 is longest duration, 4 shortest. Thus, 4-4 represents a faint, short flash. Or, again, 2-2 indicates a rather long, intense experience. The use of a 5-5 rating, the cross, and the asterisk has already been made clear.

131. Jan. 31, 1942. Saturday, 12:25 P.M. 1-1* Awake, active. Extremely intense. Stood still for a moment in the shop. Then the feeling grew and grew. One of the most complete I have ever had. As the awareness grew, the feeling of being able to predict the next scene also came. It was so strong it almost nauseated me. Probably due to similar circumstances.

132. Feb. 4. Wed., 10 A.M. 3-2x Experience dragged on mildly for about eight or ten seconds. Tired from bad night's rest.

133. Feb. 8. Sun., 8 P.M. 4-3 Wide awake. Sitting still, talking at the "Y."

134. Feb. 13. Fri., 12 Noon. 3-2 Wide awake, alert, sitting at meal. Waiting, talking, at Pine Tree Restaurant.

135. Feb. 18. Wed., 9:10 A.M. 4-4x Standing on bin in aisle at work.[3] Paused in work for a moment. The feeling came and went, and came again. Quite wide awake, but still slightly tired. Had only had 6½ hours sleep.

136. March 5. Thurs., 9-10 P.M. 3-4x Sitting quietly in class, listening to Dr. Stone. Lasted about four seconds. Was mentally awake, but physically tired.

137. March 13. Fri., 7 P.M. 4-4x Very vague, momentary feeling. Was not completed. Felt cut off before it even got started. Was tired and hungry from day's work. Occurred at home just before supper in kitchen.

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[2] At this point in Mr. Leeds's original paper, he lists 144 instances of *déjà vu*, giving the date, time of day, duration and intensity of the experience, and in some cases other relevant data. For reasons of space, we present here only the last 14 entries in his notebook.

[3] At this time Mr. Leeds was serving as a shop steward.

138. March 19. Thurs., 12 Noon. 4-4x Extremely fleeting experience. Was reading *PM* in the Governor Cafeteria. Noticed name of Winchell and flash occurred. Awake, pretty clear-headed, but slightly tired.

139. March 20. Fri., 5:05 P.M. 3-4 Short flash. Wide awake. Sitting in buying offices (at work).

140. March 27. Sat., about 11 P.M. 1-1** True recognition, accompanied by *déjà vu*. Occurred during a conversation at a friend's house. Was strong in two sentences in particular. Definite elements of similarity present. George even remarked that he had said the sentence before.

141. April 17. Fri., 10:30 A.M. 4-4* Short, fleeting feeling of *déjà vu*. Perceived at once the "broken" recognition (*cf.* p. 30); that is, glanced at some boxes which I had seen about ten seconds before. Then feeling came. Was at work, slightly tired and warm.

142. April 17. Fri., 12 Noon. 2-2x Contained features of two other experiences of *déjà vu*. Winchell, *PM*, Eastern Front, Russia. Stan and Julie M. speaking. Watched feeling spread and vanish as I followed it.

143. April 22. Wed., 3:10 P.M. 5-5 Short, vague feeling.

144. April 28. Tues., 5:45 P.M. 4-4* Broken recognition. Had the illusion for a brief instant when I read a sentence in the paper without concentrating on it, looked away, then read it again. The feeling was very brief, and referred only to the sentence. I understood it as it occurred.

Summary and Tabulations of Experiences

A summary of my recorded experiences shows that 144 occurred from February 26, 1941, to April 28, 1942, a period of 14 months. During two months, August and September, 1941, I kept no records. Therefore, during a twelve-month period, my experiences averaged twelve to a month, or one every two and a half days. A clearer picture of what actually took place, however, may be seen in the following breakdown of the months.

A glance at this tabulation, as well as at the chart (Fig. 1), shows clearly enough what is happening. The experiences occur less and less frequently; the intervals between them grow longer and longer (i.e., 19 days recently). In

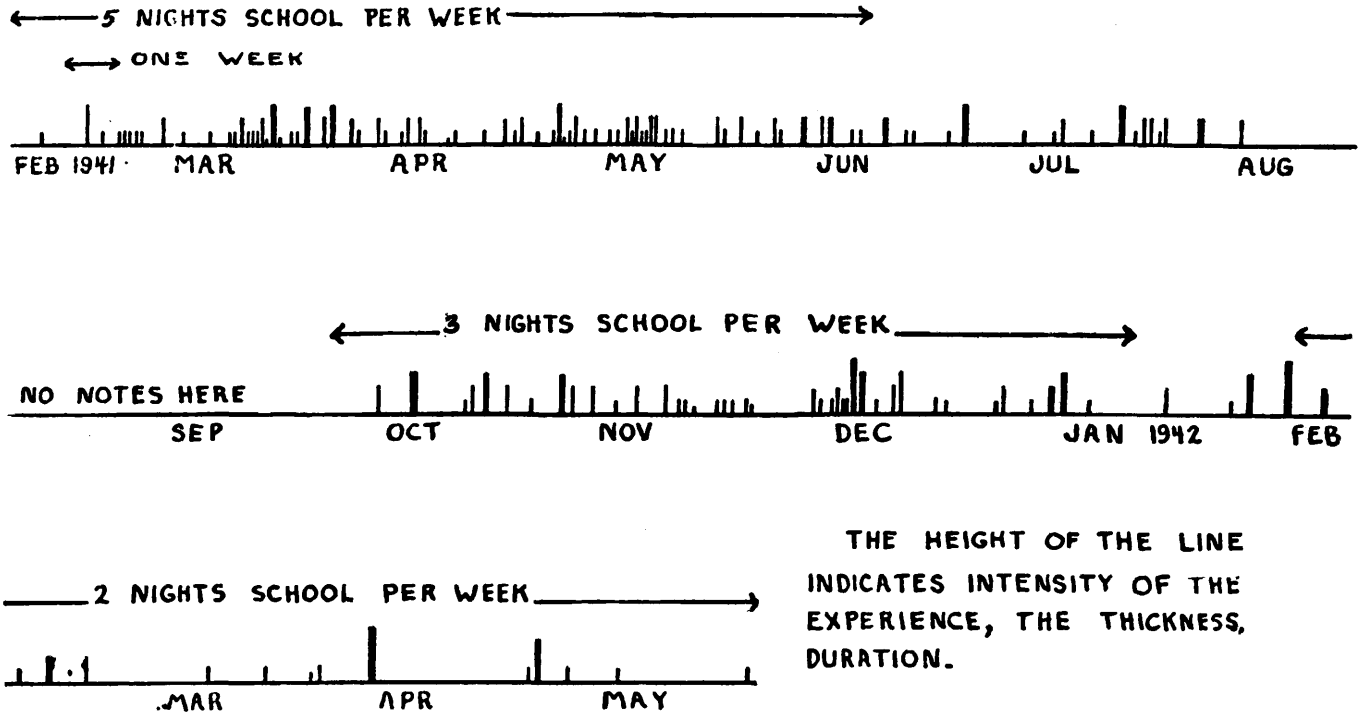

Fig. 1. Chart listing each subjective occurrence.

addition, they are usually more intense than they previously seemed. (Possibly because they are so rare now?)

1941								1942			
March	April	May	June	July	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Apr.
20	18	24	12	11	10	13	15	6	4	5	4

The question arises: Why are the experiences slowly falling off toward what appears to be the true "normal"? (I believe that *déjà vu* occurred much more frequently in my case than is usual in other individuals, and the results of my Questionnaire support this hypothesis.)

Now, E. B. Titchener believes that mental fatigue is one of the factors predisposing to this form of paramnesia. If he is correct, it is not difficult to understand why my experiences are coming less and less frequently. Since the new year (1942), my life has changed in a number of respects. As far as school is concerned, I now take only two courses, two nights a week, as compared with four courses in three nights last term, and five nights last spring. (Note in the above tabulation the number of incidents in March, April and May, 1941.) After December 7th, my duties as shop steward greatly lessened, and on April 27th of this year I gave up the stewardship entirely. But most important of all, since the beginning of the year (and especially since March 13th), my work has become much more interesting. Previously, I would literally doze on my feet during the day. My work was so mechanical as to attract and maintain little if any of my attention, to say nothing of any sustained mental effort. For the past three or four months, however, I have had entirely different work to do—work that absorbs my energy, attention, and, to some extent, my mind. As a result, I am now much more alert and clear-minded. The chart mirrors these changes in my life. Since the turn of the year, the *déjà vu* experiences are appearing on the average of once a week, as compared with last year's average of once every two days.

Titchener says about the illusion of *déjà vu*: "It occurs most frequently after periods of emotional stress, or in the

state of extreme mental fatigue; that is, at a time when the associative tendencies in the brain are abnormally weak; and it seems to depend, essentially, upon a disjunction of mental processes that are normally held together in a single state of attention."[4]

Explaining this last sentence, he gives the example of a person in a state of mental fatigue who looks across the street, glances to the side, and then looks directly across again. This second look across the street stimulates the half-formed perception of the previous momentary glance, and the illusion of memory arises.

In my own case, in regard to a few experiences that have lasted long enough for me to "hang on to," so to speak, I have clearly noticed this "broken perception."

Though broken perception is probably the stimulus for many experiences of *déjà vu,* I do not feel that it is capable of explaining all cases. William James says: "There is a curious experience which everyone seems to have had—the feeling that the present moment in its completeness has been experienced before—we were saying just this thing, in just this place, to just these people, etc. . . . I must confess that the quality of mystery seems to me a little strained. I have over and over again in my own case succeeded in resolving the phenomenon into a case of memory, so indistinct that whilst some past circumstances are presented again, the others are not. The dissimilar portions of the past do not arise completely enough at first for the date to be identified. All we get is the present scene with a general suggestion of pastness about it."[5]

I have also found that in many of my experiences (probably three out of four) the situation contains many elements of a previous event lived through and partially forgotten, or of surroundings that I have been in before. With the necessary condition of mental fatigue present, the stimulus of a tiny element of a previous event may possibly be enough to "start the feeling off."

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[4] Titchener, E. B., *A Beginner's Psychology,* Macmillan, New York, 1917, pp. 187-188.

[5] James, W., *The Principles of Psychology,* Vol. I, pp. 675-676.

In any case, once begun, it rapidly spreads until it overwhelms the entire consciousness, then dies away just as quickly. It may sometimes last only a split second, carrying with it vague doubts and uncertainties as to whether it really occurred at all; on the other hand, it may last up to a quarter of a minute or longer, with an intensity that is nauseating. As F. W. H. Myers has said, the feeling may sometimes be accompanied by a distressing emotion which becomes actual terror.

About six months ago, I came to three preliminary observations about *déjà vu*:

1. Apparently the experiences occur cyclically, with time intervals for each cycle-group varying.
2. Intensity and duration of each experience are closely linked.
3. As awareness of *déjà vu* grows, frequency increases; intensity and duration of each experience decreases.

Today I would make some radical changes in my observations:

1. No apparent cycle of any kind.
2. Intensity and duration are closely linked.
3. As the frequency of the incidents decreases, the intensity and duration of each experience increases.
4. The experiences tend to group together.
5. The curve of intensity often shows a rising, then falling sequence for a group of experiences.
6. The illusion may occur during sleep, in a dream. (I have had two such dream experiences of *déjà vu*.)

In general, I believe the experience is almost universal, probably occurring much more frequently than people realize, since it is quickly lost in the welter of normal waking experience.

Comment by Dr. George H. Hyslop

The *déjà vu* phenomenon described in this paper, and discussed by the author as perhaps conditioned by or dependent upon circumstances which favor momentary dissociation, is of occasional importance in certain physical disorders of the nervous system.

One must assume that any operation of the mind is dependent upon some physical activity in brain tissue.

Organic structural disease processes in a particular part of the temporal lobes of the brain are well known to be a physical basis for subjective experiences which are indistinguishable from those Mr. Leeds describes. Also, in some psychic equivalent epileptic reactions, as well as in the petit mal seizures, individuals may describe subjective experiences similar to, if not identical with, the experiences described by Mr. Leeds, which have no apparent basic structural brain disorder.

These points should be considered by the reader, who must avoid the error of lumping together all similar subjective experiences as merely manifestations of altered psychological function.

On pages 358-359 in the JOURNAL of the American Society for Psychical Research, Vol. XXIV, No. 8, August, 1930, two instances germane to this problem were described.

Supplementary Report, June, 1943

Completion of the first report on the illusion of *déjà vu* apparently acted as a cathartic as regards the appearance of the phenomenon. Though I neglected to record each occurrence after May, 1942, I know that *déjà vu* experiences did arise occasionally; they occurred, however, far less frequently than before, and in a more attenuated form.

In mid-April, 1943, Dr. Murphy asked me to bring the report up to date, enlarging upon any experiences which might occur, and elaborating any further ideas on the subject. I therefore put on record fourteen experiences which occurred between April 25th and June 21st, together with as many relevant factors as could be salvaged from each incident as it happened. I used the same rating scale as before.

Personal Record of Experiences

1. April 25, 1943. Sat., 7:45 P.M. Was sitting on the couch at L's, looking at Danny P. Suddenly the feeling arose. I said nothing, merely tried to understand why it was occurring. Danny, who had

been reading Freud that morning, had just picked up the book and had read one page. He remarked (at the moment I was experiencing and analyzing the illusion) that he would like to know whether I knew anything about "the feeling of having been there before." He said he felt that dreams might have some prophetic part in the illusion. I asked him what had made him think of the illusion at that particular moment. He said that the page of Freud he was reading dealt with dreams, and he had (for no reason understandable to him) suddenly been reminded of the illusion. He also said, upon further questioning, that he did not know that I had any special interest in the illusion. Example of ESP? Because of these events, I failed to note details of my own experience.

2. May 13. Thurs., 5 P.M. 5-5 Feeling akin to *déjà vu*. Occurred upon reading a page in the *Journal of Parapsychology*. (Specifically, read the words "by Miss Betty Humphrey.") Was not true memory. The illusion lasted about a second. I believe that I had glanced at her name in looking over the article several hours before, but I am not sure. Physical condition: rather weak, having given blood four and a half hours before. Slightly tired, mild headache.

3. May 15. Sat., 4:30 P.M. 3-2x Was typing a psychology report. Mother was on the phone, apparently talking about potatoes. She said, "Yes, they're 15 cents a pound, but you can't even get them. You can't live on spaghetti all the time . . . but what can you do?" Suddenly the feeling arose. I tried to predict, and said to myself that she would come in afterwards, but she didn't. Feeling lasted about three or four seconds, then waned off slowly. Rather shallow. Physical condition: tired, slight headache, eyes burned slightly. Had been looking for a wedding ring all morning. Was engrossed in the report when the illusion arose.

4. May 16. Sun., 3 P.M. 4-4 (No further notes.)

5. May 18. Tues., 1:45 P.M. 2-2x Sitting in Dr. Murphy's class. Heard what he was saying as though he had said it exactly that way before. Noted symbols on blackboard had actually been put on for the first time. Reflection of light on blackboard was involved in the experience; was conscious of it for the first time, although it had always been there. The trigger to the feeling may have been a word or two that I had heard just that way once before, but I am not sure. Physical condition: warm, but wide awake.

6. May 18. Tues., 5:30 P.M. 4-4x Very brief. Had been thinking of *déjà vu* a half hour before, wanting to catch an experience just as it arose. Was sitting in library at school. Had just opened my honors material when, glancing at the top composition (which I had read about five times before), the experience occurred. Just got the idea that blinking of the eyes (in a split perception concept) may

help bring it on. Physical condition: warm, getting tired, bored from having read for two hours in stuffy library.

7. May 19. Wed., 1:10 P.M. 5-5 Brief feeling, lasting possibly half a second. Glanced at page of *PM* and saw it as *déjà vu* experience. Had skimmed the paper earlier. Physical condition: warm, wide awake.

8. May 20. Thurs., 11:30 P.M. Copying some material from own notes taken in Psych. Lab. Feeling arose briefly and immediately vanished. Lasted possibly one second. Interesting to note: I was working with duplicate material, and was continually looking back and forth at the two sets of notes. Physical condition: tired all over; working very late on assignment.

9. May 22. Sat., 3 P.M. 5-5 Sitting in City College Library. Was writing up experimental psych. material. Glanced up from work, saw a friend go to the desk and ask for a book. Feeling then arose, faint and short. Possibly 1/5 of a second. Might well have been duplicate perception, since I was glancing up and down frequently. Physical condition: weak, but not tired.

10. May 22. Sat., 11:15 P.M. 4-4 Very brief. Occurred at home. Was talking with family. Physical condition: tired and warm.

11. June 6. Sun., 12:30 P.M. Wiping dishes in my own apartment. Was married the evening before. Very shallow feeling. Arose very slowly; died away slowly too. Physical condition: feeling well; happy.

12. June 8. Tues., 12:45 A.M. 3-2 Came into apartment, and began to undress. Feeling arose very shallowly; died after about 5-6 seconds. Physical condition: very tired and sleepy. Very warm.

13. June 18. Fri., 5:45 P.M. 4-4x At offices of A.S.P.R. Drawing graph of hits in an ESP experiment. Had dropped work on the graph to handle a subject; resumed it two hours later. Just began to draw again when the feeling arose for a second, then vanished. Physical condition: warm, slightly tired, hungry.

14. June 21. Mon., 12:15 P.M. 3-2x At offices of A.S.P.R. Feeling arose while talking to Mrs. Dale about the Kreutzer Sonata. She reminded me that we had discussed this Beethoven sonata once before, about six months ago. Lasted about 6-7 seconds. Physical condition: warm, but wide awake. Illusion seems definitely related to a past experience.

Using the same technique of charting employed earlier, the latest experiences are plotted (below) to indicate the intensity and duration of each experience, and the time of its occurrence. It can be seen that the experiences fall into

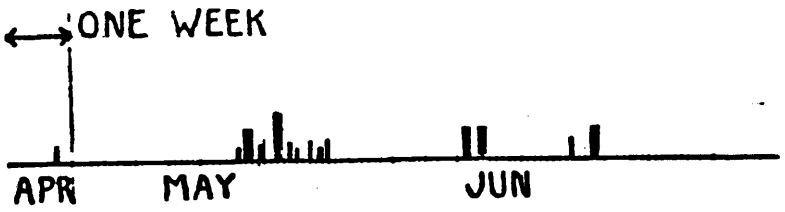

FIG. 2. *Chart listing latest occurrences.*

four distinct groups. The first, consisting of one experience (April 25th), took place three days after Dr. Murphy requested me to bring the first report up to date. It came at just the moment when the *need* to study further examples of *déjà vu* had been aroused. Then, for two weeks and a half, there were no further experiences.

The second group occurred within a period of ten days (May 13th-22nd); during this period I was outlining to myself the ideas about *déjà vu* that had developed during the past year. I was planning this report, and badly *needed* a group of experiences that could be studied.

The following week, the final week of school, was completely filled with examinations and final reports. The week after that was both my first week of work at the A.S.P.R., and the week before my wedding. Both these factors, quite naturally, tended to monopolize my attention. At the end of that week (June 5th-6th), however, I had planned to begin writing this report, and actually did start an outline on June 7th. Then, on the 7th and 8th of June the third group of experiences (2) occurred. I found out, however, that the report would not be due for two weeks. Subsequent to this, there were no experiences for ten days; but when I began typing my records of experiences and thinking out a theory to explain them, the fourth group (of 2 experiences) occurred. The last illusion took place a few minutes after I had been discussing the problem with Mrs. Dale of the A.S.P.R.

Looking over each of the groups, one begins to suspect a *common motivational factor*. We may first assume a

physiological basis for each occurrence. This basis may well be a condition of fatigue, predisposing toward dissociation in the perceptual processes. But this physiological basis will be further discussed later. At this point, the question may be raised: Why do the experiences tend to group themselves so distinctly, and to occur at specific times? One is inclined to think in terms of what might be called a "need" hypothesis. In other words, whenever the *need* (psychologically speaking) for a group of experiences becomes great enough, the prerequisite physical conditions are utilized as soon as they appear. Each time I really needed them, several experiences arose for me to study. To summarize from the paragraph above, the first group (of one experience) took place just after the initial request for a revised and completed report. The second group consisted of nine experiences occurring in a period of ten days. They provided the bulk of the material studied. The third and fourth groups, containing two experiences each, appeared just before the times I believed the report due. Each group, then, seemed to fulfill an urgent need.

It may be mentioned here that a "need" hypothesis, very much along the lines of what I have in mind, has been offered by several writers in discussing spontaneous *paranormal* experiences. Mrs. Richmond, in England, recounts a precognitive dream that occurred on the very night she had heard a lecture in which it was urged that S.P.R. members put on record all such cases. The percipient discusses the possibility that her experience was generated by a "need" to give the lecturer an example of precognition.[6] Mrs. Dale, of the A.S.P.R., discussing a precognitive dream of her own, similarly believed that it answered a clear-cut need; the need to achieve a paranormal result after failing the day before in an experimental situation.[7] No doubt predisposing physiological states were present in the case of both these percipients, but it is of interest to note how curiously *relevant* the experiences were at the particular

[6] *Journal* S.P.R., Vol. XXXI, June, 1939, pp. 83-85.

[7] JOURNAL A.S.P.R., Vol. XXXVII, April, 1943, pp. 95-101.

moment they happened. It may well be that both "normal" and paranormal experiences have these factors in common.

We have no reason to suppose, however, that the average person has a well-defined need (as I believe I had) for experiences involving the illusion of *déjà vu*. It is therefore in order further to inquire into physiological variables, since the average person *does* occasionally have such experiences.

I have therefore plotted the experiences discussed in my first report on a chart (Fig. 3) the base of which is a line marking the twenty-four hours of the day. Studying it, we see what appears to be a fatigue factor. The experiences tend to be at a minimum in the morning and during meals (1 at breakfast, 7 during lunch, 7 during supper). There is a marked increase in the number of experiences as meal-times approach, as follows:

Hours before meal	5	4	3	2	1
No. of experiences before lunch	1	5	5	8	11
No. of experiences before supper	8	7	7	13	14
Total	9	12	12	21	25

Since the incidents listed in the table above are not cumulative, but represent the experience in each hour before the meal, it is obvious that some factor such as fatigue (and perhaps hunger) must be operating.

Fig. 3 lends further weight to this idea. There is a slow rise in the number of occurrences until noon. There is a tapering off after lunch, but the rise begins again, and reaches its highest peak of the day just before supper. There is a very sharp decline at suppertime, but afterwards there is almost as rapid a rise to a peak between 8 and 9 P.M. After that, there is a gradual decline until sleep cuts short the day.

Conclusions

Aside from the "need" hypothesis, as it relates to the appearance of the illusion in myself, and the fatigue-dissociation concept, two other factors also seem to operate.

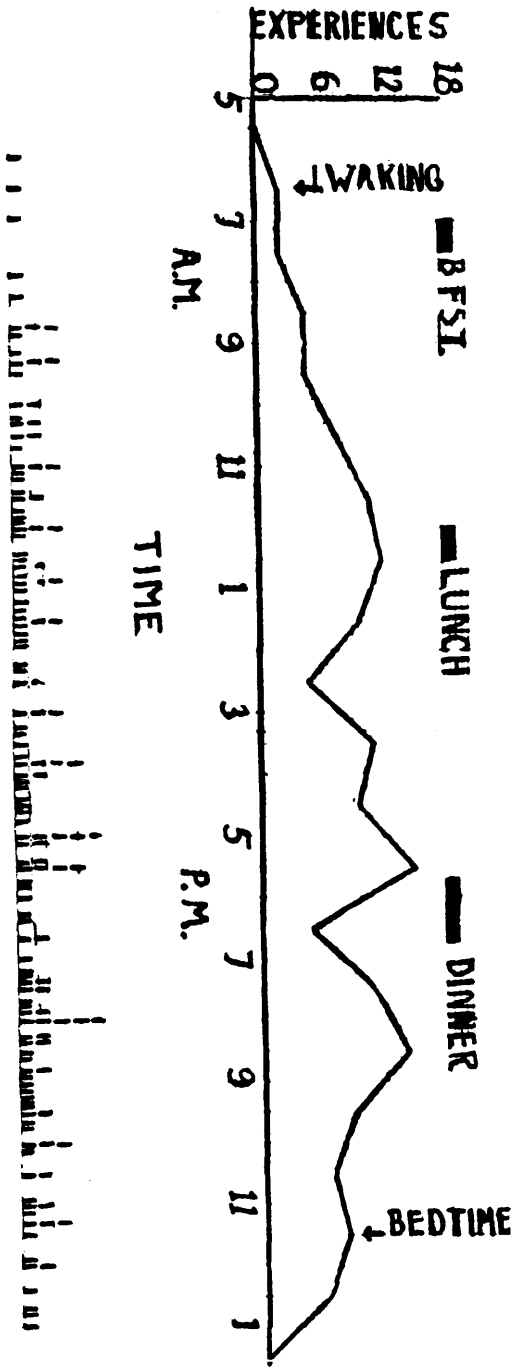

FIG. 3

153 *déjà vu* experiences plotted according to time of day.

There is (1) the split-perception factor (possibly aided by blinking), as a continuation of the fatigue-dissociation hypothesis, and (2) elements of a past experience. Both of these factors can occasionally be detected operating as apparent contributing causes of the experience. To summarize, fatigue is present as a necessary condition, as are some elements of a previous experience. Dissociation, induced by fatigue, helps in turn to produce a split perception, which leads directly to the illusion of *déjà vu.*

But the *key* to the picture outlined above is still missing. Why does not the illusion always occur when all these necessary conditions are present? Perhaps the key is an unusual physiological condition which is only rarely present. At any rate, the complete explanation lies in the future.

Appendix

During March and April, 1942, I questioned one hundred people[8] (95 of whom worked in my shop) about their knowledge of the illusion of *déjà vu.* My intention was to learn in how many individuals it occurred, whether they believed that it arose often or seldom, and what they thought caused it or was a contributing factor to its appearance. The reactions were as varied as the people to whom I spoke. They ranged from "Y—e—s, I guess so," to "I think psychology is so fascinating!"

The group questioned: The persons questioned made up a rather varied group. There were 62 men and 38 women. About 50 of the men were between the ages of seventeen and thirty, with at least a high school education. Most of them were Jewish, coming from the Bronx or Brooklyn. About twenty among them were attending college at night.

The remaining dozen or so men were older; half of these worked in the warehouse (porter, shipping, etc.). The other half were salesmen, and were better educated and more aggressive.

[8] A complete record of the 100 interviews was presented in Mr. Leeds's original report. The data are summarized here.

Of the women, about twenty were office workers, ranging in age from twenty to forty years. All had completed high school, and some had had additional business school training. About half of these office workers were young unmarried girls under twenty-five years of age.

The rest of the women were warehouse workers, doing packing, labeling, and related work. They on the whole had had less education than the office girls. About three of these warehouse women were over thirty-five; the others were young girls from eighteen to twenty-three.

To summarize, these hundred people, practically all New Yorkers, made up a rather typical office and warehouse personnel of a large downtown firm.

Method of questioning: In interviewing, I made no attempt to standardize my method of approach. I tried to work on a personal basis and encouraged the individual to talk informally on the subject. I most frequently put the question in this way: "Have you ever had an experience that seemed to have happened exactly the same way, once before?" Occasionally I would express it a little differently: "Have you ever been to a place for the first time, yet something about it made you feel that you had been there once before?"

When they answered, I would encourage them to elaborate. Finally I would ask for an "explanation," which I recorded no matter how far-fetched it might seem. The explanation was hardest to evoke, and frequently I would have to offer all the major theories before one would be chosen. This should be kept in mind in evaluating the data to be presented.

Results of the Questionnaire: My belief in the widespread occurrence of *déjà vu* was supported by the results of my inquiry. The tabulation below summarizes the result of the interviews in regard to the incidence of the illusion.

89 *Yes* (85 at first interview; 4 additional upon further questioning.)

8 *No* (Even after second interview.)

3 ? (Vague and evasive; omitted from further tabulation.)

The group that knew the experience had a belief that it was universal. Most of them assumed that everyone knew what it was. It was even brought to my attention that there had been a popular song widely received a few seasons ago, *Where or When,* that alluded to the feeling of *déjà vu* in the relationship between a boy and girl.

Of the 100 individuals, 85 understood at once to what I was referring. The fifteen individuals who said *No* the first time they were questioned were an interesting group. Three of them, when pressed a second time, at a later date, and when the feeling was described to them more carefully, changed their views and were thus placed in the *Yes* category. Another one of the 15 *Noes* came to me a week after my original questioning, and apologized for having said no. He explained that he had had the experience often, but had not connected them with my question. He told me that he had had a *déjà vu* experience the night before, and suddenly remembered what I had asked him.

Of the remaining 11 *Noes,* 8 persons said *No* a second time, and were unequivocal in their answers. They claimed to understand what I meant, but were sure they had never had any such experience. They had never even felt the vague familiarity that sometimes occurs upon meeting strangers. I still feel that these persons may have had *déjà vu* experiences and forgotten them, since they are so transitory and fleeting that they quickly disappear in the flow of everyday events.

Three persons questioned were office girls, non-union members, and generally (two definitely) antagonistic to the union. It is quite possible that the fact that I was steward might have brought about a negative attitude on their part toward what I was dealing with. Two of the girls said they "weren't sure," or they "couldn't remember." On the whole, they were vague and evasive in their response. The third girl said *No* the first time I questioned her; when I talked to her a second time, she admitted she had not been listening at the first interview, and begged off further interrogation. These three individuals are

omitted from further tabulation, leaving us with 97 responses to work with.

Among the individuals questioned, ten said the experience usually involved people, four said places, and two said the illusion occurred only when they were alone.

Table of Frequency of Occurrence of Illusion

Often	Occasionally	Seldom or Rarely
14	31	35

In regard to the above tabulation, however, it should be kept in mind that I supplied the terms "often," etc., and I believe that they meant different things to different people; i.e., four or five times a year was "often" to some people, "seldom or rarely" to others.

"Explanations" offered for the Illusion

No. of persons	Type of Explanation
22	Similarity of elements of situation with past experience.
16	Dreams and prophecy.
7	Daydreaming, imagination, or thinking about things.
6	Reincarnation.
2	Wandering of the spirit or second self.
2	Just bad memory.
1	Pause in brain operation.
1	Excitement, change.

Sex of the individual is apparently unrelated, since:

64% of the definite answers were from men (62).
62.5% of the 8 *No* responses were from men (5).
64% of the 89 *Yes* responses were from men (57).

There is no great spread between these figures, indicating the irrelevance of sex in the incidence of the *déjà vu* illusion.

A Forgotten Dream

LYDIA W. ALLISON

Veridical dreams, which suggest a clairvoyant or telepathic origin, have formed an important part of the literature of psychical research for over half a century. In the majority of cases we must depend on the account of the dreamer. The dream to be described is of interest not primarily because of its content and subsequent fulfillment, of which we have many examples, but mainly because the dreamer in her later waking hours had no recollection of her experience.

In discussing the relative importance of veridical dreams as evidence for supernormal occurrences, Gurney wrote in part that if the dream was told in detail to someone on whose memory we can rely, or better still, if it was written down, or in some way acted on at the time, and before the confirmation arrived, and if it also combines the three characteristics of the unexpected, the unusual, and the distinct in a high degree, the evidential value may have considerable weight. But since millions of people are dreaming every night, the range of possibilities seems infinite; among the countless multitude of dreams, one here and there is likely to correspond in time with an actual occurrence resembling the one dreamed of, and when a dream thus "comes true" unscientific minds are sure to note and store up the fact as something extraordinary, without taking the trouble to reflect whether such incidents occur oftener than pure chance would allow. Gurney, however, further pointed out that the amount of detail and the number of connected events are of immense importance, as each subsequently verified detail tells with ever-mounting strength against the hypothesis of accidental coincidence.

The dream in question eliminates the possibility of any unconscious exaggeration on the part of the dreamer, by reading back resemblances suggested by happenings following its occurrence. We are indebted to the fortunate circumstance of an independent witness for the content of

the dream. It therefore seems within the range of possibility that a few or perhaps many veridical dreams are lost to psychical research because the dreamers on waking have forgotten all about them. If this is a reasonable assumption, it suggests interesting experimental procedures.

On Friday, September 24, 1943, Mrs. Valentine Bennett, a member of the Society and an old friend of mine, told me over the telephone that her friend Mrs. Elizabeth Renwick had just described a remarkable veridical dream to her. Mrs. Bennett also said that she had asked Mrs. Renwick to send her a full account of the occurrence. On the following day I received Mrs. Renwick's letter to Mrs. Bennett, which I quote in its entirety:

884 West End Avenue
New York, N. Y.
September 25th, 1943

Dear Ruth:

About Aunt Amelia's dream and she has many. I was awakened by her crying and moaning between which she kept saying "Oh no! Oh no!" As a rule when she is having such nightmares, I turn on the light and give her a boost to waken her slightly but I could not stop her that night with the usual procedure. So I got her up and on her feet to waken her sufficiently to not get back to sleep and start all over. I asked her what she was dreaming. She said "nothing" and then said "I saw David—saw his plane shot down and saw him bail out." [David is Aunt Amelia's nephew.] However next morning she made no mention of it and while it bothered me, I had no intention of having her attach too much significance to such dreams, so I did not bring it up. But I made a mental note that it was almost a week after my birthday, August 21st. Frankly I did not want to attach significance to it either and for that reason intended not to remember the time nor the exact date—just in case such a thing might have happened. Now we have a letter from David's father as follows:

"Am writing this at my work, so excuse the pencil. Have a lot of news for you, mostly bad. In the first place David is reported missing as of August 27th. We all believe however that he is all right, either a prisoner of war or making his way back. Their plane was shot down over France the 27th. We had a letter from Ray Brooks who trained with David and was in

the same crew for about three months in England but got transferred to another plane. However he and David continued to room together. He said he talked to a gunner in one of the other planes on the same mission. This gunner knew David and said he saw David bail out—said he was the first one out and that all ten got out. He also said everything was very favorable as it would be dark about fifteen minutes after they landed and their chances of escape would be good. All we can do is hope for the best. David's wife gave birth to a boy about a week later. Pretty tough on her but she is taking it well and believes he is all right. David had been given the Army Air Medal and Oak Leaf Cluster for his bombing. He also won his Navigator's papers so sometimes he went as a bombardier and sometimes as a navigator."

The funny thing is that when this word came from David's father Aunt Amelia made no mention of her dream—or what have you—and I said nothing until a few nights later. Then I asked her if she remembered the night I got her up and what she had said. She could not remember it at all and then said she had a hazy recollection of it. I know she would never have remembered it if I hadn't brought it up.

Rennie

On Sunday, September 26th, Mrs. Bennett and I spent the evening with Mrs. James Scott (Aunt Amelia) and Mrs. Renwick. Mrs. Scott's recollection of her dream was much too dim to be of any assistance Even when prodded by her niece after the letter from David's father had arrived, she was unable to recall the content of the dream. But further questioning of Mrs. Renwick, when her aunt was not present, brought out the following points:

Mrs. Scott has eight relations in the armed forces—she is equally interested in all of them. David is no special favorite. The dream therefore does not fall strictly within the category of the frequent "anxiety" dreams. Furthermore, Mrs. Scott normally has a serene nature not disposed toward imagining calamities. But there is also the fact that she has frequent nightmares.

According to Mrs. Renwick, who shares the same bedroom with her aunt, Mrs. Scott's previous nightmares have been confined to moaning and crying. Mrs. Renwick has described her usual procedure on such occasions in

order to terminate the nightmare. At no previous time was she unable to "stop" her aunt.

Mrs. Scott is an intelligent and active woman of about seventy. She is a Canadian, who came to live with her niece in New York after her husband's death ten years ago. Her marriage was an unusually happy one and until her husband's death, her life had run an exceptionally smooth course, quite free from the periodical worries that beset the majority of people. Mrs. Scott has no special interest in psychical research, but she is deeply religious, and is a member of the Scotch Presbyterian Church. Since her husband's death she still feels his nearness, especially when she has any problems.

Mrs. Renwick, whom I have known as a friend of Mrs. Bennett's for a number of years, has always impressed me as a very levelheaded and capable woman. She occupies a responsible executive position with one of the leading industrial companies in the country.

It is not possible to estimate how closely Mrs. Scott's dream corresponded in time with the disaster to the plane. But it appears to have been fairly close. We hope that David may be able to throw some light on this point when he returns. Mrs. Renwick's birthday falls on August 21st. "Almost a week later" would place the dream on August 26th or 27th. There is also the difference in time between France and New York to consider. Myers was of the opinion that if an experience was impressed enough to have caused real anxiety and was fulfilled almost immediately afterward, the coincidence rests on something better than a mere memory of date. Mrs. Renwick was sufficiently disturbed to try deliberately to forget her aunt's dream and not to remember the exact time of its occurrence "just in case such a thing might have happened." Since by far the largest class of "true dreams" are concerned with death, it is interesting to note that Mrs. Scott "saw" David *bail out.*

Myers wrote that dreams forgotten in waking life may be remembered in the hypnotic trance. (*Human Person-*

ality and Its Survival of Bodily Death, Vol. I, pp. 129-30.) He referred to Dr. Tissié's patient, Albert, who dreamt that he was about to set out on one of his somnambulic "fugues," or aimless journeys, and when hypnotized mentioned to the physician this dream, which in his waking state he had forgotten. The probable truth of this statement was shown by the fact that he actually did set out on the journey thus dreamt of, and that his journeys were usually preceded and incited by remembered dreams.

And Albert Moll writes in his book *Hypnotism* (Scribner's Sons, 1894, p. 127), "Dreams, also, which have occurred in natural sleep are sometimes reproduced in hypnosis, although they may have been forgotten on waking. It is naturally very difficult to judge of the accuracy with which dreams are reported. But as dreams sometimes lead to talking in sleep, it is then possible to make observations. I know of a case in which a person betrayed his dreams by talking in his sleep; the loss of memory which followed on waking disappeared in hypnosis, and the dream was remembered. A bed-fellow was able to confirm the accuracy of the recollection."

It is a tempting speculation, though no doubt not an original one, to imagine that some veridical dreams might be recaptured in hypnosis from the hosts of ordinary dreams. Individuals who have already experienced "true dreams" would perhaps be the most promising subjects.

Cases

I

The following case, an unusual type of hallucination occurring shortly before the death of a distant friend, was sent to Dr. Murphy by the percipient, Mr. Albert Hagner, of Cambridge, Massachusetts. On September 3, 1943, Mr. Hagner wrote to Dr. Murphy as follows:

Perhaps I had better introduce myself as an old friend of Warren Blanding's, and incidentally, as a sometime ESP guinea pig of his.[1] In fact, he left with me his version of the Taves machine, with which I occasionally try out friends, though my present studies allow me little time for systematic experimentation.

Warren has often suggested that I tell you of an "experience" of mine. Yesterday, while browsing around in the Widener Periodical Room, I happened to come across your article in the March issue of the *Journal of Parapsychology,* and am stimulated by it to write you now.

Late one night in the spring of '33 a group of friends saw me off at the Grenoble railroad station, where I was taking a train for Paris. Among them was a fellow-student named "Bing" (Arthur) Mueller, whom I had known during several months in Grenoble—as a rule in a group context—drinking together at sidewalk cafés, and eating together in restaurants. On the comparatively few occasions Bing and I were alone together, we were apt to talk books, and to "philosophize." Our rapport at such times was probably thorough-going. I didn't feel him to be a particularly intimate friend, however. But to get back to the railroad station. We were all feeling rather merry, having had a farewell party at the Taverne. As I was about to board the train and the usual farewells and handshakes were going around, Bing gripped my hand and said, "Well, Al, you may never see me again, but you will meet me in another person." The remark, as well it might under the circumstances, made a strong impression on me.

After the train pulled out, and I was settling down in my compartment, I mused over the remark. Bing must have meant, I reflected, that during the course of my life I would surely meet people of *his type*—people who would remind me of him—even though I might

[1]Warren Blanding, now in the Armed Forces, attended Dr. Murphy's summer session course in psychical research at Harvard University (June-August, 1942). Pvt. Blanding's paper, "The Effect of Distraction on the Occurrence of Extra-Sensory Perception," was accepted as his Senior Honors Thesis at Harvard University.

never see *him* again. Probably he did mean that. But his way of saying good-bye—his remark—still struck me as puzzling.

As a matter of fact, I never did see Bing again. He remained on the continent. For several years I got Christmas cards from him, with return address care the American Express, Paris. I took these cards rather casually, though I always thought of his remark when they came. But, I am sorry to say, I never sent him a card, nor was I ever in touch with him again in any way, directly or indirectly, apart from the cards he sent me.

And now for the main event. On the night before the Pearl Harbor attack (i.e., Saturday night, December 6, 1941), while on my way to visit some friends, I stopped in at a bar in downtown Boston for a glass of ale. Looking along the bar, all the seats of which were occupied except one next to mine, I caught sight of a fellow about six seats away who looked somehow familiar—I felt as if I had seen him before somewhere, but couldn't manage to place him. After a few minutes he left his place. When he returned, his seat had been taken, though his unfinished beer was left on the bar. He took his glass and came to the only vacant seat, which was next to mine. I looked at him, still trying to place him. Gradually his face changed in a curious way—became modified in a rather startling hallucinatory glow. I thought immediately of "the fellow whom I'd known in Grenoble," though I couldn't recall Bing's name for some reason. At that point, he got up and walked out. I wondered if it *could* have been "the Grenoble fellow," and felt puzzled about the disconcerting change in his face. I was sorry I hadn't spoken, but I had felt inhibited in doing so because I was a bit startled, and because I had forgotten Bing's name. For some time afterward I tried to recall the name of "the Grenoble fellow"—I don't remember now whether I succeeded or not that night.

Meanwhile the excitement of the next day, Pearl Harbor, drove the incident from my mind. On the following Tuesday, however, I did recall Bing's name with a vengeance. Warren Blanding and I had bought a copy of the *New York Times* for the war news. Incidentally, I practically never read the week day edition of the *Times*. In the edition of that Tuesday, however, I found an article about Bing.[2] He had died of a heart attack in New York City on the Saturday night of the bar incident. If I hadn't seen that edition of the *Times,* I would not have known of his death to this day—nor probably ever—nor would I have known of the "significance," if any, of my own experience.

[2] In further correspondence with Mr. Hagner, and with Pvt. Blanding, we learn that they bought the *Times,* Monday edition, on Monday, December 8, 1941. This slight discrepancy, however, between Mr. Hagner's original account and the facts, in no way affects the main outline of the case.

It is too bad that I didn't tell someone of my Saturday evening experience within a few hours of its occurrence. But I had no motive to, though I might have mentioned it if conversation had taken an appropriate turn. So there is no documentation of the crucial experience. If there had been, I could possibly have found a witness to Bing's striking remark made to me at Grenoble, for I have the address of one fellow who was there at the time, and who may remember it. At any rate, I hope this account will not prove utterly valueless to you. Naturally, viewing the system of events from the "inside," I am rather puzzled by it, and impressed. Having had training in psychopathology, and particularly in psychoanalysis, I feel pretty confident that a "reading back," by way of secondary elaboration, from Tuesday to Saturday night was fairly well minimized; but this, of course, can affect only my own orientation to the problem . . .

ALBERT HAGNER

For reasons which Mr. Hagner makes clear in his account, he told no one of his hallucinatory experience before Mr. Mueller's death became known to him through reading the item in the *Times*. It has been possible, however, to obtain partial corroboration and additional information in respect to several important points. On page 23 of the *New York Times* for Monday, December 8, 1941, the following news item appeared:

ARTHUR HENRY MUELLER

Survivor of the Torpedoed *Zam Zam* is Dead Here at 33

Arthur Henry Mueller, a survivor of the torpedoed Egyptian ship *Zam Zam,* on which he was traveling to Europe as a member of the British-American Ambulance Corps, died of a heart attack Saturday night in his apartment at 325 East Ninety-third Street. He was 33 years old.

Mr. Mueller, the son of the late Arthur Henry Mueller and Kathryn Sullivan Mueller of Butte, Mont., was born there in 1908. He was graduated from Columbia University in 1931 and then studied languages and art at the University of Munich. He spent six years studying and traveling in Europe and the Far East. In January, 1940, he enrolled at Teachers' College, Columbia University.

He joined the ambulance corps and sailed from New York on March 20, 1941. The ship was sunk by a German submarine. Mr. Mueller was one of the last ten to be taken from the ship. He was placed in a German concentration camp and did not reach this country until August . . . ———————

It will be noted that Mr. Hagner, in his original letter to Dr. Murphy, did not specify at what time on Saturday night he experienced the hallucination. We therefore wrote to ask him if he could recall at what time he was drinking his glass of ale in the Boston bar. Mr. Hagner replied, on October 2, 1943, as follows:

> First, to answer your question as to approximately what time I was in the downtown Boston bar drinking ale. I can remember quite definitely that it was in the neighborhood of between ten and ten-thirty P.M.

It remained only to ascertain at what hour Mr. Mueller died. We wish to thank Mr. Conrad Milliken for obtaining for us a photostatic copy of Mr. Mueller's death certificate. From this document we learn that the death occurred on December 7, 1941, at 1:15 A.M. Mr. Hagner, therefore, experienced the hallucination about three and a half hours before the death of Mr. Mueller. Other details, however, are given on the death certificate which make it seem highly probable, if not certain, that Mr. Mueller was unconscious at the time of Mr. Hagner's experience.

We have also received some corroboratory statements from Warren Blanding, who wrote us on September 28, 1943:

> It has been almost two years since Albert Hagner had his psychic experience relative to the death of Arthur (Bing) Mueller, and, as I made no notes at the time or since, the following facts are furnished from memory.
>
> On the morning of December 8, 1941, the day after the attack on Pearl Harbor, I went into Boston to where Al Hagner lived on Myrtle Street. We talked about the events of the previous day and decided that we would each buy a copy of the *New York Times* so that we would have a record of the events in a reliable newspaper. We went downtown and, I believe, bought our papers on Washington Street. We went back to Myrtle Street and read the newspapers. The following day I went again to Myrtle Street, and Al Hagner showed me the obituary of Mueller and told me the story concerning his hallucinatory experience.
>
> This is about all concerning this particular experience of Al's that I can authenticate. He related the facts to me immediately following his discovery of Mueller's death, and I have, and had at that time, every reason to believe in his sincerity. He has since told

me of other experiences which, while lacking the spectacular quality of this one, are nevertheless remarkable. In some of the ESP runs I have done with him he has at times shown remarkable ability . . .

WARREN E. BLANDING

The timing of the sequence of events, and the distance between Boston and New York, rules out the possibility that Mr. Mueller might actually have been in the café where Mr. Hagner was having his glass of ale. It seems rather that we are dealing with a very unusual example of what Edmund Gurney calls a "telepathic illusion." He says (*Phantasms of the Living,* Vol. II, pp. 62-63): ". . . Now, with respect to mistakes of identity, made at the time when the person who seems to be seen is really dying at a distance, one general remark has to be made—namely, that cases in which they have occurred are not thereby at once put out of court for the purpose of my argument. For if telepathic hallucinations are facts in nature, the possibility of *telepathic illusions* cannot reasonably be excluded. Illusions, as I have remarked (Vol. I, p. 460), are merely the sprinkling of fragments of genuine hallucination on a background of true perception; and it is surely not more difficult to suppose that a mind which is telepathically affected can project its sensory delusion on some real figure which bears a general resemblance to the agent, than that it can project it in vacancy."

Gurney gives a number of cases illustrating the above points; the reader may find it profitable to compare them with Mr. Hagner's experience, noting both the similarities and differences in the apparent *modus operandi.*

II

The following case, in the form of a letter, was sent to Mrs. E. W. Allison by a Member, Mrs. John E. Blossom, of Worcester, Massachusetts. The letter, under date of April 4, 1943, follows:

Many times during the past months I have meant to write you and answer the request you sent out to Members asking us to report on any clairvoyant experiences we may have had.

The following incident occurred two summers ago, in 1941, when I (with my family) was spending the long vacation at a little lake near Rutland, Massachusetts. For weeks I had expressed the wish to visit the old Rufus Putnam house about three miles away from our cottage. Finally, one rainy day my husband said, "Let's go and visit that old place you've been talking about—but on one condition—that you take a good, long rest first." I agreed and, lying down on my bed, tried hard to relax. I closed my eyes, but remained wide awake. While I lay there thinking about all the good time I was wasting, I saw a lovely, white panelled side of a room. In the middle was a fireplace with old blue Dutch tile outlining it. I exclaimed to myself, "Why, how pretty! I'd like to have an old-fashioned parlor just like that—especially with tiles of that soft shade of blue." I got up, dressed, and my husband and I went to the old Putnam house. As the hostess showed us into the parlor, there was the white side-wall panelling and the fireplace outlined with blue Dutch tile—*just* as I had seen it in my cottage bedroom an hour before!

I might add that none of my family or friends had ever been in the Putnam house, and, to the best of my knowledge, I had never before seen any reproductions of the interior of the old house. I inclose a note from my husband which will at least partially corroborate my statements.

MAUD H. BLOSSOM

Below is a statement from Mr. John E. Blossom, also dated April 4, 1943:

I am glad that I can write a confirmation of the experience which my wife has described. She did not mention her vision to me before the trip, but as we stepped into the parlor of the old house and first saw the fireplace with its blue tile border she said, with obvious excitement, "Notice those tiles. I want to tell you something about them later." The caretaker was showing us through the house, and there was no opportunity to break in with the story at that moment.

When the trip through the house ended, Mrs. Blossom told me about the experience that she has narrated to you. As she has said, there is nothing in any previous knowledge which either of us had to account for the vision.

JOHN E. BLOSSOM

Review

EXPERIMENTS ON THE PARANORMAL COGNITION OF DRAWINGS; III: Steps in the Development of a Repeatable Technique, by Whately Carington. Published as a *Proceedings* of the American Society for Psychical Research, Vol. XXIV, January, 1944. 107 pp. $2.00.

In this third paper of a series on the perception of drawings by subjects who are prevented from seeing the originals, Whately Carington has given an extremely lucid demonstration of an experimental procedure easily employed by any interested worker. In addition to the description and elaboration of his method, the author has stated some of the criticisms and goals which a researcher in the field of the paranormal must meet.

The starting point for the paper is the desire to produce a repeatable experiment, a goal very dear to the readers of this JOURNAL. No other situation will serve to lead to the acceptance of the phenomena in the field by the scientific world. Carington shows that "once the parapsychologist allows the critic to start the game of chivvying him from implausible pillar to preposterous post, he has more or less foredoomed himself to defeat, for he has tacitly taken up the challenge to perform the impossible task of designing a logically invulnerable experiment." The requirements sought by the author for the repeatable experiment include, in addition to the element of repetition, the practicability and validity of the procedure used.

Briefly expressed, the Carington experiment consists of four separate sections: the selection of material from which the "original" drawings are made; the instructions to percipients to reproduce or describe the originals; scoring the degree of similarity of the originals and the reproductions; and interpreting the scores as above or below chance expectation or at chance. Carington's contribution is that he has made it possible for the experimenter to determine without undue labor and mathematics the quantitative evaluation of the data obtained. In the next paragraphs the essential elements in these sections of the procedure will be briefly described.

Selection of Originals: Ten cards, numbered and shuffled, are inserted randomly into a dictionary. The latter is then opened at the pages indicated, in the order given by the card numbers. The first drawable word on the page is thus selected for use as an original. The only cautions here reflect on the nature of the word selected. It should refer to a concrete, familiar and unambiguous object. As shall be pointed out later, Carington has evolved a list of suitable originals about which certain important information is

already available. Thus it is possible for any experimenter to derive a list of "originals" from words selected by the author.

Directions to Percipients: Although there is relatively little information available concerning the effect of the attitude of subjects on paranormal recognition, certain suggestions have been found to be helpful. In the first place it is important to emphasize that the drawings must not describe historical events, natural scenes, geometrical designs, or moral or abstract qualities. Second, subjects should not worry about the artistic merit of the reproductions, but should attempt to give a clear picture of the object.

Determining Whether a Reproduction Is a Hit: The general rule is to decide what object is described by the reproduction and then to see whether it fits the original. This avoids a kind of halo or expectation error where the reproduction is interpreted in such manner as to fit the original. Second, it is probably best to be quite literal in ascribing a reproduction to a given original. That is, a hit should be scored where there is identity of ideational content in the reproduction and the original. For instance, Carington suggests that any cat is a hit on a specific cat whereas a tiger is not. Donkeys are not to be scored as hits on a horse, but a horse and cart may be. Although some latitude is permissible here, strict literality of interpretation is best.

Scoring Hits for Paranormal Cognition: This step is, of course, crucial in determining the chance or extra-chance nature of the data obtained. The author makes several assumptions here which seem to be entirely tenable. First, any object is likely to be drawn by subjects even when there is no original to be copied or perceived paranormally. Any scoring technique must take into account the number, or frequency, of chance drawings of a specific object. The second assumption is implied in the construction of the list of originals which Carington calls the Catalogue. This is simply a classified list of objects which were drawn by 741 subjects in a series of experiments. In any given experiment, objects were represented which had nothing to do with the originals used to stimulate paranormal reproduction. The frequency of occurrence of each of these chance drawings is used to supply the data against which the probability of the existence of paranormal success is measured. The Catalogue is simply a list of words arranged alphabetically and subdivided so as to show the frequency with which each object drawn occurred when it matched a given original, and when it was reproduced as a response to an entirely different stimulus. Further subdivision is made in terms of the appearance of the object alone or in combination with other objects. Finally, Carington has classified each word in accordance with its suitability, in his judgment, for use as an original in further experimentation.

From the determination of the frequency of a drawing by means of the Catalogue, it is possible to estimate the probability of extra-chance success. For this purpose Carington uses two methods. The first was suggested and approved by Professor R. A. Fisher and is called the "standard procedure." In essence, it is a formula for estimating the probability of occurrence of any reproduction when the frequency of occurrence of a given original as a reproduction is known. The relevant formulae are listed below:

1. $f(\text{Fisher score}) = (h - np)\log\frac{1}{p}$

2. $p = \frac{c + h}{n + N}$

3. Variance of $f = npq \log^2 \frac{1}{p}$

The definitions of the symbols are as follows:

n is the number of percipients in the experiment.

N is the number of percipients who participated in those experiments in the Catalogue in which the specific original was NOT used.

h is the number of hits scored on an original in the present experiment.

c is the number of drawings made by subjects in the Catalogue experiments when the object drawn was NOT the original.

p is the empirical probability determined with the Catalogue, of a hit on a given original.

q is $1 - p$.

Of these terms, h and n must be determined from the current experiment. N and c refer to data given in the Catalogue. The significance of the Catalogue becomes clear when it is realized that the data summed up by N and c give the probability of an object being drawn by chance or when there was no similar original to be paranormally perceived or cognized. As illustration, one of Carington's examples is cited:

The original was a HERRING. Of the 19 percipients, three drew an unmistakable fish. h is therefore 3 and n, 19. Examination of the Catalogue reveals that 71 drawings were made in which a fish occurred. Of these 71, 21 occurred during one experiment where a fish was the original. c is hence 50. The total number of subjects participating in the Catalogue experiments was 741 of whom 250 worked in the experiment where FISH was the original. N is

therefore 491. Working out p then yields 53 for the numerator and 501 the denominator. The f score is 1.008 and the variance .711. The probability data for these determinations may be found in appropriate tables.

The alternative method proposed by Carington assumes that extra-chance scores do exist and are apt to be repeated. It therefore eliminates the pooling of previously acquired data with those of current research and treats all obtained material individually. In this alternative form, n always equals 1, h is therefore always either 1 or 0. Because of the narrowness of these limits, it is possible to calculate what Carington has called "unit scores" for variance and for f's. Since these are dependent on the size of N, they have been worked out in advance and are so calculated in an appendix to the present article. From this table, the probability of occurrence of a given reproduction by chance can be calculated with relatively little labor and expenditure of energy. Hence it is recommended wherever the number of percipients is large. The score values from this procedure, however, are higher than from the standard method. Unless time needs are extremely pressing, it would seem better to use the longer method.

This very brief and uncritical review of Carington's long and detailed article would be of little value if it did not end with the perhaps obvious recommendation that a method has here been sketched which should be tested by many investigators, since it offers many advantages to those interested in pursuing the elusive ESP. The nature of the task set by Carington is intrinsically interesting, the method seems to be valid, and the time consumed relatively small. It is to be hoped that American research with the method will shortly be forthcoming.

BERNARD F. RIESS

Results of Questionnaire

The results of the recent Questionnaire sent to members of the Society concerning the JOURNAL are as follows:

1. Do you read the entire JOURNAL or only certain articles?

Entire Journal	*Certain Articles*
71	50

2. What branches of psychical research are you most interested in: Experiments in Extra-Sensory Perception (ESP), Mediumship, Spontaneous Cases, Physical Phenomena?

ESP	*Mediumship*	*Spontaneous Cases*	*Physical Phenomena*
56	103	73	69

Answers to general questions relating to particular articles in the JOURNAL, other publications read in the same field, length of interest in psychical research, reason for interest, and personal experience and knowledge of mediums with whom research could be undertaken are not included in this report.

We have received many constructive letters and comments from members, both of approval and of criticism, for which we wish to express our sincere appreciation. Many members object to long reports of ESP experiments, or feel that these reports are too technical and should be presented in a form that is understandable to the average well-educated reader, if the influence of the Society is to increase. Some think the ESP articles are published too early; that is, before conclusions can properly be drawn. Conversely, some members are interested in following the reports of the ESP experiments while the work is in progress. The majority of members would like to see greater emphasis placed on investigations of mediumship.

Professor Robert H. Thouless in his Presidential Address to the S.P.R. in London made the following comments, which also apply to our Society:

"There seems always in our Society a certain measure

of disagreement between those whose interests lie in the study of spontaneous cases and those who prefer statistical and experimental methods of investigation. I do not think that there should be any disagreement; the difference is rather a division of interests between two methods of pursuing the same end . . . neither can be pursued with maximum profit if the other is neglected . . . So in psychical research, the choice is not between statistics and experiment on the one hand and observation of spontaneous cases on the other. Let us have much more of both."

It is beyond question that progress in psychical research can only be made through investigations that are designed to throw further light on the *nature* of the phenomena. This is the essential purpose of the ESP experiments. It will be of interest further to quote Professor Thouless:

"Even if in itself relatively unimportant, the study of extra-sensory perception may have an added importance as a preliminary to the solution of the more difficult question of the evidence for personal survival."

At the present time, two important investigations of mediums are also in progress, under the direction of Professor Gardner Murphy, Chairman of the Research Committee. But the difficulties of discovering gifted mediums who are willing to carry out experiments under conditions satisfactory to the Committee are almost insuperable. Here members, whose main interest is in survival of personality, can be of great assistance by sending in reports of mediums in their own locality with whom they have had successful sittings. Unless members cooperate with us along these lines, the chances of discovering first-rate mediums are small, since no Society has funds sufficient to make a nation-wide survey. Out of a hundred investigations of potential mediums, the probability is that not a single one will measure up to the standards necessary to establish supernormal powers.

A distinguished member of the English Society has summed up the problem in a recent letter, as follows:

"I think quantitative research is essential, as by it, as

Richet pointed out in the early days of the S.P.R., it is possible to establish whether or not a supernormal element is present, when if present the traces of it would be so slight as to escape detection by qualitative methods. A recent example is the statistical experiments which have provided much the best evidence up to date for precognition. If the only evidence in favour of precognition was that supplied by spontaneous cases and other uncontrolled material, we should be, it seems to me, a long way off from being justified in accepting it. On the other hand, quantitative methods can only handle the simplest kind of material. The human mind, whether in its normal or supernormal activities, is far from simple, and by confining research to quantitative methods one is deliberately leaving the larger part of the field unexplored."

Among the principal purposes of our Society is the investigation, as far as possible, of all forms of supernormal cognition, as well as claims of physical phenomena. The replies to the Questionnaire have been very gratifying, although it was hoped that a larger number of members would respond. We would also like to thank the many friends of the Society, who are not members, for their letters and comments.

LYDIA W. ALLISON
Chairman, Publications Committee

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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

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CONTENTS

Annual Meeting

At the Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., held on January 25, 1944, the following Trustees were re-elected for a term of three years, ending January, 1947: Dr. George H. Hyslop, Mrs. Lawrence Jacob, Dr. Gardner Murphy, Mr. Lawson Purdy, and Mrs. John J. Whitehead, Jr.

At the Meeting of the Board of Trustees immediately following the Annual Meeting Dr. George H. Hyslop was re-elected President of the Society for the year 1944. Mr. Lawson Purdy was re-elected Treasurer, Dr. Gardner Murphy was re-elected First Vice-President, and Mrs. Lawrence Jacob was re-elected Second Vice-President. Mrs. Edward W. Allison was elected Secretary.

At a regular meeting of the Board of Trustees held on February 29, 1944, the President reappointed the following Chairmen of Committees to serve until January, 1945: Dr. Gardner Murphy, Research; Mr. Lawson Purdy, Finance; Mrs. Richard L. Kennedy, Jr., Membership; and Mrs. Edward W. Allison, Publications.

The Contributions of Mr. H. F. Saltmarsh on the Problem of Survival

J. B. RHINE
Parapsychology Laboratory, Duke University

In the death of H. F. Saltmarsh in February of 1943, parapsychology has lost one of its leading thinkers. Out of the great respect I have long held for Mr. Saltmarsh, I welcome the assignment of reviewing his principal published contributions to this subject, even though I feel unequal to the task of appraising them. I would call the attention of the reader to the more personal accounts of Mr. Saltmarsh's life and work written by Dr. C. D. Broad and by Mr. W. H. Salter for the current *Proceedings of the Society for Psychical Research.*[1] I am indebted to them for their comments.

Mr. Saltmarsh's period of parapsychological studies was not, relatively speaking, a long one. In 1928, some years after retirement from an executive position in a shipping firm on account of his health, he began work on the studies of mediumship which led up to his first major contribution in 1930. His name had appeared as a member of the Society for Psychical Research (London) in 1923 but only minor evidences of active interest in those earlier years are to be found in publication. In the last fifteen years of his life, however, Mr. Saltmarsh was, if we take into account his ever-uncertain health and the limitation and discomfort it brought him, a moderately productive contributor to the literature of parapsychology. During this period, his writing—and undoubtedly his health—was greatly sustained by the devoted interest and assistance of his wife.

No one, during this period of his active interest, has done more than Mr. Saltmarsh to clarify the issues of the survival hypothesis. I think it would be agreed that at the time of his death he was the leading authority on the

[1]Vol. XLVII (1943), pp. 151-154.

question of survival in those circles in which that question is a live scientific issue. I am therefore led to orient this review with relation to the survival hypothesis even though it will mean the omission of certain of Mr. Saltmarsh's contributions.[2] But even when he worked or wrote on other parapsychological topics, he was evidently not far removed from his main interest.

The Elliott Research in Mediumship

The *Journal of the S.P.R.* mentions, in 1928, that Mr. Saltmarsh worked at indexing the topics which appeared in the mediumistic records obtained with Mrs. Warren Elliott as medium. Eventually it fell to his lot to prepare the evaluations and write the report of the investigation with Mrs. Elliott which appeared in the *Proceedings of the S.P.R.* in 1930 (1). This was his first and only close contact with an experimental study in parapsychology. His main contributions to the field are rational rather than experimental in character, a result that was no doubt partly determined by his precarious health.

It is his handling of the results rather than their intrinsic merit that makes the Elliott study the valuable paper it is. This cannot easily be shown in the brief review that is possible here, but a few salient features of the work may be recalled. Part of the sittings were "absent sittings"; that is, there was no sitter present. Instead, a number of "relics" representing the sitter had been collected in advance, and one, selected by chance, was handed to the medium for a given sitting. Stenographic records of the medium's utterances were taken and these were later annotated both by the sitters ("absent" or "present") and

[2]His article, "The Nature of Extra-Sensory Perception," in the *Journal of Parapsychology* of June, 1942, pp. 101-110, is the most significant of these omissions. The following quotation from this article gives a fair clue to the thesis offered: "My view, then, is that the cognitive contact of the psyche with its environment—what we know as ESP—is a total response, non-canalized by our normal senses and, if governed by time and space at all, is subject to conditions less stringent than those with which we are familiar; it would give complete knowledge of the faces of all the cards, but this knowledge is distorted and partly lost in transmission to the supra-liminal mind."

by a control group of pseudo-sitters. From these two sets of annotations, Mr. Saltmarsh worked out a *mathematical appraisal* of the relative value of a given session. This was probably the first undertaking of the kind to be made. The method used was far from perfect, as pioneer procedures usually appear in the light of later judgment; but it was a most important step and one which promptly led to further developments. Shortly thereafter, Mr. Saltmarsh secured the assistance of the mathematician, Mr. S. G. Soal, in working out an approved statistical procedure for estimating the degree to which mediumistic records are explainable by chance. Mr. Saltmarsh then applied this method illustratively to the record of a sitting in the Elliott series (2).

We are, of course, still too close to this work to appraise it fairly, but it was the beginning of quantitative judgment of mediumistic records; and the Saltmarsh-Soal formula became the basis of the Duke University studies with Mrs. Garrett which were reported in 1936 by Dr. Pratt.[3] Pratt's work went beyond the Elliott research in a number of points of safeguarding, as every succeeding investigation may readily do on the strength of the great advantage it derives from its predecessors. It was Saltmarsh's report, however, that led the way in this extremely important matter of evaluative methods in mediumship.

The Elliott report is noteworthy also for the judicious interpretation of the results which can be appreciated only from a reading of the report itself; but the final lines are quoted here to give the essence of Mr. Saltmarsh's own appraisal: "The final choice, then, lies between telepathy from the sitter or contributor, together with a small amount of clairvoyance, and communication from the surviving consciousnesses of deceased human beings. The evidence is not sufficiently definite to allow that choice to be made with any degree of confidence" (1, pp. 182-183).

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[3] *Towards a Method of Evaluating Mediumistic Material, Bulletin* XXIII, Boston Society for Psychic Research, March, 1936.

Is Proof of Survival Possible?

Thus the Elliott research did not convince Mr. Saltmarsh of the occurrence of human survival of bodily death. In fact, it must have left him far from optimistic about reaching a definite conclusion on the issue, for two years later, in the *Proceedings of the Society for Psychical Research,* he published an article entitled "Is Proof of Survival Possible?" (3). In this paper he stated that his purpose was to inquire how far any type of evidence dealt with in psychical research can afford proof of the survival of human personality, assuming the evidence to be found in an ideally perfect form. Yet even on such generous assumptions, he discouragingly concluded in the end that "no logical proof of survival is at present possible from the evidence studied by psychical research," to which he added, however, ". . . though I particularly do not desire to be dogmatic and say that it will never be possible. A fairly strong presumptive case might conceivably be made out were the evidence to be forthcoming in a sufficiently perfect state, but owing to the difficulties in estimating the probabilities of the various alternatives, no agreement as to its actual strength is likely to be reached; conviction will be, and seems likely to remain, completely subjective and dependent on individual idiosyncrasy" (3, pp. 121-122).

At the time when I read this summary of the difficulties of proving the survival hypothesis, I felt that Mr. Saltmarsh was unduly pessimistic and I wrote a letter to the editor of the *Journal of the Society for Psychical Research* giving what I felt were reasons for a more hopeful attitude.[4] During the year that followed, Mr. Saltmarsh and I continued the discussion in the *Journal* pages (4 and 5). Thus we began our acquaintance and correspondence in public, and we continued through the years an active exchange of views in private which I found very fruitful and gratifying. On the survival question, we agreed substantially as to its present status; as to its future, if Mr.

[4]Vol. XXVIII, March, 1933, pp. 35-45.

Saltmarsh felt less confident of the resolving power of science than I, the difference was hardly more than one of temperament.

Precognition and Survival

One of Mr. Saltmarsh's most valuable studies appeared in 1934 under the title, "Report on Cases of Apparent Precognition" (6) which, in 1938, was published with some revision as a book entitled *Foreknowledge* (8). It was a survey of all the anecdotal incidents collected by the Society for Psychical Research which appeared to involve extra-sensory perception of the future. These incidents were classified and appraised by Mr. Saltmarsh, and the conclusion was reached that there was evidence of some paranormal knowledge of the future in the data of this collection.

And then a courageous step was undertaken! A hypothesis was submitted, intended to show how precognition could occur and still allow for freedom of choice by the individual. This hypothesis was based on the concept of the "specious present." The "present" of the unconscious processes of the mind was supposed to extend far ahead of the conscious present and to be able to apprehend events not yet knowable to normal consciousness. Mr. Saltmarsh himself did not regard his hypothesis as fully satisfactory. "I am not," he wrote, "and never have been, by any means in love with my hypothesis. I put it forward as a means of thinking about the phenomena rather than as an explanation of them. I do not suggest that it is an even approximately correct account of what actually happens" (8, pp. 94-95). Nevertheless, some readers—among them Professor William McDougall—found it the most satisfactory working hypothesis of precognition available. And in their recent report in the *Proceedings of the S.P.R.*[5] entitled "Precognitive Telepathy," Soal and Goldney adopt the Saltmarsh hypothesis as the only one applicable to what are in my judgment their *remarkable* results.

In this paper on spontaneous precognition, as in all of

[5]Vol. XLVII (1943), pp. 21-150.

Mr. Saltmarsh's writings, I am much impressed by the high order of fairness to all points of view, the thoroughgoing intellectual honesty of his thinking. I had discovered in my debate with him, already referred to, how fair he was to his opponent in argument. In his discussion in 1934 of the formidable obstacles in the way of an explanation of precognition, he was equally just and patient with the difficulties his hypothesis had to meet. Dr. C. D. Broad, himself a competent judge, has recently said of Mr. Saltmarsh and of this effort: "He made a gallant attempt and he failed where no-one else has come within sight of victory."[6]

Consistent with Saltmarsh's major interest, the ultimate topic in this paper on precognition is the bearing of the findings on the hypothesis of survival. In discussing it, Mr. Saltmarsh raises that extremely fascinating question as to whether, if the mind is capable of extending beyond the present, it could not then be regarded as fully capable of reaching beyond the point of death. He appropriately inquires if there may not be cases on record of precognition beyond the point of death of the percipient, although he was not able to cite any. Mr. Saltmarsh concluded his brief but significant discussion with these words: "I do not say that precognition proves survival, for it may be that physical death involves the withdrawing of consciousness from a future ahead of the date of death, but I do think that it is a factor which has to be reckoned with in any discussion of the subject" (6, p. 93).

A Book on Survival

In 1938 Mr. Saltmarsh published a small volume, *Evidence of Personal Survival from Cross Correspondences* (7). This is a great simplification of those complex and tedious reports on the cross correspondences described in the *Proceedings of the Society for Psychical Research,* with special emphasis on the "Statius" and "Ear of Dionysius" cases. For many students of the problem of survival, these

[6]Op. cit., p. 153.

cross correspondences form the most convincing evidence of survival, but after a fair and clear exposition of the findings, Mr. Saltmarsh summarizes thus: "We have now arrived at the position that the two most probable hypotheses which we can make to account for the facts are telepathy between the automatists and/or the investigators, combined with subliminal in excess of supraliminal knowledge, and inspiration of some sort from the surviving personalities of Myers and his group. Both these hypotheses, we have agreed, are not so antecedently improbable as to be rejected *a priori,* and it only remains to weigh one against the other and to make a provisional decision based on an estimate of their relative probabilities" (*7*, pp. 136-137).

Mr. Saltmarsh then asks four relevant questions in the attempt to distinguish between the two alternative views, as follows:

> First. What is the probability that any member of the living group subliminally invented the plan of cross correspondences, devised the literary puzzles and foisted them on the other members of the group? In considering this question it must be remembered that if responsibility for the invention and execution of the plan be ascribed to the subliminal mind of one of the living group, we must also ascribe to that mind the intention to deceive.
>
> Second. What was the probability that a member of the living group possessed the requisite subliminal addition to his or her normal knowledge? In all cases I think that it may be said that some member of the other group had the necessary knowledge when alive.
>
> Third. Were the associations displayed more appropriate to one group than to the other, and what was the probability in the matter?
>
> Fourth. Was the dramatic personation exhibited by the scripts such as to warrant us in ascribing authorship, and, if so, with what degree of probability?

Mr. Saltmarsh discusses these questions at some length and offers such answers as are available. His final words are: "This then is the case for survival as presented by the evidence of cross correspondences and automatism, and I leave it to the jury of my readers to form their own opinions" (*7*, p. 147).

He gave no verdict of his own. He was a student of science, not a judge or juryman, and the results were not conclusive. Relative to Mr. Saltmarsh's views on survival, Mr. W. H. Salter quotes the following lines from a personal letter written on January 22, 1940: "In honesty, I must confess that I am not completely convinced that there is any survival at all. I am inclined to think there is, but am not quite sure."[7]

Ambiguity in the Question of Survival

Most of us realize fully the importance of asking the right question at the outset in any investigation. To state the problem in a way that clarifies the real issue not only makes the task of inquiry possible but also affords it the most favorable approach. Yet seldom in any field of research does this get done at the beginning. Not until years of blind trial and error have led to wasted effort and failure do we come back and recognize that we started off on the wrong question, with erroneous assumptions or ambiguities in our conception of the objective of the research.

It is because of the strategic importance of this first step of clarifying the question that I am led to regard Mr. Saltmarsh's last paper on survival entitled "Ambiguity in the Question of Survival" as his most important contribution to parapsychology (9). The value of good steering through this uncertain course can hardly be exaggerated. One of the first services which that paper renders is to state clearly what most people intend by the "question of survival": "If there be a behaviour-pattern of that characteristic kind which is commonly called man and it undergoes the change known as physical death at a certain date in the normal time sequence, will there be, at a later date in the same time sequence, a behaviour-pattern, exhibiting a sufficient number of human characteristics to be considered a personality, which is historically continuous with that man?" (9, p. 350).

[7]Op. cit., p. 154.

He then points out that all parties will agree that "that which survives is not identical with that which undergoes death" (9, p. 350). The question then follows: "How much sudden change in the characteristics of a personality is compatible with continuity of identity?" (9, p. 351). This is the first difficulty that has to be cleared up before a conclusive ruling on the evidence of survival will be possible.

Mr. Saltmarsh goes on then to the next point, that "at the back of our minds there is always a vague idea of identity of substance, soul-stuff, psychical atoms, or what not"—something which survives (9, p. 351). He proceeds to show that this is pure assumption and that "we have no knowledge of the pure psychical apart from the physical" (9, p. 353). After reviewing the close interrelation which psychical processes have in their development and function with the physical system of the organism which disappears with death, Mr. Saltmarsh comes to this position: "If there be survival we have no knowledge of the nature and characteristics of that which survives. It is admitted that the psycho-physical complex is broken up and that the physical elements disappear. What is left may be something like a mind or human personality or it may not; we are quite ignorant on the matter except that it would appear that, whatever it is, it will no longer be subject to the influences, profound and far-reaching as they are, which the body now exercises. There seems to be only one hypothesis which would enable us to escape from this conclusion, viz., that there is a substitute for the physical body after death and that this substitute, while it is non-physical in nature, or else composed of matter in a form imperceptible to our normal senses, yet exercises precisely the same set of influences as the physical body which has been discarded.

"It is, no doubt, logically possible that such a substitute organism might exist, but it would have to be made, to say the least, of very queer stuff. It would be deprived of all the ordinary physical characteristics of matter, those, that

is to say, which are sensibly perceptible, yet it would retain the property of reacting with the psychical, and thereby producing mental phenomena, which property in ordinary matter is, presumably, derived from those physical characteristics" (9, p. 355).

This does not complete the list of difficulties raised in the Saltmarsh analysis, but the others are more nearly metaphysical in nature and concern abstract relations of space, time, causation, and number.

What a pity that, at this period when the scientific investigation of the survival question promises to become again the major undertaking of parapsychology, we have lost a wise and active counsellor. Yet we cannot complain, for he has given us a much clearer vision of our task than existed when he entered the field and has helped equip the research with more effective methods. However difficult the exploration still may be, it has been much advanced by the work of Mr. Saltmarsh. And by this breadth and tolerance and kindly good humor, he has made research in this field of study more enjoyable for all those who even at a distance felt the warmth of his friendship.

PUBLICATIONS BY H. F. SALTMARSH ON WHICH THIS REVIEW IS BASED

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2. "A Method of Estimating the Supernormal Content of Mediumistic Communications," *Proc.* S.P.R., Vol. XXXIX (1930-31), pp. 266-71. (Co-author with Mr. S. G. Soal.)
3. "Is Proof of Survival Possible?" *Proc.* S.P.R., Vol. XL (1931-32), pp. 102-122.
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A Topological Approach to Parapsychology

MARGARET PEGRAM REEVES

Two papers by Dr. Gardner Murphy in this JOURNAL (1 and 2) have led me to speculate on the possibility of applying a technique similar to that used by Kurt Lewin (3) in his psychological studies to problems of parapsychology. Dr. Murphy lays the foundation for this approach by his use of terms and concepts common to Lewin's topology.[1]

Some excerpts from Dr. Murphy's articles serve to demonstrate the observations and speculations pertinent to the present analysis: ". . . we are not dealing merely with watertight compartments of the conscious and unconscious, but rather with a *complicated system of potentially interconnected regions*" (2, p. 16). "All the human motives which have been closely studied have proved to consist of tensions —regions of high energy concentration" (1, p. 167). "We seemed to find that those motives which we all recognize as of compelling value—motives such as love, self-justification, material gain—operate to keep the deeper levels of individuality organized or aimed towards those persons and events most intimately related to these needs" (2, p. 2). "Perception occurs in such fashion as to reduce tension, or to meet needs" (1, p. 168). "In the light of our present approach, it would seem . . . that paranormal perception, as well as normal perception, is organized in terms of *needs* . . ." (1, p. 170). "It is only when that region which receives an impression is connected with a *sensory* or *motor* outlet that we can ever record a paranormal impression" (2, p. 16). ". . . paranormal experiences do not 'just happen' to those specifically gifted to receive them. They happen when motives are powerful, when the need for them is great, and when at the same time barriers to their reception are removed" (2, pp. 21-22).

[1] Topology is that branch of mathematics which deals with *regions of space* in their formal, non-quantitative relations. Kurt Lewin has shown that the *regions of the mind* can be treated topologically; i.e., as regions bearing meaningful, lawful relations to one another.—G.M.

A Topological Approach

As a matter of convenience, most of us speak of the mind as a *thing,* and attribute to it the characteristics of things. We talk of *strong* emotions, *deep* attachments, *shallow* feelings. (Mind, as it is used here, is meant to include the emotional and striving aspects of behavior, as well as its cognitive functions.) Since we are accustomed to the use of these physical terms in connection with the mind, it is not difficult to translate some of them into diagramatic form. The mind structure may be considered to approach a spherical shape, rather than to be a flat surface on a single plane. It is not a homogeneous sphere, however, but seems to be divided into various levels or layers, something like an onion. And these various layers are themselves almost infinitely subdivided. The diagrams may be considered as cross-section views.

In Fig. 1 the peripheral outline includes all that is the person. The region E outside the figure is the environment. The various small enclosed regions within the figure represent the needs or potential needs of the person. (These smaller units are presumed to be different for each person, and to vary under changing circumstances for any given person. The degree of differentiation and the organization of the systems are determined by various factors, such as age, "native endowment," variety and type of experience,

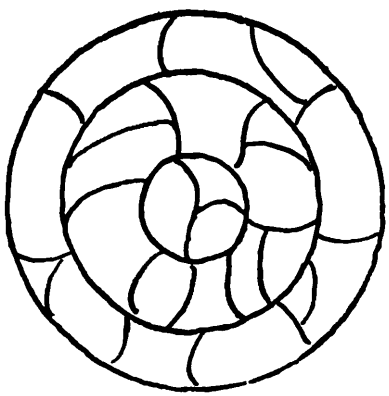

Fig. 1

etc. Consideration of this problem is not essential to the present discussion.)

As we have said above, the diagram should be regarded as a cross-section of a three dimensional whole, a slice from an onion-like structure. The purpose of the present paper, however, is best suited by simplifying our diagram, so that we are not studying the whole complicated cell structure of the "onion-mind," but are concerned only with the concentric rings of which it is composed. Fig. 2 is such a simplification.

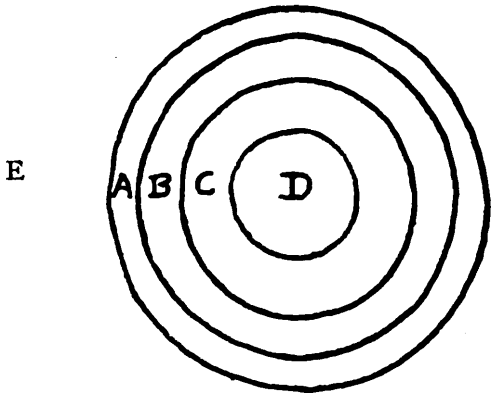

Fig. 2

The peripheral ring (A) is composed of the more accessible regions, those needs, emotions, and thoughts most easily stimulated by changes in the environment, and at the same time, finding easiest expression in action. The inner rings (B) and (C) are progressively more insulated from ordinary changes in the environment, and are likewise less likely to exert *direct* influence on the activity of the person. The inner core (D) is the least accessible, the least expressive; it is the most intrinsically *personal* of the regions.

The boundaries of these systems are by no means static. The peripheral regions may be extended or contracted according to the situation in which the person finds himself. A familiar example well illustrates this. When a person is occupied with some task which is progressing without interference, his interest and attention are directed to

objects and situations well outside his physical being. He is not consciously aware of his body as being sharply separated from his surroundings. It does not for the moment compose the boundary of his person. But suppose the situation becomes tense and embarrassing. Then he *does* feel himself markedly set apart from his environment. His attention is focussed on himself—he becomes "self-conscious" and he may wring his hands, run his fingers through his hair, yank at his collar, or give some other evidence that his field has become retracted.

Motivation—that is, tension—may arise in any region of the mind. Perception, either sensory or paranormal, may occur in such a manner as to facilitate the reduction of this tension. The presence of tension in one region of the mind may inhibit the creation of tension in another region. Correspondingly, active perception related to one field may prevent perception pertaining to some unrelated situation. This fact, that one activity may prove an impediment, a barrier, to another, is a problem which is of particular

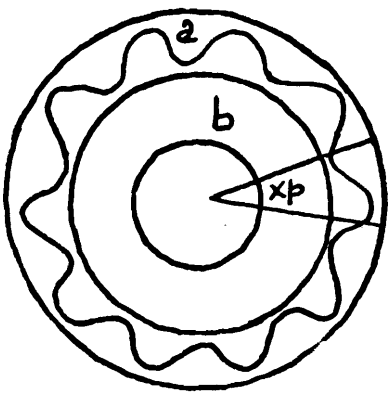

Fig. 3

a: regions rendered non-functional, for example, by sleep (wavy line).

b: regions normally at unconscious level, in this situation able to function peripherally, i.e., consciously.

xp: personal region in state of tension.

xe: situation in environment relevant to state of tension in person.

significance and interest to students of paranormal psychology.

There is convincing evidence that spontaneous paranormal experiences may have their source in deep levels of the personality; that the impression is received beneath the conscious level and that it "wells up," manages somehow to evade the barriers which block it off from consciousness (2, pp. 3 ff.). This surging into consciousness may, in many instances, be greatly facilitated by a "dissociated" state induced by fatigue, drowsiness, sleep, and drugs such as amytal and alcohol. In these instances, it appears that the peripheral regions are sufficiently relieved of tension so that erstwhile deeper levels of the personality gain freer accessibility and expressiveness (see Fig. 3). It is quite apparent that the more peripheral regions, being most accessible and least stable, should be first influenced by any dissociative factor.

Special Applications

Reasoning from the observation (made on spontaneous cases) that dissociative states are conducive to paranormal experience, a number of experimenters have attempted to facilitate paranormal perception by producing physical states in the subject comparable to those existing during spontaneous instances. For the most part, however, results obtained from subjects who have taken drugs have not been superior to those obtained from normal subjects.[2] In a number of instances subjects have been noticed to score significantly *lower* after taking hypnotic drugs than they had scored during the period just preceding the taking of the drug (5, pp. 287-289).

Assuming that the physiological state of the subject in a "drug experiment" is comparable to that of the spontaneous percipient, why should what is ostensibly the same

[2] Brugmans (4) reports an improvement of scoring rate after his subject had taken alcohol. Apparently only a small quantity of alcohol was ingested. In any case, too little is known about the various factors possibly involved—particularly the motivational factors—to permit drawing definite conclusions concerning these results.

function be impeded in the one case, while it is facilitated in the other? (For present purposes we shall disregard the obvious questions as to whether the physiological state *is* similar, and whether the percipient function in the two instances *is* the same.)

A possible answer to this question is that the *source* of motivation in the two cases is different. The region in tension in a *spontaneous* case is more likely to be centrally located: the persons involved are likely to be close to the percipient, the event or condition to be of *vital concern* to him. On the other hand, in the ordinary *experimental* set-up, where there is not likely to be any *deep* motivation at work, the paranormal perceiving of the stimulus object is not intrinsically important to the subject; the tension region, that is, is *peripherally* located. Thus, in spontaneous cases, blocking off of peripheral regions gives freer play to tense central regions; in the experimental cases, blocking of peripheral regions *destroys the source of motivation itself.* (Fig 4.)

Evidence that this may approximate a valid distinction is to be found in a case already published in this JOURNAL (6, pp. 95-101). Mrs. Dale had participated in a drug experiment (one and a quarter grams of chloralose and a hundredth of a grain of scopolamine were ingested) which had failed to produce the results she had hoped for: "I was well aware of the fact that the experiments were negative—that I had 'failed,' and that I had 'let down' the experimenters . . ." Later, while apparently not fully recovered from the drug effect ("The drug session, I believe, produced a good deal of uncanalized anxiety . . ."), Mrs. Dale experienced a dream which clearly appears to have been of a paranormal nature. The subject matter of this dream was expressive of a very strong and vital concern of hers, the safety of her little dog. Of this dream, and of two somewhat similar dreams, Mrs. Dale says: "The dreams and the objective events which seemed to fulfill them were undoubtedly connected with two of my most deeply-rooted fears."

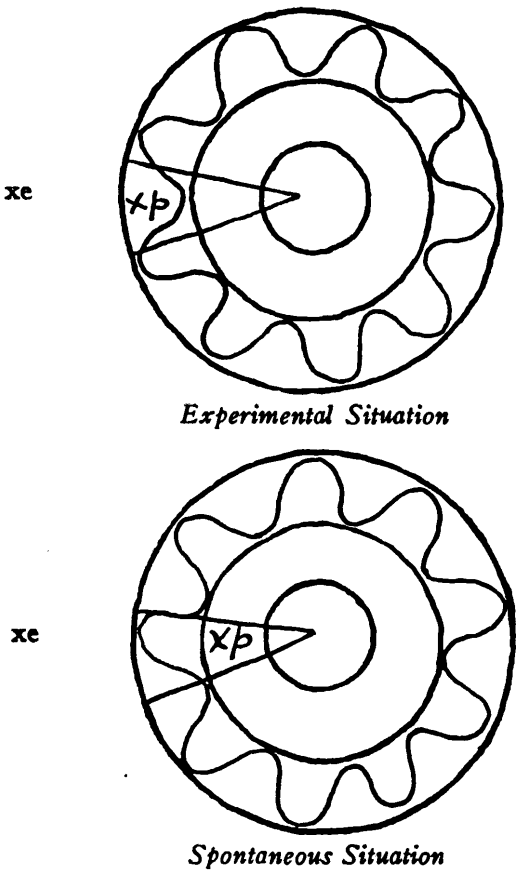

Fig. 4

xe: environmental situation.
xp: personal region to which *xe* is significant. Wavy line fills regions made non-functioning by some dissociative factor.

Presented diagramatically, this case might be represented as shown in Fig. 5.

General Considerations

Tentatively, I shall regard the function of paranormal perception to be a *general* function, not specifically related to any region of the mind. The fact that it frequently

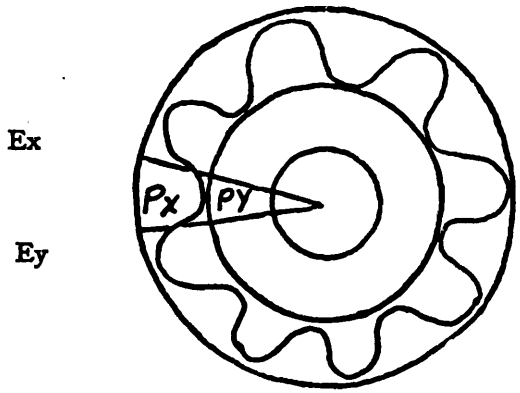

Fig. 5

Ex: stimulus situation presented in the experiment.
Ey: situation perceived paranormally in dream.
Px: region normally concerned with experimental situation, now made non-functioning by drug (wavy line).
Py: region of the person concerned with welfare of dog, to which *Ey* is highly significant—now more accessible because of blocking of peripheral regions by drug effect.

appears to be a deep-level function does not signify that it can function *only* at a deep level. The often observed fact that it is little amenable to conscious control and that it balks introspective analysis does not at once set it apart from normal perception. Sensory functions themselves are by the same token largely unconscious processes. We "take in," that is, much that we cannot introspectively analyze, and are helpless to tell how we have done so.

It is quite possible that some of the spontaneous cases which have been recorded may have been peripherally motivated. Some of them seem quite as casual as normal perception, and do not show evidence of surging up from the depths. Particularly is this true of those cases whose motivation seems to be primarily the need of exploration, or curiosity. A state of dissociation is apparently not a prerequisite of spontaneous paranormal experience. Probably a great many instances of peripherally motivated

spontaneous perception are never recognized as such, and could never be *proven* to be paranormal experiences. Such difficult-to-evaluate evidences of social rapport—similarity of trend of thought or speech, or "sudden insight" situations (so-called "Ah-hah Experiences)—may frequently contain elements of paranormal perception.

The excellent results obtained by so many experimenters from subjects who were not more dissociated than would be true had they been equally absorbed in any other task indicate that strong tensions may be built up in peripheral regions, and that it would be a mistake to assume *a priori* that there is necessarily a greater release of energy from central systems. In other words, we should not assume that *peripheral* is synonymous with *weak,* and that in order to get the full force of paranormal capacities we must tap the core of the personality.

There seems to be good evidence that this whole problem of the relationship of psychological and physical states to paranormal perception is largely, if not entirely, related to factors of motivation. That is, the decline of scoring produced by the introduction of a drug is caused not so much by the dulling of paranormal faculties by the influence of the drug as by the impairment of the motivational factors responsible for the need to perceive. What is impaired is the *need,* not the *ability.*[3] Numerous cases of spontaneous percipiency have occurred during states of dissociation which were apparently more profound than those which produced marked deterioration of scoring in laboratory subjects.

I do not mean to discourage exploration of the relationship of paranormal perception to those psychological states which have proven so fruitful of spontaneous experiences.

[3] This distinction is apparently not fully recognized by Dr. Rhine, who treats extra-sensory perception as a more delicate and sensitive perception, affected in the same way and by the same things as sensory perception, but more quickly and more profoundly (7, cf. especially Chapter 11). I do not mean to imply that a sufficient quantity of drugs, for instance, would not impair the actual functioning power of paranormal perception; I mean rather that it may be less delicate than it has been considered to be, and that the more subtle changes occur *first* in the motivational organization.

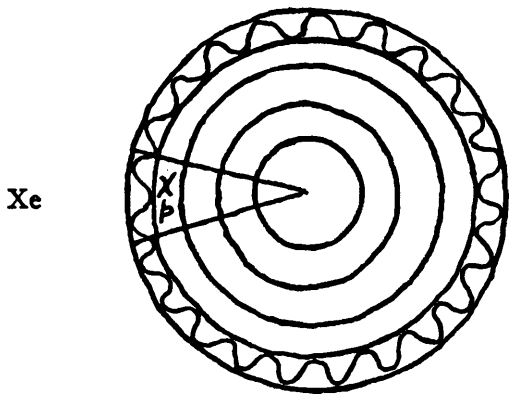

Fig. 6A

Very slight impairment of peripheral regions so that region *Xp*, quite near surface, is left intact.

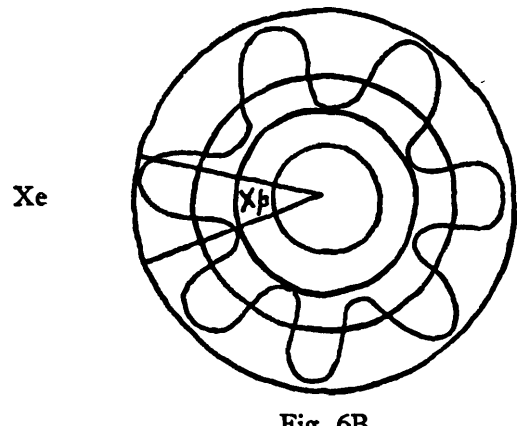

Fig. 6B

Profound dissociation, but with stimulus situation (*Xe*) relevant to deep-level need.

Two possible experimental approaches are: (1) to induce a very slight degree of dissociation, so that only a narrow margin of the peripheral regions is interfered with, and relatively near-the-surface functions are left intact (Fig. 6A); and (2) rendering non-functional rather large regions of the mind, to present at the same time stimulus-situations devised to meet the need of the deep-level regions of the person (Fig. 6B).

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An Examination of Motivation as Found in Selected Cases from *Phantasms of the Living*[1]

EDMOND P. GIBSON

In an article in the *Journal of Parapsychology* entitled "Spontaneous Telepathy and the Problem of Survival," Dr. Gardner Murphy[2] suggested that a thorough study should be made of spontaneous cases involving apparitions and kindred phenomena, for the purpose of examining the *motivation* involved; the problem is to determine whether motivation at its strongest should be assigned to the agent, or whether the phenomena are initiated by special concern upon the part of the percipient.

For the purposes of the present analysis, 313 cases have been selected from the much larger group of 702 cases appearing in *Phantasms of the Living*. In the cases selected for tabulation and discussion, the percipient's experience occurred spontaneously, and approximately at the time of the supposed agent's death, or within a short period of time following the death. Cases occurring after a considerable lapse of time following death were excluded by the authors, Gurney, Myers, and Podmore, as possibly falling outside the purpose and title of their work. All those cases occurring at the moment of death were gratuitously assumed by them to be examples of telepathy from the living, and those which occurred after a slightly longer time interval were assumed to be the result of "delayed telepathy"; the telepathic impulse, that is, was assumed to have been transmitted from the dying agent to the percipient at the moment of death, where it lodged in the unconscious of the percipient, subsequently to emerge into consciousness when the latter was in a passive and presumably more receptive state. (This point of view was sustained by the authors throughout *Phantasms,* but was subsequently qualified by

[1] Gurney, E., Myers, F. W. H., and Podmore, F., *Phantasms of the Living,* London, Trübner and Co., 1886, 2 vols.

[2] *Journal of Parapsychology,* Vol. 7, No. 1, 1943, pp. 50-60.

Gurney and Myers in a later paper, "On Apparitions Occurring Soon After Death,"[3] in which the study of another group of cases caused them to revise their opinion as to the role played by "delayed telepathy.")

The 313 selected cases have been tabulated and studied to determine the role of possible agent motivation and conscious percipient motivation, as it might be characterized by anxiety, concern, and the need for contact on the part of either agent or percipient. The two categories, *possible agent motivation* and *conscious percipient motivation,* were each further divided into three sub-classes: *strong, moderate,* and *weak.* It is surprising that while the motivation of the agent appears clearly in many of the cases examined, a good proportion of the recorded examples say nothing at all regarding conscious motivation of the percipient. According to the report, in an average case, the apparition appears to invade the mental field of the percipient at a time when the latter is not thinking of the agent, or concerned with his activities; a "message" is delivered the content of which is generally of greater concern to the agent than to the percipient.

The scanty detail in the records, due either to lack of conscious percipient motivation or to reticence upon the part of the percipient in reporting the case, causes the totals for Conscious Percipient Motivation to be extremely low (see Table I). These totals probably should be modified to some extent by examining the figures in Relationship of Percipient to Agent (Table II). These figures would seem to imply that unconscious rapport and motivation did exist in a much larger percentage of cases than would appear from an examination of Table I.[4]

If the figures in the table are not in themselves significant because of lack of data bearing upon the percipient's contribution in each case, nevertheless they indicate that in a high percentage of cases examined, the agent's pos-

[3] *Proc.* S.P.R., Vol. V (1888-89), pp. 403-485.

[4] The numbers of the cases used in the present tabulations are given in an Appendix to this paper. The complete table is on file in the office of the Society.

Table I

	Strong	*Moderate*	*Weak*
Possible Agent Motivation	248	69	40
Conscious Percipient Motivation....	25	39	298

(Column totals do not cross-check satisfactorily because the total number of percipients exceeds the total number of agents.)

sible motivation was strong. In other words, if one sets aside unconscious factors which may be operating in the percipient, the case for motivation seems to be strong for the assumed agent and weak as regards the percipient. It might thus be concluded that most veridical phantasms are primarily the work of a dominant agent.

Some modifications of this point of view would appear necessary, however, when we approach the problem from the point of view of contributing unconscious factors which change the superficial picture to a certain extent. An

Table II

Relationship of percipient to agent.

Cases occurring between:	*Number*	*Percentage of total*
Husband-wife, wife-husband	13	3.5%
Other members of family group (Mother-father-son-daughter-brother-sister-husband-wife, including 13 cases above.)	144	40.0%
More remote relationships Grandfather-grandmother-grandchildren,		
Uncle-aunt-nephew-niece	9	2.5%
Cousins	36	9.9%
Friends	116	32.0%
Acquaintances	33	9.1%
Strangers, etc.	24	6.6%
Total occurrences	362	
Male percipients	160	44.2%
Female percipients	202	55.8%

examination of the relationship of percipient to agent in the cases examined establishes the fact that there is some community of interest between them in 84% of these cases, and that some emotional rapport, of strong or weak degree, may be assumed to exist between them at unconscious levels. This tends to modify, but should not destroy, the value of the findings in Table I.

The relationships between percipients and agents fall into certain definite categories which bear upon possible unconscious factors that may play a part in many of the reported cases.

In *Phantasms of the Living* (Vol. II, p. 723) the authors make an analysis of the total number of recorded cases, involving 882 percipients. They found that 42% were males and 58% were females. As to relationship between percipient and agent, they found that 44.3% of the cases involved the intimate family group as listed above. Under more remote relationships they tabulated 9.0% of the cases. Friends totalled 31.7%, acquaintances 10.7%. Strangers furnished data for only 4.3%. It would appear that the data from the 313 cases selected for this paper are fairly representative of the much larger group analyzed by Gurney, Myers, and Podmore.

In their large analysis, they found that 63.3% of the agents were males and 36.7% were females. This proportion holds roughly for this smaller study.

Other relationships were discovered in making the analysis of the 313 cases studied in this report. In 57 of the cases examined, 18.2%, there was more than one percipient of the phenomena. In these cases particularly, the agent appears to be playing the major role and dominating the perception not only of the particular percipient to whom he seems to be addressing himself, but also that of a larger group in the immediate field. In these collective cases, all of the percipients are affected by the phenomena, though not necessarily to an equal degree. "Delayed telepathy" seems particularly inadequate to explain cases of this type occurring soon after death. "Shared telepathy" merely

forces the facts into a framework the basis for which seems very meager.

In two cases, well vouched for, there appears to have been more than one possible agent. Case 536 is concerned with two (or possibly three) drowned boys who were perceived by a single percipient. Case 582 involves the perception of two drowned fishermen by an acquaintance, at a time roughly coincidental with their death. With our present lack of knowledge, care must be taken not to force such incidents into convenient frameworks which may or may not be adequate to explain them.

In regard to the time relationship between the death of the agent and the experiencing of an apparition, it would seem that too much has been and can be made of this feature. Many psychical phenomena appear to involve relationships that fall outside temporal limitations as observed in physical experiments. Extra-sensory perception has occurred showing good evidence of temporal coincidence as demonstrated by Rhine[5] and many others, but it has also occurred showing evidence (though somewhat weaker) for precognition[6] and recently evidence for temporal delays has been produced by Carington[7] and Soal[8] in England. All of this should warn the student that short temporal differences between the death of the supposed agent and the presence of his apparition are not necessarily crucial criteria as to when the actual telepathic message was transmitted.

This brings one back to the content of the message as a possibly neglected factor in explaining both the paranormal incident and the agent's condition at the time the message or apparition was actually transmitted. A few cases bear directly upon this. At the risk of seeming naïve one may assume that the agent is dead at the time of transmission

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[5] Pratt, J. G., et al., *Extra-Sensory Perception After Sixty Years,* New York, Henry Holt and Co., 1940.

[6] *Ibid.,* cf. especially pp. 308-310.

[7] Carington, W., "Experiments on the Paranormal Cognition of Drawings," *Proc.* S.P.R., Vol. XLVI (1940-41), pp. 277-344.

[8] Soal, S. G., "Fresh Light on Card Guessing—Some New Effects," *Proc.* S.P.R., Vol. XLVI (1940-41), pp. 152-198.

if this is the fact that he conveys, or dying if he states this to be his message. Let us not split hairs or draw final conclusions from short time intervals between the death of the agent and the perception of an apparition. It is, of course, well-known that all "spirits" are not dead when they appear as "communicators" at sittings (see Soal's case of Gordon Davis[9]), but such cases form only an infinitesimal part of a vast spiritualistic literature. Likewise, experimentally induced apparitions share but a tiny fraction of space in the literature of apparitions and phantasms. The assumption that the agent's word can often be believed rests upon fairly solid ground, however, when we consider that the apparitional statements are frequently completely verified. In fact, the ground seems more firm in this regard than many assumptions that can be made in this field where the going is, at best, apt to be rather uncertain.

After carefully reading and rereading the selected cases, one factor in the phenomena under consideration is outstanding. This concerns the *activity of the agent,* the strongest factor apparent in a large proportion of them. The activity of a strongly motivated agent appears to dominate most of these cases, teleologically directs the phenomena, and gives the occurrences their meaning. Hence the least presumptuous of many hypotheses which can be made about apparitions is to assume the activity of a strongly motivated dominant agent.

As for the percipient, the case histories report little of introspective value in relation to his conscious activity. Here we seem to be dealing with an unconscious activity which springs unheralded into consciousness. This offers an interesting parallel to the ESP subjects investigated by Rhine and others. Rhine and his co-workers report that ESP as a psychological process "is entirely unconscious; that is, it is not thus far found reliably available to introspection in any way or degree."[10] Here is a similarity between the percipient in the spontaneous case and the ESP

[9] Soal, S. G., "A Report on Some Communications received through Mrs. Blanche Cooper," *Proc.* S.P.R., Vol. XXXV (1925), pp. 471-594.

[10] *Extra-Sensory Perception After Sixty Years,* p. 325.

subject studied in large numbers in this country and in England. A few spontaneous cases appear to be due to clairvoyance on the part of the percipient, the activity of no agent being required to explain them. These cases are in the minority, however, and they in no way affect the strength of the agent motivation hypothesis as applied to the others.

To explain apparitions in terms of the extended extrasensory powers of the percipient, plus his ability unconsciously to dramatize into the phantasmal form in which it reaches consciousness the material he has "gone out for," is to ignore one of the most importan characteristics of the phenomena, the *purposeful* quality in their occurrence. Likewise, in so doing, we grant to the percipient an omniscience to which experimental work has thus far not lent justification.

Hence I have tried to confine my study to the material in hand and to draw my conclusions solely from it, delimiting conclusions from other allied but more foreign fields.

A detailed study of a few of the cases examined yields interesting features, but must be limited, or what was intended for a short paper might well run into book length. All of the cases examined and quoted are available in full in the original two-volume edition of *Phantasms of the Living.*

In the first case to be quoted, a message was transmitted, apparently from one child to another, at the moment when the elder child was drowning. The exact nature of the impression that the younger child received is not known. Rapport might be assumed to be strong between the two children. This case, however, does not need the assumption of an agent, and may have been due to clairvoyance on the part of the three year old girl.

(Case 48) . . . One afternoon, my wife was sitting with her sister, while a child of the latter, a girl three years of age, was amusing itself with toys in another part of the room. Suddenly the child ceased its play and ran to my wife, exclaiming, "Auntie, Davie's drowned." Not being attended to at once, the child repeated

the words "Davie's drowned." The aunt, thinking she had not heard correctly, asked the mother what the child said, when the words were again repeated. Nothing, however, was thought of the matter at the time, the mother simply saying the little one was probably only repeating what it had heard from some one.

A few hours later a telegram was received, announcing that at just about the time these words were spoken, David, the child's cousin, with a brother, a year or two older, were drowned while skating 40 miles away.

The next case involves an occurrence between two friends who had not seen each other for about four years. The apparition falls into both visual and auditory categories. There was no conscious anxiety on the part of the percipient, who had not talked or even thought about the agent for several years. Rapport, however, may be assumed at unconscious levels. The agent delivers a message, not that he is *dying,* but that he is *dead.* The motivation on the part of the agent is strong, while that of the percipient, making due allowance for unconscious factors, is apparently weak.

(Case 118) One night, a few years ago, I had a very vivid dream about someone I had known as a boy in the Bedford Grammar School, but of whom I had not heard anything for a long time. I dreamt that he came to me draped in a long white garment, and that he said to me, "I am so glad that it is all over," and putting his head on my shoulder, he sighed deeply and said, "I am so tired." I woke from the fancied touch and did not go to sleep again for some time. It made such an impression on me that I told my sisters the next morning. A few days after, one of my sisters brought me a paper with the announcement of my friend's death in it, and, strange to say, he died the very night I dreamt about him.

The next case, concerning a mother and son, presumes strong rapport between both parties. The son was not consciously anxious about his mother. A strong motivation on the part of the mother may be presumed. It is worthy of note that the voice tells the son that the mother is dead. Granting that the son may be telepathically watching his mother from time to time at unconscious levels, the form of the apparition points toward the motivation being stronger on the part of the mother.

(Case 155) When quite a youth, I had a remarkable experience, in some respects not unlike that which the reprover of Job had. In the silence and darkness of the night I was suddenly awakened from a deep sleep, and I heard a voice, and I have no doubt that I might have seen a spirit if I had not been, like Eliphaz, so greatly frightened; but I heard a voice, and that voice I recognized as belonging to the dearest object I had in this world. I had no reason at the time to believe otherwise than that the person to whom the voice belonged was in good health and many miles from where I was; yet I heard and recognized the voice of my dear mother, who called me by the familiar name she always used, and strange to say she told me "she was dead," and the next post brought the too true and too sad news of her sudden departure from earth-life . . .

In the following, the agent purports to deliver a message to prevent a friend from taking a useless trip to meet him; the agent, moreover, appears to communicate the fact of his death. The motivation on the part of the agent appears stronger than on the part of the percipient.

(Case 159) A Cambridge student, my informant, had arranged, some years ago, with a fellow student that they should meet together in Cambridge at a certain time for the purpose of reading. A short time before going up to keep his appointment, my informant was in the South of England. Waking in the night, he saw, as he imagined, his friend sitting at the foot of his bed. He was surprised at the sight, the more so as his friend was dripping with water. He spoke, but the apparition (for so it seems to have been) only shook its head and disappeared. This appearance of the absent friend appeared twice during the night. Information was soon received that shortly before the time of the apparition being seen by the young student, his friend had been drowned whilst bathing . . .

The John Addington Symonds case following is interesting due to the fact that the agent is undoubtedly more concerned about the future care of his own son than is the percipient. It seems to show direct agency and an interpretation in terms of telepathy or clairvoyance without the strong agency of the father seems rather far-fetched.

(Case 162) . . . I woke about dawn, and felt for my books upon a chair between the bed and the window; when I knew that I must turn my head the other way, and there, between me and the door, stood Dr. Macleane, dressed in a clergyman's black clothes. He bent his sallow face a little towards me and said, "I am going a long

way—take care of my son." While I was attending to him I suddenly saw the door in the place where Dr. Macleane had been. Dr. Macleane died that night (at what hour I cannot precisely say) at Clifton. My father, who was a great friend of his, was with him. I was not aware that he was more than usually ill. He was a chronic invalid.

JOHN ADDINGTON SYMONDS

In the next case, the time coincidence between the apparition and the death of the presumed agent is exact. The apparition emerges from a dream which appears to be continued in the waking state. The action in the case is symbolical, not direct, and it appears to be one of those cases in which the mind of the percipient plays an active role, despite strong motivation on the part of the agent.

(Case 163) . . . A few days had elapsed without any tidings reaching me, when on the morning of the 14th of April I had the most vivid dream I remember ever to have seen. I seemed to be walking with young Dombrain, amidst some beautiful scenery, when suddenly I was brought to a waking condition by a sort of light appearing before me. I started up in bed, and saw before me, in his ordinary dress and appearance, my friend, who seemed to be passing from earth towards the light above. He seemed to give me one loving smile, and I felt that his look contained an expression of affectionate separation and farewell. Then I leaped out of bed, and cried with a loud voice, "Robert, Robert," and the vision was gone . . .

[The time coincidence in this case, between the death and the vision, is extremely close. The percipient examined his watch and the time coincided exactly with the time of death of his friend, as later reported.]

The next is a case involving visual and tactile elements. The presumed agent appears in two successive apparitions, one at the time of his death, and the second a few hours later, twice conveying the message to his sister that she must go home. No attempt on the part of the apparition was made to convey the fact that he was dead, and the girl developed considerable anxiety for her mother. The message given by the apparition was acted upon. Motivation here seems much stronger on the part of the agent than upon the part of the percipient.

(Case 185) . . . I went immediately to sleep. I was awakened by feeling what seemed to be a hand on my shoulder. I saw my brother Stewart standing by the bedside, and I had an impression at the same time that my brother-in-law Phillip Howard was also in the room. My brother said to me: "Kate, mother wants you; get up and go home." I at once became very excited and awakened my sister, and told her that I had seen Stewart and what he had said, and that I felt sure that mother was sick or in trouble, or that something unusual had happened to her. We got up and immediately after heard the clock strike one. There was bright moonlight that night, and all the objects in the room and outside the windows were plainly visible . . . My mind was somewhat troubled with what had occurred, and I did not go to sleep quite so soon as my sister did, but I did go to sleep again, and the air being somewhat cooler, before going to sleep I had pulled the sheet up over my neck. While asleep I was again awakened by feeling the sheet pulled down off me, and I again saw my brother Stewart, and he repeated the same language as on the first occasion. At this time his appearance was very much more persistent than before, but his face seemed to retire and gradually fade away. He looked pale and ill, but at that time my concern and anxiety was on account of my mother . . .

We returned home on the afternoon of Monday, the 6th of July, arriving there between 6 and 7 o'clock. We found our father and mother very much disturbed in consequence of a telegram which they had received to the effect that Stewart was dying. When my mother communicated the news to us I answered "He is dead"; for then the significance of what had occurred at Saginaw first flashed upon me . . .

[Stewart died at the time of the perception of the first apparition by his sister, possibly a few moments before.]

The following case involves visual and auditory phenomena and the message that the agent was dead is conveyed to the percipient in a series of two visions. It would appear to be purposeful on the part of the agent, and the percipient is greatly surprised by the form of the visitation as well as by the message. This seems to negate the idea that the unconscious of the percipient was the principal actor in the drama. It certainly did not serve to ease the subsequent surprise to the conscious.

(Case 187) . . . I awoke from a sound sleep with an oppressive feeling that someone was in the room. I reflected that no one could get in except my maid, who had the key of one of the two doors of

my room—both of which doors were locked. I was able dimly to distinguish the furniture in the room. My bed was in the middle of the room with a screen round the foot of it. Thinking someone might be behind the screen I said, "Who's there?" but got no answer. Just then the clock in the adjoining room struck 5; and at that moment I saw the figure of Rosa standing by my bedside; and in some way, though I could not venture to say that it was through the medium of speech, the impression was conveyed to me from her of these words: "Adesso son felice, son contenta." And with that the figure vanished . . .

[The death of Rosa occurred at 5 o'clock, the time of the apparition.]

Case 190 is recounted by an avowed disbeliever in psychical occurrences. The apparition was that of a close friend of the percipient, recognized by her voice. The apparition itself seems to have been more sensed than seen. Activity of the agent appears to be dominant. The conscious mind of the percipient was apparently not engaged in thinking of the agent. Some aspects of the case have the appearance of so-called "invasion" phenomena.

(Case 190) . . . I must have slept about 3 hours, when I was suddenly aroused (and was, so far as I know, *perfectly wide awake*) by a violent noise at my door, which was locked. I have some recollection of feeling astonished (of fear I then had none) at seeing or rather hearing within the instant my door thrown violently open, as though by someone in great anger, and I was instantly conscious that someone, something—what shall I call *it*?—was in the room. For the hundredth part of a second it seemed to pause just within the room, and then by a movement, which it is impossible for me to describe—but it seemed to move with a rapid push—*it* was at the foot of my bed. Again a pause; for again the hundredth part of a second, and the figure-shape rose. I *heard* it, but as it got higher its movements quieted, and presently *it* was above my bed, lying horizontally, its face downwards, parallel with my face, its feet to my feet, but with a distance of some 3 or 4 feet between us. This for a moment, whilst I waited simply in astonishment and curiosity (for I had not the very faintest idea of either who or what it was), but no fear, and then it spoke. In an instant I recognized the voice, the old familiar imperious way of speaking, as my Christian name sounded clear and full through the room. "Frances," it repeated, "I want you; come with me. Come at once." *My* voice responded as instantaneously, "Yes, I'll come. What need for such a hurry?" and then came a quick imperative reply, "But you *must* come *at*

once; come instantly, and without a moment's pause or hesitation." I seemed to be drawn upwards by some extraordinary magnetic influence, and then just as suddenly and violently thrown down again.

In one second of time the room was in a deathly stillness, and the words, "She is dead," were simply burnt into my mind. I sat up in bed dazed, and *now,* for the first time, frightened beyond measure. I sat very still for a few moments, gradually making out the different forms in the room, then I turned the gas, which was just above my head, full on, only to see that the room was totally unchanged. At the foot of my bed, at some distance from it, was the child's iron cot. I got up and looked at him; he was sleeping quite peacefully, and had evidently been totally undisturbed. I went to the door, to find it *fast locked.* I opened it, and gazed into the passage—total silence and stillness everywhere. I went into the next room, where there were sleeping two other children and their nurse, to find equal quietness there. Then I returned to my room, and I must confess it, with an awful fear oppressing me. She had come once—might she not come again? I wrote down the date and the hour, and then opening shutter and window only looked out for the welcome dawn . . .

[In this case, the apparitional appearance took place about eight or nine hours after the death of the supposed agent. The percipient at the time was in England; the agent died in India.]

The next case is concerned with an impression of the death of a friend without any direct message being conveyed. The symbolism involved might indicate that the unconscious of the percipient played an active role in creating the details of the vision, but there would appear to be strong motivation on the part of the decedent.

(Case 205) . . . In March, 1869, while we were at Malvern Wells, an event occurred, which the reader will, of course, take for what he thinks it is worth, but which I cannot see my way to explain as a [chance] coincidence. She [Lady Chatterton] had a great regard for Father Hewitt, O.S.B.; and he had always shown a very marked sympathy for her in her difficulties. One afternoon she said, "I am sure that dear Father Hewitt is dead. I saw him just now, when I went upstairs, as clearly as possible, dressed in the Benedictine habit, only it was of dazzling whiteness. He seemed high above me in the air, and he looked at me. I knew then that he was dead." It was about 2 o'clock in the afternoon. The next morning's post brought the news that he died at the time when she saw him . . .

The case which follows is surprising in that the percipient is unknown to the agent, who seems to have been trying to communicate with his sister. Hence the percipient could not have been directly in rapport with the agent; she seems rather to have been in contact with the field of activity in which the agent was able to make his presence known. In this case the agent's motivation is strong, the action seems to be entirely on his part, and he partially succeeds in getting himself seen. It is probable that the full purport of what had happened was not appreciated by the person to whom the message was sent until the arrival of the news of her brother's death.

(Case 242) . . . My black nurse was driving my little girl, about 18 months or so old, in her perambulator in the garden. I got up after some time to go into the house, not having noticed anything at all—when this black woman said to me, "Missis, who was that gentleman that was talking to you just now?" "There was no one talking to me," I said. "Oh, yes, dere was, Missis—a very pale gentleman, very tall, and he talked to you, and you was very rude, for you never answered him." I repeated there was no one, and got rather cross with the woman, and she begged me to write down the day, for she knew she had seen someone. I did, and in a few days I heard of the death of my brother in Tobago. Now the curious part is this, that *I* did not see him, but she—a stranger to him—did, and she said that he seemed very anxious for me to notice him.

[In this case there was a coincidence in death date, and the description was accurate in respect to the decedent.]

In the next case, a collective one, the motivation seems to rest entirely with the agent. This is borne out by a statement made by the decedent just prior to her death.

(Case 313) . . . Being asleep, I was awakened with or by a sudden feeling of terror. I stared through the darkness of my bedroom, but could not see anything, but felt overcome by an unnatural horror or dread, and covered myself with the bed-clothes, regularly scared. My room door was in a narrow passage leading to my mother's room, and anyone passing would almost touch my door. I passed the remaining portion of the night in restlessness. In the morning I met my mother on coming downstairs, and observed that she looked ill and pale, and most unusually depressed. I asked "What's the matter?" She replied, "Nothing; don't ask me." An hour or two passed, and I still saw that something was amiss, and I felt

determined to know the cause, and my mother seemed equally bent on not satisfying me. At last I said, "Has it anything to do with *Susan*?" She burst into tears and said, "What makes you ask that question?" I then told her of my scare during the night, and she related to me the following *"strange story"*:—

"I was awakened by the opening of my bedroom door, and saw, to my horror, *Susan* enter in her night-dress. She came straight towards my bed, turned down the clothes, and laid herself beside me, and I felt a cold chill all down my side where she seemed to touch me. I suppose I fainted, as I lost all recollection for some time, and when I came to myself the apparition had gone—but of one thing I am sure, and that is *that it was not a dream.*"

We heard by the village woman on her return the Sunday evening, that Susan died in the middle of the night, and that previous to becoming unconscious her whole talk was about "returning to Troston Hall." We had no apprehension whatever of the death. We thought she had gone to the hospital, not because she was in danger, but for the sake of special treatment . . .

The next case occurred several days after the death of the agent. There are two percipients involved, which would seem to strengthen the argument for motivation on the part of the agent. The vision had the effect of mitigating the grief of one of the percipients.

(Case 330) . . . My eldest son is a twin. The night after his dear mother was laid in the grave at Highgate Cemetery I had him in bed with me. (I was then residing at 39, Charlotte Terrace, Islington.) Something causing me to start from my sleep, I saw, with all distinctness possible to visual power, my dearest angel receding, in a bent position, as if she had been blessing one or both of us, with a kiss. At the same instant the child, only two years and five months old, exclaimed, "There's mother!" You will hardly wonder that, after the night had passed away, I was perplexed to know whether I had only dreamt it, or whether it was real. But the reference made to the matter by my dear little motherless one, the moment he awoke, removed all possibility of doubt.

The following apparition was perceived by eight persons, who were either affected by mass hallucination or had entered the field of a strong psychical occurrence, and were affected by it despite wide variations in intensity of rapport with the supposed agent. Gurney's explanation of the joint percipiency in terms of a telepathic phenomenon between

the percipients (the telepathic transfer of an hallucination) does not seem particularly apt, nor does it discount the strong agency which may have been involved. The apparition occurred several weeks *after* the agent died on the other side of the world. This is one of the few cases examined where an apparition occurring at a wide time interval after death received publication in *Phantasms of the Living.*

(Case 331) . . . On the 5th April, 1873, my wife's father, Captain Towns, died at his residence, Cranbrook, Rose Bay, near Sydney, N. S. Wales. About six weeks after his death, my wife had occasion, one evening about nine o'clock, to go to one of the bedrooms in the house. She was accompanied by a young lady, Miss Berthon, and as they entered the room—the gas was burning all the time—they were amazed to see, reflected as it were on the polished surface of the wardrobe, the image of Captain Towns. It was barely half figure, the head, shoulders, and part of the arms only showing—in fact, it was like an ordinary medallion portrait, but life-size. The face appeared wan and pale, as it did before his death; and he wore a kind of grey flannel jacket, in which he had been accustomed to sleep. Surprised and half alarmed at what they saw, their first idea was that a portrait had been hung in the room, and what they saw was its reflection—but there was no picture of the kind.

Whilst they were looking and wondering, my wife's sister, Miss Towns, came into the room, and before either of the others had time to speak she exclaimed, "Good gracious! Do you see papa?" One of the housemaids happened to be passing downstairs at the moment, and she was called in, and asked if she saw anything, and her reply was, "Oh, miss! the master." Graham—Captain Towns' old body servant—was then sent for, and he also immediately exclaimed, "Oh, Lord save us! Mrs. Lett, it's the Captain!" The butler was called, and then Mrs. Crane, my wife's nurse, and they both said what they saw. Finally Mrs. Towns was sent for, and, seeing the apparition, she advanced towards it with her arms extended as if to touch it, and as she passed her hand over the panel of the wardrobe the figure gradually faded away, and never again appeared, though the room was regularly occupied for a long time after.

. . . It was by the merest accident that I did not see the apparition. I was in the house at the time, but did not hear when I was called . . .

The following case resembles those reported elsewhere where a type of psychical "invasion" is said to occur.

Motivation of the agent seems rather weak, as does that of the percipient. There may have been some degree of rapport between them, but not of the type usually believed to foster psychical occurrences.

(Case 379) . . . In the spring of this year, while my mother was suffering from a serious illness, a gentleman in the neighborhood committed suicide by shooting himself in the mouth, between 4 and 5 in the morning, dying about three-quarters of an hour afterwards. Early in the morning of the occurrence [while the narrator was nursing her], she mentioned him several times, saying he "kept flitting about her room and did so bother her, she wished he would go." After this she addressed the supposed intruder, saying, "Go! I wish you would go. Why do you come here? I don't want you." He was a man with whom she was on terms of civility, but had never cordially liked, as she considered he had done her an injury. This led her to add, "I forgive you, I hope God will. Go!" [This incident alone could have no weight, as in her illness Mrs. —— had seemed to see other absent persons in her room.] She did not allude to him again, and was not quite so restless. The doctor called at half-past 10; and when I went back to her room after he had gone, I found her in a very excited condition. She said, "Dr. S. has made me feel so strange—I never had such peculiar sensations before; I wish he had never come. My head is so bad, I don't know how it is, perhaps I shall be able to explain it all to you when I am well."

She was very restless all the morning. At 1 o'clock my sister came to relieve me, and tried to fan her to sleep. Her efforts were unavailing, and at last my mother seized her hands, saying, "It is of no use, you cannot send me to sleep while my head is so queer." "How queer?" "I don't know, but ever since Dr. S. came and sat by me, I have felt so strange. When he took my hand, there was a shot, a pistol went off, and then all was confusion. But I do not see the blood; was there any blood?" After which she added, "I dare say I shall be able to tell you more about it when my head is better; I cannot explain how I feel now, I have never been like this before—it is my brain." Later on in the afternoon, she mentioned a friend, saying, "Poor T. has to be shot in the back so often before I can be well. I am very sorry; it is a shame to shoot a nice fellow like him, but they say, 'Shoot him, shoot him.'" And again, complaining of her head, she said, "What is all this murdering? I have never been amongst shooting and murdering, have I? There is a pistol—it went off first when Dr. S. came, and it has been going on through my head ever since, and the bed is covered with them." She continued in this excited state all the afternoon, and could not be persuaded to sleep. My sister went to the doctor, and he sent something which

soothed her a little; but she did not seem to be really herself again until next morning.

We heard from the doctor that he had been to the house where the suicide had been committed, before calling to see my mother . . . She was not told of the gentleman's death until three weeks afterwards; but she frequently alluded to Mr. —— [the deceased] and his family—which appeared strange, as they were persons with whom she held very little intercourse. She once remarked that they had quite haunted her ever since that day she was so ill and heard the pistols. Her friend T., whom she had imagined to be shot, had heard early of the suicide, and been engaged in communicating the fact to relatives of the deceased gentleman . . .

In case 529, the rapport between mother and son may be presumed to be strong. Even if we assume that the mother, at some unconscious level, took a continual interest in the welfare of her son, the motivation seems as strong or stronger on the part of the agent. This is one of the few cases where the clothing of the decedent is dispensed with by the apparition, and in this instance the lack of clothing forms part of the message transmitted.

(Case 529) . . . About two years later, his mother, who rarely left home, presented herself at my mother's house, and said, "I shall never again see Joseph. As I lay awake last night, he appeared to me naked and dripping with water. I know that he is drowned." This proved to be the case. He had gone with a companion to bathe in the Mersey, and had been carried away by the current. Seven or eight days afterwards his body was seen floating in the water, and was picked up by a packet . . .

The next incident involves the apparition of two drowned boys, and, like the Ricardo case which follows, has a sort of ghostly aimlessness about it. The involving of two (or possibly three) agents, and the lack of apparent motivation on the part of these agents or the percipient does not add to our argument on either side of the picture.

(Case 536) . . . My sister, as was her custom, locked all the doors, and placed the keys on a table beside the bed. She was awakened in the middle of the night by one of the domestics coming to her, and asking for the key of the kitchen door, as two of the three lads [formerly employed by the narrator's father] who had left in the morning had just looked in at her bedroom window, as if they were

in want of something. She said she had asked them what they required, but they had returned no answer, and having slowly moved down, left the back of the house where they were joined by the third one. [The premises were searched without result.] A messenger arrived early next morning, saying that the three men had been drowned . . .

Like many other cases, the Ricardo case poses more questions than it answers. The apparitions have no message to convey, and it is somewhat uncertain whether they were seen just before the time of their death, or coincidental with it. Ghostlike, they seem to be dream-loitering aimlessly in one of their usual haunts. The percipient of the apparition was a mere acquaintance of the presumed agents, and of a higher social station.

(Case 582) . . . On a fine summer's evening, between 8 and 9 o'clock (still quite light in the Highlands), about 40 years ago or more, my father [Colonel Campbell] was walking to the old ruined castle of Skipness, which was a short distance from the more modern house. He had fitted up a turning lathe and workshop in one of the old rooms, and was going to fetch some tool which he had forgotten in the day. As he approached the gate of the courtyard he saw two of the fishermen (brothers), Walter and John Cook, leaning against the wall rather stiffly. Being in a hurry he merely nodded, said something about its being a fine evening and went on. He was surprised that they did not answer him, which was unlike their usual custom, but being in a hurry did not think much of it, and when he returned, they were gone. That night a sudden gale sprang up in the middle of the night. Next morning, when my father went out to see what damage had been done, he met some fishermen carrying up a dead body from the beach. He inquired, "Who is it?" They said, "Walter Cook, and they are just bringing his brother John's body too. Their boat capsized when they were out with the herring fleet last night, and they were both drowned." My father said, "It can't be, they never went to the fishing, for I saw them and spoke to them between 8 and 9 last night." "Impossible, laird! For they both sailed with the rest of the fleet between 3 and 4 in the afternoon, and never returned." My father never believed in second-sight or wraiths, but said this completely puzzled him. It must have been second-sight, as the men were not yet dead when he saw them,[11] though it was

[11] "If the men were in a perfectly normal state when the phantasms were seen, the incident could not be properly included among the telepathic cases . . . But the evidence is quite uncertain as to hours; and there seems at any rate an appreciable probability that the deaths coincided with or preceded Colonel Campbell's experience."—Footnote in *Phantasms of the Living*, Vol. 11, p. 535.

absolutely impossible that they could have been on land at the time. This, as far as I can remember, is the story, but I cannot be *quite* exact as to date and hours.

ANNETTE RICARDO

As in the case quoted above, the apparition in the incident to follow is mistaken for a living individual. Motivation is probably strong on the part of the son, who is the presumed agent, and there is no doubt some rapport between father and son.

(Case 601) . . . I remember, as if it were only yesterday, staying at the Miltons. It was Mr. Milton's custom to go into the cellar, to turn the gas off at the meter. When he came up he was looking unusually pale, and he said, "Where is the scoundrel?" Of course it frightened us, as we thought he meant a burglar; and he would not believe, for some time, that his son, Harry, was not having a game with him; as he saw him quite plainly in the cellar. A few weeks after, they had a letter from the captain of the ship, to say he died in Hobart Town Hospital, on the very night he appeared to his father . . .

The next case seems to involve a strong motive upon the part of the agent, and the desire to transmit the fact of her death to a younger friend. The percipient was ill at the time, and the incident began with a dream in which the percipient realized that the friend was dead. This was followed by an apparition of the decedent and an auditory phenomenon as well. Despite presumable rapport between percipient and agent, the motivation on the part of the agent to transmit a death message seems the strongest element in the case. The dream, on the other hand, appears to have been an unconscious construct of the percipient, perhaps telepathically instigated by the trend of the agent's thoughts shortly before her death. She was known to have had the percipient in mind at this time.

(Case 702) . . . I have been requested to give an account of an odd coincidence which occurred some three years since. (I am no believer in spirits, and believe the following was the result of illness.) I was in the tropics, and, at the time I mention, laid up with fever, when one night I had a dream about an old lady friend of mine. I woke

up suddenly, and thought I saw her at the foot of my bed, and the strange part was I thought I heard her speak. She seemed to be dressed in white. I told this to a friend, who only laughed at me and said I was ill, but at the same time, he put down the date and hour. A few mails after, I heard of the old lady's death, at the same date and hour. I have no belief in spirits whatever, but this was a fact. [In answer to inquiries, Mr. Griffin, the percipient, supplied the following fuller account]:

At the time of the occurrence, June, 1882, I had been in Jamaica for about 18 months. I had been ill with country fever, but was convalescent, though still very weak. I was sleeping in a room next that of a friend, with the door open between. I had a dream, in which my mind went back to old times when I had seen much of the lady I mentioned; and then I became aware that she was dead, in a room which seemed to be near me, and that I wanted to get to her; and as this thought flashed across me, I seemed to see her. Then I woke with a sudden start, and distinctly saw her standing at the foot of my bed, dressed in white, and with the hands by her side. The face was extremely distinct, and quite unmistakeable. Had a real person been standing in that place, I certainly could not have distinguished the features, as it was a dark night. The figure plainly pronounced my name, "Marcus," once, and then gradually disappeared as I watched it. It remained visible a sufficient number of seconds for me to be keenly aware that I was awake; I felt quite clearly, the *former* experience was a dream, *then* I woke, and *now* this is a waking reality. After the disappearance, I called out, and my friend came in. I described the whole experience to him, and he was sufficiently impressed with it to notice the time—which was a few minutes past midnight, June 11th—and to note the occurrence *at once* in his diary. The next morning he and others laughed at the matter, but could not but be impressed by its reality to *me*.

About three weeks afterwards, I received a letter from a daughter of my friend, informing me of her mother's death in England, on June 11th, soon after 5 A.M. My friend and I calculated the difference of longitude, and the hours corresponded to within a few minutes. I had no idea of the lady's being ill, and had neither been anxious about her nor thinking about her. In conversation with the family, two years later, they told me that a few minutes before her death she said, "Tell Marcus I thought of him." I may say that this lady had, three years before, nursed me through a dangerous illness; and I had a warm affection for her . . .

[If the computation made by Mr. Griffin and his friend is accurate, the apparition preceded the death by about twenty minutes, full allowance being made for longitude.]

Conclusion

Examination of 313 cases in *Phantasms of the Living,* approximately coincidental with death or occurring slightly thereafter, seems to show that a large number of these incidents are teleological in character, the general purpose being to inform the percipient that the presumed agent is dying or dead. Analysis of motives indicates that at the conscious level motivation of the percipient is usually weak. Rapport may be presumed to exist at unconscious levels between agent and percipient in the bulk of the cases. Motivation of the agent is strong in most of the cases examined; that there is such motivation is continually suggested by the *content* of the message. The agent "appears" to the percipient, or otherwise informs him that he, the agent, is dying or dead. The content of the message is veridical, i.e., is subsequently verified by information received by normal means.

The author is inclined to the point of view that many of the cases are to be explained by telepathy from the living, dramatized perhaps by a joint effort of agent and percipient at unconscious levels, and energized in the main by the wish of the agent. An occasional case may have been accompanied by objective phenomena. A few cases fall easily into the category of clairvoyance on the part of the percipient (i.e., the percipient "does all the work"); such cases are generally marked by unconscious symbolism supplied by the percipient. A third group, bearing strong evidence of agent motivation, may be explained by delayed telepathy, or perhaps still better by some sort of telepathic action from the dead, the message again being dramatized as in the first group above. Occasionally there appears a case that seems to bear evidence of some sort of "psychic invasion" of the mind of the percipient, the percipient confusing his identity with that of the presumed agent.

In about 84% of the cases examined, there is evidence of emotional interest between agent and percipient. 16% involve mere acquaintances or strangers, and therefore this

factor must be presumed to be lacking. To summarize, the agent, dying or dead, appears to be the principal and compelling factor in the phenomena observed, while the percipient usually takes a secondary role.

Appendix

The 313 cases that were selected for analysis in this paper are those numbered in *Phantasms of the Living* as follows:

22, 23, 25-29, 31, 32, 34, 45, 48, 59, 60, 65, 76, 79, 102, 103, 117, 118, 128-132, 134, 138, 140, 143, 146-148, 150, 154, 155, 158, 159, 162, 163, 166, 169, 172-174, 177-179, 182, 184-193, 195-199, 201, 202, 205-208, 210-212, 214, 218, 223-229, 232, 233, 235, 237, 238, 240-243, 246, 249-252, 270, 272, 275, 276, 278, 280, 282, 283, 289-293, 300, 303, 309, 310, 312-314, 321, 323, 330-332, 336, 340, 342, 343, 345, 347, 349-355, 357, 374, 376, 379, 380, 387, 392, 401, 405, 406, 417, 418, 423, 427, 429, 430, 433, 444, 445, 447-450, 452, 454, 456, 459, 462, 468, 472, 473, 482, 485-490, 494-496, 498, 500, 501, 503, 507, 508, 510, 512-517, 520, 522-529, 531, 533-546, 550-558, 560, 561a-564, 566-568, 579-588, 590-604, 606-610, 613-616, 620, 624-629, 632-640, 650, 651, 653, 657-663, 665-667, 674, 675, 677-679, 681-684, 692, 692a, 693, 695-699, 701, 702.

[All grouped numbers are inclusive.]

The Significance of Psychical Research

G. N. M. TYRRELL

At one time there was no clear conception of what today we call "natural forces." Lakes, mountains, forests, and rivers were all conceived to be animated by gods or spirits; the world was full of uncertainty and dread, and behind everything lay the "occult." Only after long experience did mankind come to recognize those uniformities in nature which led to the conception of inanimate causality and "natural law." When the reign of natural law had been securely established, the belief in spiritual agencies was not abandoned. They were assigned to their own place in the universe, the "supernatural" portion, while "natural" phenomena occupied the "natural" portion. The latter held the lion's share of interest and attention because it appealed to the senses and was the theater of action.

All through the Christian era, the thought of Europe was founded on this dual conception of a "natural" and a "supernatural" world; and with the widening of mental horizons which came with the Renaissance, with the revival of learning, and finally with the rise of science, the natural section of the universe gained steadily at the expense of the supernatural. So much was this the case that the supernatural receded into the shadowy background it now occupies, while the natural became synonymous with reality. Today it is impossible to read books by men of science without being struck by the emphasis they place on "nature" (some of them spell it with a capital N) as the real world of scientific exploration. They leave no doubt that they regard nature as the sole locus of reality. Scientific rationalists and political theorists are already planning a world in which man will take full responsibility for the future into his own hands, recognizing himself to be a product of nature, independent, unique, and supreme; and all this is based on the assumption that the current view of nature is unquestionable.

For all its stress on "nature," this philosophy seems to be a little outmoded. The success of natural explanations, in the narrower sense of "natural," probably reached its peak in the nineteenth century, when mechanical descriptions of everything were the order of the day. Lord Kelvin's mechanical vortices in the ether seemed to be about to explain the nature of the atom; Darwin's theory of natural selection seemed to be on the point of explaining the evolution of life. As someone said, it was an age in which the entire universe was filled with the hum of machinery. Had these mechanical explanations been satisfactory, the triumph of naturalism would have occurred then. But there followed a widespread intensification of scientific research; new knowledge flowed in from many quarters, and the result was that the universal mechanics began to hang fire. Things were not so simple as they had seemed. The ideal of explaining everything in terms of mechanics proved inadequate. That ideal began to pass away, and it will never return.

Why was this? Not so much because mechanical explanations were *untrue* as because they were not *final.* At first they seemed to explain; then it was seen that they did not *really* explain. There was always something behind them. Now we are beginning to see that what is true of mechanical explanations is true of *all* scientific explanations; there is always something left unexplained. Dalton's atom explained, until someone asked what the atom was made of. Research into that question did not supply a final answer; it only made the atom turn into something more nebulous and more questionable, until it ceased to bear any resemblance to what Dalton had meant by an atom.

Similarly, natural selection seemed to be a mechanical operator which explained the phenomena of life, until someone asked what "nature" was selecting from. The answer given was "mutations." But how do mutations arise? We were referred to the laws of heredity and the combinations of genes in the germ cell. But here we were being led back to a mechanical explanation, for which the augury of physics is not hopeful. We do not understand how a me-

chanical arrangement of genes can give rise to a mental characteristic. We shall certainly have to go behind this explanation of genes: but shall we not have to go behind *every* explanation which science has to offer? Is not the so-called progress of theoretical science inevitably a regress?

If we accept the regress (it is highly significant that we should be obliged to do so), we must nevertheless admit that science has succeeded in subsuming a great many particulars under general principles, and in that sense it has explained them and rendered them intelligible and manageable. It has been very successful in discovering "natural" laws. The bugbear of science is the fact or event which *cannot* be subsumed under any general law or principle. Now, the phenomena called psychic, or supernormal, or paranormal (we are still undecided about our terminology) are scientific bugbears for precisely this reason—they seem to defy scientific classification. They defy "explanation," they are incorrigible. And, I think, this is the chief reason why the scientific world continues to ignore them, although they have been carefully collected for more than half a century.

Extra-sensory perception, as it is now coming to light, is exactly the kind of thing calculated to drive the scientific mind to rebellion or despair. From the narrower scientific point of view, it is a scandalous thing. It ought not to occur; but it does. It passes strictly scientific tests of existence. In a sense, it is not even rare, for it has existed everywhere and, elusively, throughout all human experience. There have always been apparitions, prophecies, soothsayings, intuitions, magic rites; and pre-scientific man took them as a matter of course. Scientific man, on the other hand, has had to keep telling himself with a good deal of firmness that they are all superstition.

Biological phenomena are sometimes troublesome too, such as the voyaging of eels to distant rendezvous without the use of signposts or portable radio sets; the homing powers of birds and animals; the group life of insects, etc.

All these facts have had to be somewhat lamely explained away. This is because the character of these "supernormal" phenomena—the character, for example, of extra-sensory perception—is so utterly at variance with recognized natural laws. Extra-sensory perception ignores space, and frequently ignores time. It works without any discoverable machinery, and fails to reveal that sequence of causes and effects on which any scientific explanation depends. In fact, it possesses every scientifically objectionable feature, but still insists on retaining its exasperating habit of really occurring. No wonder the scientific mind rebels: and no doubt many scientists feel an inward sympathy with William James's candid biologist friend, who said that if such a thing as telepathy were true, scientists ought to band together to keep it suppressed and concealed.[1]

It is interesting to look in books on psychology and kindred subjects for references to psychical research. Sometimes there is none; seldom is there more than a perfunctory reference, which usually shows a strong anti-bias to the subject. Mr. E. Haynes, in a book entitled *The Belief in Personal Immortality* (Rationalist Press Association, 1913), says that he does not believe that anyone is convinced by the results of psychical research without a strong desire to be convinced. He tells the reader that he has not thought it necessary to study the carefully sifted evidence contained in forty-six volumes of the *Proceedings* of the Society for Psychical Research because he has had a few psychic experiences of his own. These are sufficient, he says. "I have all the materials I need for weighing the evidence." He comes to the conclusion (because he starts with the conclusion) that the evidence is unconvincing!

Dr. W. Elder, in *Studies in Psychology* (1927), says: "Some have thought an explanation of spiritualistic phenomena is to be found in what is called telepathy. But telepathy has little or no more real scientific evidence in its favor than has spiritualism" (p. 194). He does not say in what way the collected evidence fails to be scientific.

[1] *The Will to Believe*, p. 10.

Professor L. T. Troland, of Harvard University, says in *The Mystery of Mind* (1926): "The reader may be disappointed to find that the present book has little or nothing to say concerning the mysteries which are being investigated by modern psychical research" (p. 2). Few books on psychology have; but the reader may well be more disappointed at the reason given for the omission, which is that "doubt attaches to their authenticity in the majority of cases." In this sweeping statement the careful work of half a century is cast away. But the reason for this cavalier treatment emerges in the next sentence, where we are told that "the modern psychologist tends to regard alleged psychical phenomena much as the modern physicist looks on perpetual motion machines." In fact, Professor Troland's dismissal of psychical phenomena has little to do with the evidence, but is based on *a priori* considerations.

Professor H. A. Carr, of the University of Chicago, says in *Psychology* (1925): "The doctrine of Telepathy assumes that one mind can influence another mind in the absence of any known sensory connection between them. . . . Orthodox psychology regards the evidence for such assumptions as unconvincing" (p. 181). No justification for this pronouncement is given.

Professor H. C. Warren, of Princeton University, in *Psychological Principles* (1919), admits that reports "collected by sincere and unimpeachable scientists fill volumes of the *Proceedings* of societies for psychical research." But he goes on to say that "contemporary American psychologists for the most part reject the telepathic interpretation" (p. 419). The reasons given for their rejection are: (1) The faulty memory of witnesses, (2) chance-coincidence, (3) collusion or fraud, (4) unobserved sensory impulses, and (5) the "trend of evolution," because if a simpler mode of communication, such as telepathy, had been possible, nature would not have taken the trouble to evolve complex sense organs. "Nature" at work again! Professor Warren seems to be favored with inside information from the lady herself. But he does not seem to know that the objections

listed by him have all been allowed for by the collectors and experimenters who have amassed the evidence for telepathy.

These few quotations illustrate the opinions mainly of American specialists and teachers of psychology in regard to the evidence for psychical phenomena. Much evidence, of course, had been amassed many years before they were written, although the quantitative evidence was then of a less convincing kind than that which has been produced in the last decade. Such opinions could easily be multiplied; and it is probable that they are much the same the world over. The salient fact about these criticisms is that they are all *vague*. The critics make sweeping statements and nebulous generalizations, but they do not attempt to justify them. They throw out hints and insinuations, but never descend to concrete facts. They object that the evidence is unscientific and unreliable, but they never show, by dealing with it in detail, where the investigators' precautions have failed. The impression one gets is that they have never troubled to study the evidence at all. Indeed, Mr. Haynes admits as much; and this would be inexcusable if they were stating a serious opinion on a serious subject. But the reason for it all is contained in the one revealing sentence dropped by Professor Troland. Psychologists, with few exceptions, do not regard psychical research as a serious subject; nor does anyone else with a scientifically trained mind. They regard the evidence for psychical phenomena as being on a par with evidence for perpetual motion machines. In other words, science boycotts psychical research on *a priori* grounds; and the strength or weakness of the evidence has very little to do with it.

The suggestion that I am here putting forward is that this *a priori* objection is the crux of the whole matter where psychical research is concerned, and is mainly due to the current scientific interpretation of the term "nature" —a term on which every scientific writer today lays great emphasis. The current conception of nature appears to a large extent still to be medieval. It has been taken over unchanged from the time when the universe was thought

of as a dualism, one part "natural," the other part "supernatural." The supernatural part faded into unreality with the coming of science, and the natural part monopolized the lion's share of reality. Now it is becoming increasingly clear that there is something queer about the "natural" part. Natural explanations are never final; they are always regressive; this is the queer feature about them. (1) Everything which belongs to nature is known by means of the human senses (aided by scientific instruments and devices) and consists of a series of *appearances*. (2) The limits of nature are imposed by the limits of the senses, not by the limits of that which the senses reveal. (3) The view of nature provided by the senses is of a highly specialized kind.

The first condition implies that "natural" knowledge is not absolute knowledge, and supplies us with the reason why scientific explanations are never final. The second condition implies that there is no reason why phenomena should not exist which are beyond the reach of normal sense perception. The third condition suggests that if there are such "extra-sensory" phenomena, they are likely to have very different characteristics from those of phenomena which occur in the specialized field of sense-revealed "nature."

With the exception of a few physicists, neither the scientific nor the generally educated public shows any sign of accepting this type of view. The currently held view is that "nature" is identical with the real universe; that the natural facts discovered by science, together with natural laws, are quite literally and absolutely true; and that the limits of nature are intrinsic limits which owe nothing to ourselves. Philosophical considerations, and even facts which tend to uphold the contrary view, are impatiently dismissed. So long as this latter view of nature is held, no phenomenon can be real unless it conforms to nature's laws. If a non-conformist phenomenon were discovered, the old dualism would have to be revived and the phenomenon in question classified as "supernatural." But the

supernatural is anathema to science. Therefore the evidence for any such phenomenon would have to be suppressed.

Now, psychical phenomena are quite clearly non-conformist to nature, in the current, narrow sense. Extra-sensory perception does not obey any of the "laws of nature." On the other hand, in spite of half a century of scientific evasion, there is now no reasonable doubt that it occurs. Must we go back to the Middle Ages and declare extra-sensory perception to be a "supernatural" phenomenon? Surely we need not. The solution of the difficulty lies in revising our conception of nature. Nature, as we know it, is merely a relative and specialized view that we get of reality by means of our specializing physical sense organs. Do we ever reflect how specialized these means are by which we get to know what we fondly mistake for an absolutely "real" world? Everything in us is specialized to the highest degree, so as to enable us to live a special life in a special environment. Our physical body and our psychological components are alike specialized; our muscular system, our nervous system, our brain: but not only these, our instincts, our convictions and the very laws of thought are developed and specialized to serve practical ends. And since all that we are immediately acquainted with is our own sensations, it follows that the world revealed to us by those sensations is specialized also. The adaptation is mutual. Nature, as revealed by sense perception, is an "island world." Why, then, should there not be reaches of reality outside "nature"? There is no reason at all when once the subjective element in nature is realized. This type of view is actually being stressed today by certain prominent physicists. For example, Sir James Jeans says in *Physics and Philosophy*: "Our studies can never put us in contact with reality; we can never penetrate beyond the impressions that reality implants in our minds" (p. 13). And Sir Arthur Eddington says in *The Philosophy of Physical Science*: "All the laws of nature that are usually classed as fundamental can be foreseen wholly from epistemological considerations. They correspond to *a priori*

knowledge and are therefore *wholly subjective*" (p. 57). This, of course, is going much further.

From the philosophical point of view, there is nothing new in all this; but the pull of common sense is so strong that very few people pay much attention to philosophy. Probably, at bottom, the attitude which resists all that does not conform to established "natural laws" is due far more to the weight of custom and to familiarity with those laws than to any rational conviction. It is the same kind of parochial attitude as that of the eighteenth century Englishman, who thought foreigners were fools and their customs ridiculous simply because they were strange to him. Or like the attitude of the pre-Copernican astronomers, who thought the earth must necessarily occupy the center of the universe because that all-important creature, man, lived on it. So today, people believe that psychical phenomena are rubbish because they do not fit into a "nature" consisting of what they can see and touch. I think it may be doubted whether the general aversion to psychical research rests on anything more profound than an enlarged version of this parochialism.

Let us make no mistake: the importance of psychical research is inestimable precisely because it is destined to upset this parochial view of nature. If we look at extra-sensory perception from a slightly different angle we can perhaps see this more clearly.

Biologists trace the rise of life by slow degrees from very primitive organisms, and they believe that this historical "emergence" from protoplasm proves that life and mind are *derivatives* of matter. But the existence of extra-sensory perception alters the whole interpretation of biological evolution. Here is a faculty (and with that faculty inevitably an agent) which has never been evolved. Some people may not agree that this is the case. Some incline to think that extra-sensory perception is a vestigial faculty which rose to some importance among primitive men, but which has degenerated with the coming of civilization. Others regard it as an emergent faculty which is only now beginning to make its appearance. But on the present view

it is neither; it is neither declining nor emerging: it is a faculty which has never entered the evolutionary scheme at all. It was by-passed by "nature" (to use the current scientific anthropomorphism) and never underwent the specializing process which adapted sight, touch, hearing, etc., to the conditions of practical life.

There may have been good reasons for this, in spite of Professor Warren's somewhat hasty inference. As a matter of fact, sparing use does seem to have been made of the extra-sensory faculty in the creation of various animal "instincts," etc. But here, in extra-sensory perception, is a faculty which has undergone no special moulding process. It stands outside what we call "nature." It ignores her laws. In other words, it belongs to a reality outside our own specialized region. The significance of this view is immense; for a faculty (and with it a part of ourselves) exists which has not entered into the evolutionary process. Therefore evolution is not a process which slowly *derives* life, or causes it to "emerge," from matter: it is a process which *unites* life and matter in a high specialized compound. In a sense this is vitalism—but vitalism with a difference. The entelechy is not a stray force just knocking about somewhere; it is the essence of the real being.

This view does not depend entirely on the discoveries of psychical research. Psychologists also have been discovering facts which cannot but point to it; but they have approached the field from a slightly different angle. Medical psychologists have dealt with factors in human personality which are not included in normal consciousness. They should be our collaborators, not our critics. But they have attacked the subject pragmatically rather than scientifically or philosophically. Their approach has been that of the therapist rather than that of the seeker after truth; so that their vague conception of the "Unconscious" has left matters in the air. They do not seek to unravel the question of what the Unconscious *is*, but only the question of what practical use they can make of its properties. Academic psychology, too, by working in the laboratory, has amassed

a great deal of experimental data which, generally speaking, support the conclusions to which psychical research is coming regarding the relative character of our sensory knowledge of the external world, and suggest the existence of a great deal behind it. It is quite clear that psychical phenomena cannot be merely tacked on to the existing scientific conception of "nature." The acceptance of them involves drastic changes in the whole scientific outlook.

The question of what policy should be adopted by the protagonists of psychical research naturally arises from these considerations. One of the principal tasks confronting them is to secure the collaboration of psychologists and to persuade biologists and other scientists of the validity and importance of their work. The method by which we are at present trying to do this is to pile up evidence, especially evidence acquired by quantitative and statistical methods, until it becomes irresistible. We mean to overwhelm our critics by sheer weight of facts. I admit that this method may succeed in the end; but it is the method of leading, or rather dragging, the horse to the water. When we get him there, we shall be surprised at the variety of ingenious arguments he will use to avoid drinking—that is, so long as he still regards psychical facts as contrary to the "laws of nature."

Would it not be better to pay more attention to the theoretical side of our subject; to enlist, if possible, the help of enlightened philosophers, and to attack the opposition to psychical research at its roots rather than in its symptoms? If we could persuade the scientific world that the discoveries in our field are neither superstitious, nor "supernatural," nor contrary to the established body of scientific fact, but that they only involve a wider *interpretation* of science, we might turn the whole tide of scientific opinion in our favor, and give mankind a new outlook of incalculable value. Our problem is, essentially, how to replace the medieval view of "nature" now current by a wider view of nature; a view which will take into account the relativity of knowledge and the specialized character of ourselves and our world.

Correspondence

[Miss Grace Bishop, the writer of the letter to follow, is a member of the English S.P.R. To the *Journal* of that Society (Vol. XXXII, April-May, 1941) she contributed a most interesting paper, "Foreknowledge in Dreams," to which Dr. Murphy referred at some length in his recent article, "Psychical Phenomena and Human Needs" (JOURNAL A.S.P.R., October, 1943). The pages of our JOURNAL are open to members and other readers who may care further to discuss the points that Miss Bishop raises.]

Domek, Badlake Hill
Dawlish, England
December 30, 1943

Dear Dr. Murphy:

Thank you very much for so kindly sending me the JOURNAL of the American S.P.R., three copies of which reached me on the 11th of December.

I have read your article on "Psychical Phenomena and Human Needs" with great interest, the more so as you propose to deal in the second part ["Removal of Impediments to the Paranormal," published in the January, 1944, issue of this JOURNAL] with a problem about which I have thought a good deal of late, i.e., why supernormal cognition occurs so seldom.

It seems to me that, in addition to factors of the kind you are at present exploring by means of laboratory experiments on individuals, certain factors of a more general nature may have been operating to reduce the incidence of psychic powers in our Western civilization.

On the physiological side, if Dr. Rhine is correct in his surmise (*Extra-Sensory Perception,* p. 154) that "there is some heritable basis for marked ESP ability," then a glance at the history of Christendom leaves one surprised, less than supernormal cognition occurs so seldom than that the power has survived at all. On the one hand we have had, almost from the beginning of the Christian era, the cult of celibacy and the institution of monasticism. It seems

likely that those persons to whom the monastic life has appealed have included many whom we should class as "sensitives." Their celibacy must have hampered the transmission of this quality. And on the other hand there has existed in most Christian countries and almost till modern times a fear of "witchcraft" which has led to the wholesale slaughter, over long periods, of women who were, so far as one can judge, often simply persons gifted with psychic powers (sometimes, no doubt, misused). Their extermination must have done much to eliminate such powers from our racial inheritance.

As to the non-physical factors, I surmise that a main one is to be found in the quite startling difference in attitude towards psychic faculty between the great civilizations of the ancient world and our own, both among the leading thinkers and among the official "powers that be." As regards precognition, we know that in most ancient civilizations and for many centuries oracles were an accepted part of the national life. Secular rulers consulted them and heaped wealth upon them, great thinkers approved them. Plato looked on prophecy as the noblest of the arts, Socrates thought it a divine madness — "the prophetess at Delphi and the priestesses at Dodona when out of their senses have conferred great benefits on Hellas, both in public and private life, but when in their senses few or none. And I might also tell you how the Sibyl and other inspired persons have given to many . . . an intimation of the future which has saved them from falling. But it would be tedious to speak of what every one knows." (*Phaedrus,* Jowett's translation.)

How different is our attitude today! True, the vicar may on Sunday read a few verses from some prophet of the Old Testament, whose inconvenient powers are safely relegated to the past. But can one imagine the Prime Minister paying an official visit to some Sibyl installed, say, in St. Paul's Cathedral, for advance information and advice as to the course and conduct of the present War? Indeed, if he did so, he would be accessory to a breach of

the law, since professional "fortune-telling" is illegal in this country. And though the Roman Church has always accepted the possibility of occasional "miracles," especially of healing, our established Anglican Church seems exceedingly shy of all matters psychic. True, a few years ago Dr. Lang, then Primate, did appoint a committee to investigate "Spiritualism," and the committee, after two years of enquiry, duly presented its report. But, in spite of repeated requests from various quarters, this report has not yet been made public.

Some years ago, one of our Bishops (speaking from memory, I think it was the Bishop of London) preached a sermon in which he said that, in his belief, the "pure in heart," especially children, might, on occasion, see angels. But a few days later my daily paper, which had reported this sermon, published a letter from the Secretary of the Society for Lunacy Reform pointing out that there were numbers of persons detained in our mental hospitals for similar "hallucinations." The present-day official attitude towards psychic matters can hardly be called one of encouragement!

Lest it be thought that this attitude is merely the result of the modern cult of "science," it is of interest to note how, even in the "Ages of Faith," the Christian mystics themselves seem to have looked askance at psychic phenomena as the work of the devil. The anonymous 14th century author of the *Cloud of Unknowing,* speaking of "these young presumptuous ghostly disciples" (who appear to have dallied with psychic experiences), says bluntly that "the devil feigneth quaint sounds in their ears, quaint lights and shining in their eyes, and wonderful smells in their noses; and all is but falsehood!"

So wide is the gulf between the Ancient World and Christendom in the place allotted to psychic powers! In such an atmosphere of discouragement, is it to be expected that these powers will thrive?

A third factor may, however, be the most important of all. I suspect that psychic power is inhibited, less by the

negative effects of a generally discouraging environment than by the positive and urgent need of men and women today to concentrate all their interest in other directions. With the increasing complexity of life, the more and more bitter struggle for material wealth, the hustle, the crowding of our populations in huge cities, the noise and speed destroying the natural rhythm of life, all the vitality and nervous energy of most people is drained into the channel of "making a living." Is it not typical of our age that we speak of a "standard of living" when all that we mean is a "scale of consumption" of material goods? As the poet had it, "the world is too much with us, late and soon, getting and spending we lay waste our powers."

My personal experiences in this connection may be not unusual. In my student (graduate and post-graduate) years, I had several experiences of a psychic nature. Looking back, I recall two telepathic incidents, one waking vision of my recently dead mother, one apparently precognitive dream, so vivid that the details are still clear. I spent the next two decades with my mind fully occupied by practical work and narrowly focussed on the immediate present—three years in khaki during the last war followed by a career in the Civil Service, with ballroom dancing as my chief recreation. I can recall no psychic experiences during this period. In 1934, I was invalided out of the Civil Service and for reasons of health retired to the country. My mind was thus again as free to roam as it was in my student days, and during the next few years I had various psychic experiences, including the precognitive dreams I sent to the S.P.R.

Then came the threat of war. I was not fit, this time, for active service, but feeling that the food front would be vital, I tried, in 1939, to help the housewife by writing a book giving the elements of dietetics in simple, non-technical style. This task, and the job of seeing the little book (which was kindly reviewed) through the press, focussed my mind again on practical immediacies. Since then, the many practical problems which face the war-time

housewife, plus "digging for victory," have kept me busy. And for a long time now I have not spotted a precognitive dream. I am amused to find that my most recurrent dreams are now of food, chiefly fruit, the shortage of which is for me the most trying part of our war dietary.

It seems therefore that, in my case at least, psychic experiences are crowded out when the mind is forced by circumstances to narrow its focus to immediate necessities, and they can only occur when this external pressure is sufficiently lifted for the mind to relax and expand. As regards precognitive dreams, the additional factor of nervous exhaustion seems to enter into my case, though why this should be so is not clear to me. Perhaps it is simply that when I am sleeping lightly I recall a dream more easily than after deeper sleep. Or it may be that exhaustion, by relaxing "will-power," removes the clamp of some deep-lying inhibition which would otherwise forbid me to peer into the future. It is open to doubt whether we do really want to know what lies ahead—as a friend of mine put it to me recently, to see ahead would "take the kick out of things." Where, after all, would the Derby be if we could foresee the winners? And what would happen to that bulwark of our civilization, the Stock Exchange? . . .

Yours sincerely,

GRACE M. BISHOP

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CONTENTS

Some Paranormal Experiences of Hyperthyroid Subjects

A Contribution to the Study of the Dynamics of Paranormal Cognition

ERNEST TAVES

Introduction

There is some evidence in the literature of psychical research that the condition of hyperthyroidism is associated with the phenomena of paranormal cognition. Several striking examples of paranormal cognition have been obtained in recent years from Mrs. Halsey, a hyperthyroid subject with a long history of mediumistic phenomena; in later pages of this paper some of these experiences will be presented in detail. The most striking instance of high scoring on ESP cards, the well-known Riess series (1), was obtained with a hyperthyroid subject. Further, one of the spontaneous cases published in this JOURNAL during the last two years, the case of Mrs. Harris (2), comes from a hyperthyroid subject.

These are three isolated instances. More could be mentioned. The experiences of another subject, Mr. Howson, will be discussed in this paper; this series of experiences is offered, not for the evidential value of the new material, but in an exploratory way to suggest possible reasons for the frequency of paranormal experiences in hyperthyroid subjects. Also, in this issue of the JOURNAL (pp. 171-179), is presented still another suggestive case from a hyperthyroid individual—the case of Mrs. C. But in all cases, particularly in those no longer recent, it is difficult to obtain adequate medical details; moreover, little by way of understanding is gained by mere citation of more and more examples.

It would seem, in general, that in searching as fully as we can into the available data, no physiological disturbances relate themselves as insistently to paranormal phenomena as do those concerned with the function of the thyroid gland. In addition to the cases of hyperthyroidism mentioned, there is at least one case on record in which *hypo*-functioning of the thyroid gland was associated with paranormal cognition—the case of Bo (3).

Suffice it to say summarily, then, that in searching for psychobiological phenomena as a possible means of arriving at a better understanding of paranormal cognition, dysfunction of the thyroid gland would seem to be a peculiarly fruitful field to investigate.

Mrs. Effie Halsey

Three years ago Mrs. Dale and the present writer had a total of seven sittings with Mrs. Halsey. Readers of the JOURNAL are no doubt familiar with the work which this non-professional clairvoyant has done for other experimenters, notably for Dr. Alexis Carrel. In our sittings a similar technique was from time to time used—that is, the medium was asked to give her impressions regarding material contained in sealed boxes or in opaque envelopes. The subjective impression of the experimenters, after the series had been completed, was that Mrs. Halsey (formerly known

as Mrs. Vernon), despite her advanced years, still possessed psychical ability of a very superior order.

On one occasion, the concealed object was a drawing of a Roman cross, labelled *crucifix*. This was placed in front of Mrs. Halsey in a sealed opaque envelope, and she gave the following free associations in reference to it. I quote from Mrs. Dale's record of the sitting:

Spindle. Skeleton-like. In other words, what is drawn there is like a symbol of something else. It's unconventional. Sort of on the order of a blueprint of a building—like an architect's drawing. Outline. It suggests proportions, but doesn't elaborate upon them. It looks sort of like a signpost, with one sort of jagged edge—jagged arm pointing the way. It's embryonic. But if more detailed—I don't know—something could be dispensed with. The word I hear is paraphernalia—embryonic paraphernalia. Doesn't look like a finished drawing—looks more sketchy. Now I see that signpost again, and there is an object hanging from one arm—a lantern or something like that. This is clairvoyant—I'm not hearing this now. I'm trying to see what is hanging from the arm of the signpost. Well, it's a light of some kind, or represents a light—suspended by a chain. There is that signpost, and from one jagged arm there hangs a chain. There *is* something hanging from a chain—indicating light. Now it crashes down, it has fallen off the signpost—crash, bang! It seems to me that I am rambling. (Here LD asked Mrs. Halsey if she could get something about the word that was written beneath the picture.) Well, I heard the letter F. Is there a letter F in the word? (Yes.) Now the signpost is gone and I see a lake. I don't know if that is to demonstrate the letter L. There are two letters the same in the word, two of the same letters are in it. Didn't the light mean anything? It is so difficult to translate the symbolism. (Here the experimenter asked Mrs. Halsey to draw what she saw when she spoke of the signpost. While drawing in the experimenter's shorthand notebook, Mrs. Halsey continued giving impressions.) It's a cross too, the signpost—or crossroads—arms out this way (throwing out arms in wide gesture) like a cross or signpost.

Fig. 1 shows a tracing of the target used in this experiment and Fig. 2 is a tracing of Mrs. Halsey's drawing. Note the chain attached to the upright arm of the cross.

On another occasion the stimulus material was prepared by Dr. Murphy and was unknown to both experimenters at the time of the sitting. It consisted of a Harvard medallion suspended by a blue ribbon from a pin clasp. It was round,

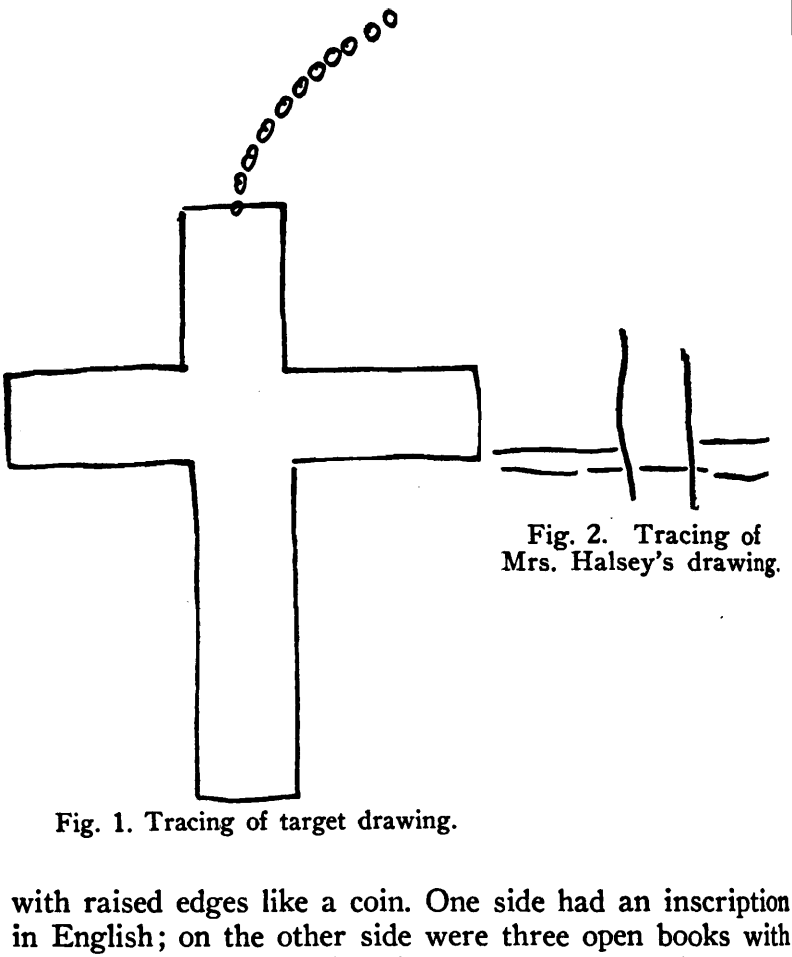

Fig. 2. Tracing of Mrs. Halsey's drawing.

Fig. 1. Tracing of target drawing.

with raised edges like a coin. One side had an inscription in English; on the other side were three open books with the Latin word *Veritas* inscribed on them. Around the edge of the medallion were other Latin words. It was placed before Mrs. Halsey in a sealed box. She produced the following free associations:

I see him (her control) now. I see something white. It looks round, rounded. It seems more rounded. Rounded edges. Shiny. Paper—I don't know—it seems like paper. I'm not sure about that so I'm not saying anything about it. Well, it seems to me as if he (the control) were cutting the edges of a book, cutting the leaves of a book. Looks as if it would close up and then spring open. Lettering. Inscription. Seems to me I see some lettering. What are those Latin words? Vanitas? Vanitas? In Latin do you pronounce V like W? I keep

hearing some Latin words like that—*Vanitas*—something like that. This comes from wherever the rest of it does.

It is interesting to note that Mrs. Halsey's eyesight was so poor that when the experimenters opened the box and removed the medallion, it was only with the greatest difficulty that she was able to see the Latin word *Veritas* which was inscribed on it, and which she had so closely approximated without benefit of her visual sense during the sitting.

The two examples just given were the best obtained in our series. Other sittings produced results varying from apparent complete irrelevancy to impressions which were at least suggestive of some paranormal knowledge of the stimulus material.[1]

Mr. H. A. Howson

The second case to be presented in this paper is that of Mr. H. A. Howson, to whom we were referred by Dr. George H. Hyslop. Asked for a general statement in reference to his background of paranormal cognition Mr. Howson responded as follows:[2]

February 10, 1944

H. A. Howson, the subject, is 50 years old, and was born and raised in Manhattan, where he was so located that interest in the Fire Department was inevitable. This interest has kept up and, if anything, grows as the years have gone by. It might also be noted that several of his ancestors used to belong to the New York Volunteer Fire Department over one hundred years ago.

In 1934, after several years of treatment, the subject had a thyroid operation, and three quarters of the thyroid gland was removed, the opinion having been expressed that probably he had had a hyperthyroid condition for a long time. Since the time of the operation, the subject's basal metabolic rate has fluctuated above and below normal, currently being subnormal, but within the limits of normal variation.

In 1940 he had an accidental trauma which produced a blood clot

[1] There is no need fully to describe here the experimental conditions under which these results were obtained. Suffice it to say that the usual precautions prohibiting sensory contact were employed.

[2] Although in these documents the third person is used, they are actually from the hand of Mr. Howson.—*Ed.*

between the middle and inner linings of the brain, which had to be removed by an operation.

His aunt, Miss H. A.,[3] who died on January 1, 1938, stated, some time before her death, while in conversation with the subject, that she had been told that she had some psychic ability. From an attached case, an instance tending to indicate this will be seen, and it is the subject's opinion that probably his aunt, or his mother, have something to do with the attached case of premonition. Further, with regard to the subject's family history, attention is called to the case of telepathy experienced by his son.

With regard to fire-fighting, it should be noted that every fire, in a sense, constitutes a crisis for the house owner and a crisis for the firemen involved. A fireman must think clearly and quickly in such time of great stress and strain, and his training is along these lines. Firemen who are interested in their job, and of course this applies particularly to volunteer firemen, live their fire experiences very vividly.

As a matter of general information,[4] it is noted that one standard way of summoning fire apparatus is to transmit a number to the fire companies and individuals, which number, in accordance with previous arrangement, designates a certain location, this location being the one nearest the fire. Such numbers are transmitted by whistle or bell. Thus, in the case of a single-stroke gong, the number 24 would be sounded as "one stroke, space, one stroke, double space, followed by four strokes with single spaces between them." Firemen train themselves to concentrate on counting a number when a whistle or bell sounds.

The above serves as an introduction to a person who is, or, more correctly, who was, suffering from hyperthyroidism, and in whose family paranormal experiences apparently take place. We present an interesting dream-like experience of Mr. Howson's, written in his own words:

February 10, 1944

Early in December, 1940, the subject, H. A. Howson, while in bed, probably around 11:00 P.M. when he was practically asleep, heard the fire-alarm gong in his cellar start to sound. Ordinarily the sound of the bell causes the subject to jump out of bed and start for the cellar. This time, however, something kept him in bed, and instead he counted the strokes. He heard 2—2—3. When he had

[3] The full name is on file at the Society.

[4] The references to fire-alarm systems are included to make clear the case which follows.

finished counting, instead of getting up he went to sleep again, and in the morning when he went down to the cellar, he found that the register, which would show any calls received, had nothing on it—showing that the bell had not sounded during the night.

Some weeks later, namely February 10, 1941, at 5:10 A.M., this box (223) actually did sound, and the subject went to the fire, realizing that this was the one he had been "warned" about. He was therefore particularly careful, and was not injured—although when he arrived at the fire, before the arrival of the fire apparatus, he found a large house greatly enveloped in flames, with a man trapped on the third floor.

This fire was in a house owned by Dorothy Thompson, the writer, and occupied by Vincent Sheehan, another writer. It is possible that the fire was set. It was one of the nastiest fires the subject had met with during the previous three or four years.

This case is not offered for its evidentiality, but simply as one facet of our whole complex problem of hyperthyroidism and paranormal cognition.

Next we have another experience, occurring during a similar state of half-sleep. Mr. Howson writes:

April 4, 1944

On the evening of Friday, February 18, 1944, I went to bed about 11:15 P.M. About 11:30 my wife, who was sleeping in the room with one of our boys who had a fever, came into our bedroom, conversed with me briefly, and left the room. Probably inside of fifteen minutes after this, before I was much more than half asleep, I thought I heard someone call me. For a moment I was puzzled who called, but listened, and then sat up quickly in bed and said, "Who called?" It then dawned on me that no one in the house had called, and as the shock of "coming to" quickly wore off I began to wonder what to do next. Then the room became "whispery," but no words that I could catch. The whispering was not near the floor, but pretty well up toward the ceiling and not noticeably directional. This kept up for two or three minutes.

The next morning I was told that my sister had died that (Saturday) morning. I told my friend A. H.[5] about the incident of the evening before, but did not discover until the next day, Sunday, that my sister had not died Saturday morning, but rather about 11:00 Friday night. I might add that, although my sister had been ill for some months, I had no reason to expect her to go that night.

[5] The full name is on file at the Society.

At the time of her death she was in Massachusetts and I was at my home in a suburb of New York.

Mr. Howson's friend, Mr. A. H., confirms this incident in a letter dated April 15, 1944, as follows:

To whom it may concern:

On Saturday morning, February 19, 1944, Mr. H. A. Howson called me on the telephone to tell me of an interesting experience which he had encountered the night before. He said, "During the night I was awakened with a start and sitting up in bed I heard a voice in my bedroom, but being awakened out of a sound sleep could not recognize the voice which I heard." He also said, "The whispering continued for a time, but so faintly that I could not distinguish it."

During the course of the conversation he told me that his sister had passed away on that morning.

Respectfully submitted,

A—— H——

Next there is a case in which Mr. Howson obtained some suggestive material from a medium, subsequent to the death of his aunt, Miss H. A. This case is included as part of the general picture, and because it tends to substantiate the opinion held by many psychical researchers that psychic individuals are likely to have "good" results with mediums. Mr. Howson wrote on February 10, 1944, as follows:

Case of Miss H. A. When Miss A. died on January 1, 1938, she left the subject, her nephew, as her executor. On February 20, 1938, the subject wrote the following message: "I am the executor of the estate of my aunt, Miss H. A., who died January 1, 1938. These questions relate to her estate . . . (1) At what price will I sell her house and land in Connecticut? (2) I have stocks and bonds to sell. When would be the best time to do so? (3) At what price will I sell preferred stock? (4) How can I best dispose of her automobile? (5) How can I get in the three missing consents of the residuary legatees?"

The subject gave this message to his friend, A. H., who is psychic himself, and he offered to inquire of his friend W. L., a medium, to see if he had any suggestions. The medium had been introduced to the subject a year before, but knew nothing of Miss A.

The medium, when interrogated, said, "Yes, I have a message from Miss A. for him," and *immediately* wrote out the message of which a photostatic copy is attached.

The message written by Mr. L., the medium, a photostatic copy of which is on file with the Society, reads as follows:

I see pretty country home about 300 ft. frontage, some repair needed, bringing good market price—several persons interested—some silver pieces missing—conditions generally good, atmosphere friendly—no friction or unpleasantness—Stock and bonds will bring better price in 90 days—Electric shares will remain about same—good—The three missing consents can be secured by proper attention. Find them agreeable—do not sell lace pieces—all accounts and management will receive O.K.

Mr. Howson continues with his report, commenting on the message written by the medium Mr. L.

The subject did not know the frontage of the plot, but, looking it up, found that it was 287 feet. The remark with regard to the condition of the house was correct as one of the front parlors was in need of major repair.

A few days later, the subject's friend A. H. again saw the medium and the latter enlarged upon the matter of the silver by stating that it was in a box "like a hat box" in a closet in Miss A.'s house—that the person who was supposed to have charge of it didn't know it was there, but that if they hunted for it they would find it. The subject was also told about some old family lace in a desk and that Miss A. wanted it kept in the family. This lace was eventually found in a desk in New York. The desk was being used by the subject's father, but was known to have belonged to Miss A.

With regard to the silver, the subject's sister, who had charge of the contents of the house, said that she had not missed anything and two months later the subject and his sister went through the house looking for a "box like a hat box." After searching the house two or three times the sister stopped, but the subject went through once more. On this last time through he looked into a hat box in a closet on the second floor, which box he had not looked into before because it actually *was* a hat box, not "like a hat box." In this hat box he found a lot of family flat silver, together with a card tray which was of sufficient age and value to be almost a museum piece. His sister said that all this silver had belonged to Miss A., but that she, the sister, had assumed Miss A. had given it away and therefore she had not missed it.

Partial corroboration of this incident comes from Mr. Howson's friend, Mr. A. H., under date of May 5, 1944:

I remember mentioning Mr. L., the medium, to my friend H. A. Howson and having the latter give me a list of questions about the estate of his aunt, Miss H. A., which he wanted answered. I showed this list to Mr. L., and he *at once* wrote out a message of which a copy is attached.

The following week I returned and called on Mr. L., telling him how delighted Mr. Howson was with his message. L. said, "Now I am going to give him a real test. You tell him that his aunt says there is some lace that she wrapped up—apparently around her hand—like this—which will be found in the desk drawer. She wants it kept in the family. There is also a lot of old family silver in a box, like a hat box, in a closet, which the person who is supposed to have charge of it doesn't know is there. If they hunt for it they will find it."

At this time Mr. L. had met Mr. Howson only once and knew nothing of his aunt. This was sometime in February, 1938.

A—— H——

Finally we present a spontaneous case in which Mr. Howson's young son was the percipient and his aunt, Miss H. A., the agent. Mr. Howson wrote on February 10, 1944, as follows:

In 1934, when the subject's son, at the age of three and a half years, was playing in his father's bedroom in their home near New York, at about 2:30 in the afternoon, he trotted over to a window looking west. The window sill was so high that it was above his head. He remarked mournfully, "Aunt H. is not coming." His parents laughed at him, because as far as they knew Aunt H. was 100 miles from them in the country, and they knew nothing of any plan of hers to come to the town in which they lived.

The next morning Miss H. A. called on the telephone from New York City and said she had come down the previous day, and, when asked why she didn't stop in to see the family, stated that she had come down the main highway (some mile and a half west of the house), intending to stop in, but had found when she was approximately opposite the town, that she was late and did not have time to make the visit. When asked as to the time, she stated that it was at 2:30 P.M., which was just the time when the child had made the remark about Aunt H.

Empirical Relations

There is a considerable medical literature bearing upon the relation between hyperthyroidism and associated mental

phenomena. One particularly relevant point of view to be found is that hyperthyroidism is related to the *needs* and *motives* of the individual.

Beck (4) notes in this connection the similarity of anxiety states to mild hyperthyroidism. He states that of the clinical manifestations of hyperthyroidism that have been considered diagnostic,[6] no one sign or symptom, and no constellation of signs and symptoms, makes it possible to differentiate between anxiety states and hyperthyroidism. Diagnosis can be made, according to this writer, only by evaluation of psychogenic material in each case. It is of interest to note that this writer cites ten cases diagnosed as hyperthyroidism, in which thyroidectomy was performed with no improvement—five patients actually being made worse; but all of these patients responded to psychotherapy, where thyroidectomy had failed.

Wilensky (5), writing of current problems in hyperthyroidism, mentions the difficulty of treating certain types of cases. Speaking of the effect of thyroidectomy in cases in which hyperthyroidism was found to be associated with psychotic symptomatology, he notes that "in all of my experience I have never seen one case in which these psychotic symptoms disappeared completely," indicating that in cases diagnosed as hyperthyroidism, psychological manifestations may remain as a residue, after the purely physiological disturbance has been ameliorated.

Davis (6) points out the similarity between neurasthenia and hyperthyroidism, and indicates the difficulty of making a differential diagnosis in many of these cases. Thus it is apparent that some writers in the medical field have been impressed with the similarity between hyperthyroidism and certain mental states. The next question which arises is concerned with possible causal relations between these two conditions. Does one cause the other, or do they occur independently?

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[6] The most important of these are: Enlarged thyroid gland, basal metabolic rate increased over normal, eye signs, high pulse pressure, warm moist skin, fine muscular tremors, clinical response to Lugol's solution (iodine), temperature, increased appetite associated with loss of weight, and intolerance to heat.

Walker (7) concludes that thyrotoxicosis is the actual etiological agent in some cases of psychosis, although he does not mention the anxiety state in this connection. This is an interesting observation, perhaps relevant in the case of Mrs. C., previously mentioned, and described in full elsewhere in this JOURNAL.

Other students of the problem (8) conclude that while there is "no type of psychic reaction that can be considered characteristic of hyperthyroidism," nevertheless, hyperthyroidism is considered to be related to three other conditions, namely: (1) Toxic exhaustion psychosis, (2) acute delirium reaction, and (3) manic-depressive reaction. These writers believe that in the first two conditions, "hyperthyroidism may act as a definite etiological factor in the production of mental manifestations . . ." Two additional quotations are relevant here:

"In some of our psychotic patients the hyperthyroid function appeared to play a role as a causative, precipitating, or aggravating factor."

"Studies of life histories of patients having symptoms of dysfunction of the autonomic nervous system and of hyperthyroidism, bring out the presence of more or less serious psychobiologic implications. Such studies strongly suggest, first, that there is a close interrelationship between the psychobiologic implications and the malfunction of both the thyroid gland and the autonomic nervous system; second, that these pathologic manifestations have a common origin which may be traced to a combination of personality background (maladjustment a predisposing factor to hyperthyroidism) and injurious situational conditions" (9).

And, finally, other writers (10) note that people having certain types of personality structure are predisposed to hyperthyroidism. These individuals are characterized by:

(1) Extreme feelings of personal insecurity,

(2) A strong sense of responsibility, and

(3) A tendency to turn the effects of emotional experiences within, rather than give them outward expression.

According to these writers, prolonged emotional strain, or severe emotional shock, may precipitate cellular changes in the thyroid gland, particularly in these individuals.

Thus it is seen that there is some good evidence favoring the view that such a condition as *anxiety state* may be the etiological agent in hyperthyroidism. The uncanalized anxiety is antecedent to the glandular condition, which appears later.

Theoretical Considerations

These references indicate in a very general way the relations of hyperthyroidism to various mental phenomena, both psychotic and neurotic. What, then, has all this to do with psychical research? Certainly no final answer can be given at this time, but it is perhaps profitable to reflect upon the matter to see whether general dynamic relations are suggested.

First of all, we begin with the large problem of trying to determine something about the fundamental processes of paranormal cognition. It is the opinion of the present writer that the most fruitful avenues of investigation to these problems will prove to be those of rigorous scientific methodology in general, and of psychology, psychiatry, neurology, and physiology in particular.

Then the question arises: In the literature of psychical research what, in view of the above four avenues of investigation, suggests itself as an immediate subject for investigation? One of the clearest answers is: The psychology of hyperthyroidism. This condition does offer one of the most obvious possibilities of which to make use in an investigation of the type indicated.

Now, what can this glandular condition have to do with the mental phenomena of paranormal cognition? Examination of the literature reveals that the close association of hyperthyroidism with a varied mental symptomatology has been noted for many years by various writers, and that many of their suggestions are directly related to current psychological hypotheses as to paranormal cognition.

One variety of speculation in which we may indulge

involves the psychoanalytic approach to hyperthyroidism; here hyperthyroidism may appear as a *symptom* of an uncanalized anxiety. Such anxiety may point to a sensing or feeling that *something in life is missing.* Why not then also consider paranormal cognition to be an indicator of similar mental processes, or, perhaps more reasonably, as an attempt to *compensate* for something missing by developing an "additional sense." One experiences a feeling of insecurity; one develops unconsciously a compensatory function enabling one to say, "Although something may be lacking in my life, I can make up for it by seeing what goes on at a distance, or in the future. In particular, I can find at a distance, or in the future, what I *need*—that which life has hitherto failed to give me." Here one gropes paranormally for distant or future events specifically related to one's needs. *Perhaps, indeed, the hyperthyroid patient does not "develop" his paranormal faculties in the true sense of the word, but rather permits the paranormal manifestations to reach the conscious level, whereas the "normal" person, for reasons which cannot be discussed at length here, represses these mechanisms.*

According to the point of view that paranormal mechanisms are generally repressed, it might be predicted that psychic experiences would occur less often during normal waking consciousness than during dissociated and dream-like states, in which some mental processes break off, and thereby escape the usual repressive mechanisms. That this is true, to a certain extent at least, can perhaps scarcely be doubted. It would seem that the first two quoted experiences of Mr. Howson belong in this category. In these cases the subject was on the verge of sleep—in a state between that of sleeping and waking. Why should such experiences tend to occur at these times rather than during normal waking hours? One possibility is that only when the normal barriers and inhibitions of waking consciousness are rendered inoperative as the individual becomes dissociated, are the paranormal cognitions allowed to emerge into consciousness. Much more research relative to this particular problem is needed.

One more word on dissociation. The term implies the operation of unconscious factors independent of conscious factors, and the term is no doubt a convenient one to describe the mental status of Mr. Howson when on the verge of sleep. Now, when we compare this state with that of Mrs. Halsey, when she was producing her paranormal cognitions, they do not seem on the surface in any way similar; Mrs. Halsey's work is characterized by an intense alertness and awareness, a straining and striving toward something. In her own words, she has to "dig down deep" to reach the information she is seeking. Yet a moment's reflection convinces one that both cases are characterized by "dissociation." Dissociation in a very alert, nervous, fidgety person may be evidenced by "doodlings," for example, of which he is entirely unaware. Perhaps the only point of importance in comparing these two cases, in respect of dissociation, is that the example of Mr. Howson may be taken to indicate that it is not the *relaxation* of the dream-like state per se which makes it conducive to paranormal cognition, but rather the dissociation which occurs *concomitantly.*

It must be emphasized that according to the point of view briefly outlined in this paper, the paranormal cognition which is permitted expression in the hyperthyroid individual is not a random affair, but is given specific direction by the needs and motives of the individual. Thus Mr. Howson, in the first case cited, has a paranormal experience in relation to fire-fighting; everything to do with fires plays an important part in his life. Many spontaneous cases in the literature could be adduced in support of this contention. Not that it is a simple matter to assess the motivation in each case; but by and large it would not seem difficult to uphold the argument that most frequently paranormal cognition is so directed as to meet the needs of the individual involved.

Conclusion

In this paper we have presented some general speculations on the relation which may exist between hyperthyroidism and paranormal cognition, along with a number of

incidents in the lives of two hyperthyroid subjects. The paper is offered to define a hypothesis; research is required before any precise conclusions may be drawn as to the validity of a relation between hyperthyroidism and paranormal cognition.

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Soal and Goldney's Precognitive Telepathy Experiments

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Introduction

Another peak in the relatively uncharted realm of human personality has been gained by a group of investigators in wartime England. The research which they carried out in the trying times from January, 1941 to April, 1943, has resulted in the acquisition of new facts concerning the great question-marked area of Time. These experiments with one singularly gifted subject furnish some of the most important evidence yet gained for precognition.[1] And, although the authors realize that in general their research raises problems rather than answers them, their results will certainly stimulate others to renewed efforts to fill in the numerous gaps in our knowledge.

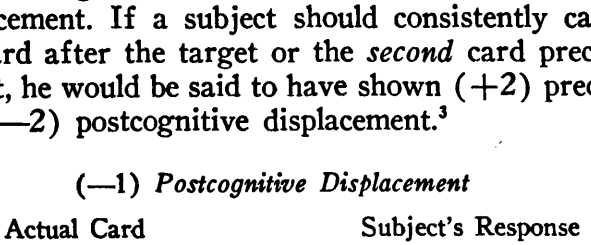
In the past, subjects have frequently exhibited a definite trickle of precognitive ability; but there has never been one who has attained the high scoring level of the several excellent subjects whose results are recorded in the history of research in telepathy and clairvoyance. Soal's discovery of the subject known as B. S. fills that lack, for the abilities which this subject has shown over a long period of time at least equal those of any single subject in parapsychological history.

As a background for a discussion of the present experiments, it might be well to recall that B. S. first served as a subject for Soal in 1936. In spite of a very promising beginning, his total results seemed to be chance. Several years later, when the data were re-examined for displacement (at the suggestion of Whately Carington), it was discovered that B. S. had scored an excessive number of hits, not on the card focused upon by the agent, but on the

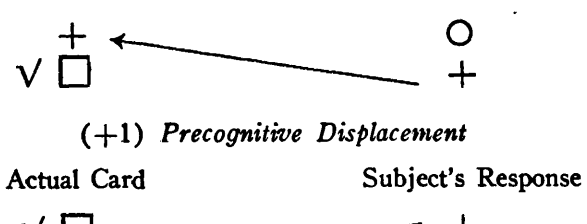
[1] Soal, S. G., and Goldney, K. M., "Experiments in Precognitive Telepathy," *Proc.* S.P.R., Vol. XLVII (1943), pp. 21-150.

immediately preceding and following cards.[2] This is known at (—1) postcognitive and (+1) precognitive displacement. It may be illustrated by the following diagram, in which the checked symbol represents the one at which the agent is looking, while the arrows indicate the two types of displacement. If a subject should consistently call the *second* card after the target or the *second* card preceding the target, he would be said to have shown (+2) precognitive or (—2) postcognitive displacement.[3]

(—1) *Postcognitive Displacement*



(+1) *Precognitive Displacement*



In the small number of runs (32) done by B. S. in 1936, both the (+1) precognitive and (—1) postcognitive hits were clearly extra-chance. As a result of these experiments, however, one could not conclude that definite evidence of precognition had been obtained, since the subject had called a deck of cards whose order was in existence throughout the run. There remained the possibility that the subject might have obtained these results by clairvoyant perception of the established order of the target material.

In order to clear up this ambiguity and to try other experimental variations, Soal obtained B. S.'s consent to participate in some new tests. Soal secured as a collaborator Mrs. K. M. Goldney, who has for a number of years been an active member of the Society for Psychical Research.

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[2] Soal, S. G., "Fresh Light on Card Guessing—Some New Effects," *Proc.* S.P.R., Vol. XLVI (1940-41), pp. 152-198.

[3] Readers of displacement literature will notice that Soal and Goldney's present use of the + and — notation is the exact opposite of the notation formerly used by Soal and others.

With these individuals as the principal participants, the experiments got under way in January, 1941.

General Conditions and Standard Procedures

The subject, B. S., is a photographer by profession. We are told that "not until he was about 23 years of age did he become aware that he possessed unusual psychical gifts." He has sometimes been able to put his gift to practical use by forecasting winners in horse races. In general, B. S. suffers from ill health, and, at the time of the experiment, he had just been discharged from the army on this account.

The experiments were conducted in B. S.'s studio, with at least four persons participating. These were:

(1) The Subject (B. S.)
(2) The Agent
(3) The Experimenter controlling the Agent—hereafter referred to as Experimenter-A
(4) The Experimenter controlling the Subject—hereafter referred to as Experimenter-S

On most occasions a fifth person acted as an "Observer."

Although several minor experimental variations were carried out, there were two main types of experiments. In the first, a prepared list of random sequences of the numbers from one to five determined the card focused upon by the Agent. In the second, a colored counter, randomly picked by hand from a cloth bag or bowl containing a large number of counters, determined the card to be looked at by the Agent. In other respects the two experiments were much alike.

The record sheets used for the tests accommodated two columns of twenty-five trials each. In addition, each column was vertically divided—one half for the Subject's calls, the other for the actual card record. Before each session of the Prepared Random Numbers tests, Soal filled the "Card" columns with a random sequence of the numbers 1, 2, 3, 4, 5. These records he carefully kept under lock and key until the Subject and Experimenter-S were safely out of sight at their places in the ante-room of the studio.

Experimenter-A, the Agent, and the Observer remained in the main room of the studio during the tests. The door between the two rooms was left slightly ajar to facilitate hearing, but the Subject was so situated that, even were the door wide open, he would be unable to see the Agent or Experimenter-A.

At the far side of a card table in the main room the Agent was seated. In front of him a large rectangular box was placed with its only open side toward the Agent. Inside this box the five cards to be used lay face downwards. Each bore the colored picture of one of the following animals: lion, elephant, zebra, giraffe, and pelican. A screen, a little over two feet high, placed in the center of the table, separated the Agent from Experimenter-A who sat or stood with his back to the ante-room. Five cards bearing the numbers 1, 2, 3, 4, 5 were placed in front of Experimenter-A.

At the beginning of a sitting either the Agent or the Observer would shuffle the five picture cards out of sight of Experimenter-A, permitting no other person to know the resulting order, and would lay them face down on the bottom of the Agent's box. When all participants were ready, Experimenter-A would hold in front of a small aperture in the screen the card bearing the number which came first in the first column of the prepared list of random numbers. He then called "One," indicating that the Subject was to make his first call. In the meantime, as soon as the Agent saw the number held at the screen-opening, he would lift up the corresponding card in front of him, look at the picture on it, and drop it back in place without changing the order of the five cards. For example, if the number "2" were in the opening, the Agent would look at the second card from the left. When the Subject heard the call of Experimenter-A, he wrote down the initial letter of one of the animals. Experimenter-S watched the Subject's recording and made sure that he kept in step with the Agent. The Subject usually wrote his guess about .4 of a second after Experimenter-A's call; thus it was unnecessary for the Subject to signal when he was ready for the next card.

After a slight pause Experimenter-A would place another numbered card at the aperture and call "Two," indicating that the Subject was to make his second call. In this manner the Subject completed the column of twenty-five trials with Experimenter-A's calls keeping him synchronized with the Agent. Since the only persons who knew the order of the picture cards were the Agent and the Observer, the voice of the experimenter could not convey to the Subject the card looked at by the Agent. Neither the Agent nor the Observer was permitted to speak a word throughout the record page.

After the first column had been completed, a pause of six or seven seconds elapsed before the beginning of the next column. At the end of the second run Experimenter-A, watched by the Observer, went to the Agent's side of the table, turned up the five picture cards in the same order, and recorded the positions of the respective animal pictures.

At the beginning of the second sheet, the five picture cards were reshuffled by the Agent or the Observer, and the entire procedure was repeated as before.

At the end of the experimental session the decoding and the counting of hits were very carefully done by Experimenter-A, Experimenter-S, and the Observer, with the Agent watching. (The Subject was seldom present.) A system of independent checks guarded against checking and decoding errors. At least three persons counted the hits in the precognitive (+1) position, the target (0) position, and the postcognitive (—1) position. Duplicate record sheets were then made and mailed in the presence of the group to Prof. C. D. Broad, Trinity College, Cambridge.

The experiments with counters followed much the same procedure as the Prepared Random Numbers experiments, except that Experimenter-A, without looking, drew a colored counter from a bowl to determine which card the Agent was to look at. For these tests two hundred bone counters of five different colors were thoroughly mixed in a bowl or cloth bag. Each color was associated with a number from one to five; thus, for example, when Experimenter-A held a yellow counter at the aperture, the Agent

knew that he was to look at the second card from the left. For each trial Experimenter-A would choose a counter from the container without looking, while he stirred the batch of counters constantly with his free hand to ensure thorough mixing. These selections were recorded by another person, who sat on the Agent's side of the table.

Results and Interpretations

Evidence for Telepathy

The first period of experimentation was given mainly to the Prepared Random Numbers tests with Miss R. E. as the Agent. These tests, done at a fairly rapid speed, gave highly significant results on the (+1) precognitive position. A critical ratio of 13.2 was obtained, which means that the probability of getting such a result by chance alone is one in 10^{35}, in spite of the fact that total hits on the other positions were not significant.

In order to attempt to discover the role of the Agent in these significant results, the experimenters next interspersed clairvoyance runs between the regular runs of "telepathy." In these tests R. E., the Agent, did not know the order of the five cards in the box in front of her. When the numbered card appeared in the screen-aperture, she would merely touch the back of the card indicated, without knowing the picture which it bore. Since no other changes of procedure were made, B. S. was not told of this variation. The twenty runs of clairvoyance done under these conditions gave only chance scores on the target and the two adjacent positions; yet the telepathy runs done at the same sessions and interspersed more or less randomly with these clairvoyance runs gave very significant scores on *both* the (+1) precognitive position and the target. This difference in results under the two conditions is all the more striking since B. S. did not know that there had been any change in procedure (unless he knew of the change by ESP).

Later a similar experiment was carried out, except that this time a page for clairvoyance was alternated with a page for telepathy. In these test sessions B. S. was told which sheets were to be for telepathy and which for clair-

voyance. Again chance scores were obtained on the clairvoyance runs, while significant (+1) precognitive hits appeared in the telepathy runs.

On the basis of these experimental variations the experimenters concluded that it seemed "highly probable that B. S. succeeds only when the Agent knows the order of the five pictures in the box."

In a recent article in the *Journal of Parapsychology* (June, 1944) Mr. Soal and Mrs. Goldney report on some additional clairvoyance tests with B. S. These tests were conducted by Mr. Denys Parsons, M.Sc., who used a machine designed to exclude the possibility of telepathy and precognitive telepathy. With this apparatus B. S. completed "882 trials in Pure Clairvoyance with negative results." This affords another confirmation of the results in two different series by Soal and Goldney.

Evidence for Precognition

When the experiments were first started, B. S. scored significantly on the (+1) precognitive position, but not on the target. After the first session Soal suggested to B. S. that he remind himself during the days before the next session that he would score on the target and not on the precognitive position at that time. At the second session it was found that B. S. had obtained not only a very significant deviation on the target, but also a *significantly negative deviation* on the (+1) position. Suppression of hits such as B. S. here showed constitutes one of the most interesting and perplexing problems of parapsychology.

For the next sitting it was suggested that B. S. score on the (+1) position, but not on the target. The results of this session were not so successful, for this time B. S. scored positively on both the (+1) and target positions—and, contrary to the suggestion, the latter was the more significant.

This suggestion method was not continued after this, for the authors tell us, "during the succeeding weeks, in which there was an influx of fresh visitors, the interest of everyone became centered on the precognitive scores. We talked

to B. S. only of 'precognition.' All this may have had the effect of directing his faculty into the precognitive channel from which it scarcely strayed for a whole year."

In spite of the results of the clairvoyance tests, there still remained the possibility that B. S. might have obtained his "precognitive" successes by first reading clairvoyantly the next number each time from Experimenter-A's list of random numbers and then getting, either clairvoyantly or telepathically from the Agent, the order of the picture cards in the Agent's box. This circuitous procedure does not seem very probable, but in experiments dealing with a capacity whose limits are not known, such a possibility must receive serious consideration. To rule out this ambiguity of interpretation, Soal and Goldney attempted the series of tests in which the prepared lists of numbers were dispensed with entirely, Experimenter-A determining the Agent's selection of cards by drawing counters from a bowl or cloth bag, as described above.

Mrs. Goldney acted as Experimenter-A in most of these "Counters Tests," and this is how she described her procedure:

> "I arranged the bag so that the counters were easily accessible. I then dipped each hand in alternately and showed a counter at the screen-aperture with one hand while the other hand was already delving in the bag for the next counter. At intervals I hesitated just long enough to give the bag a quick shake, and always picked out counters from all corners, and above and below, in order to avoid picking the same counters up twice so far as possible" (p. 52).

The high scores formerly obtained in the numbered lists experiments continued to come up in the Counters tests as well. The absence of a list determining the card order throughout a run did not in any way hamper B. S.'s scoring ability, for highly significant (+1) precognitive scores were obtained.

This result would seem to indicate that B. S. actually knew what the next card was to be *even before the counter determining it had been selected.* Now it is legitimate to inquire whether Mrs. Goldney had not actually chosen the next counter while she held one at the screen-opening. We

cannot be sure that this was not the case for she herself has said: "the other hand was already delving in the bag for the next counter." If this hand had actually chosen a counter to be used in the next trial, we would again be forced to consider the alternative that B. S. might have gotten his (+1) "precognitive" hits by clairvoyance. Since, on the basis of the report, we cannot be sure on this point, we must turn to another type of test which offers more definite evidence for precognition.

One day after having done several sheets of Counters tests, the experimenters decided to try several sheets at an increased rate of speed. Usually B. S. made his calls at a fairly rapid pace, so that only about 2.6 seconds elapsed between successive card presentations. Now it was proposed to cut this time in half in the new tests. Several sheets were completed using the Counters procedure; but, when they were checked, no significant scores were found on the target, the (+1), or the (—1) positions. It was found, however, when a check of the hits on the (+2) precognitive position was made, that B. S. had been scoring well above chance. "In other words, when the speed of the calling was approximately doubled, his precognitive faculty skipped the (+1) presentation and pounced upon the one which immediately followed it."

In order to make sure of this finding, several more tests of the rapid type were run on this and subsequent days over a period of two or three months. In the total of thirty-six runs completed, B. S. had obtained approximately seventy-five hits above chance expectation on the (+2) position. This result furnishes even more conclusive evidence for precognition than do the tests at normal speed. Formerly we could not be sure that the counter, which was to determine the first card after a given target, had not been selected, but in the rapid rate tests we know that Experimenter-A could not have selected two counters ahead. Alternate presentations of the counters were made by alternate hands; thus the hand holding the counter for a given target was also the hand which would choose the counter for the second presentation after the target. It was,

therefore, physically impossible for Mrs. Goldney to have chosen two counters ahead.

Confirmatory evidence for this effect was then obtained with another Agent. This, as well as additional facts gained from this repetition, will be described in a later section.

This strange discovery of a subject who appears to precognize telepathic presentations which will be in existence approximately two and one-half seconds ahead of the present instant affords a considerably perplexing problem of explanation. It is fervently to be hoped that further experimentation may be able to differentiate between the several explanatory hypotheses which come to mind.

One other complicated alternative to labelling these experiments as precognitive was suggested to the experimenters. It might be possible, it was pointed out, that B. S.'s precognitive successes in the Counters tests were due to his ability to influence Mrs. Goldney in her selection of counters. To obtain success by this means, B. S. would not only have had to influence Mrs. Goldney either telepathically or psychokinetically in the selection of a counter, but would have had to do so with reference to the order of the five cards in the Agent's box—which order he would first have had to "perceive" either telepathically or clairvoyantly. In spite of the complicated nature of this hypothesis, it was decided to do several runs with B. S. trying to influence Mrs. Goldney's selection of counters. In these tests all participants were in their usual places as for a regular Counters test, except that there was no Agent. At one session, B. S. touched whichever counter was indicated by a list of random numbers, and "willed" that Mrs. Goldney choose a counter of the same color. In another session B. S. pointed to counters of different colors at will, while Mr. Soal recorded the order of his choices. Another person similarly recorded Mrs. Goldney's selection of counters from the bowl. In the total of eighteen runs in which B. S. attempted to influence the choice of counters, there were no significant results on the target or any of the adjacent positions. From these tests we can at least say that there

is no evidence that B. S.'s precognitive successes are due to any influence of his upon Experimenter-A.

It is upon the basis of the foregoing results that Soal and Goldney were led to describe their experiments as evidence of "precognitive telepathy." The results have shown that a suitable Agent is required in order for B. S. to score significantly and that somehow he knows what will be in the Agent's mind in about two and one-half seconds. The problems raised by this displacement toward the future are somewhat staggering. Various hypotheses to explain precognition and the nature of time have been advanced, but none seems adequate enough at present to be taken as final. It will remain for future experimentation to point the way.

At least one advantage afforded by the precognitive nature of B. S.'s ability is the safeguard it offers against the many counter-hypotheses which usually beset the parapsychologist. The question of sensory cues, recording errors, experimenter-subject collusion, etc., are rendered irrelevant here either by the very nature of the phenomenon found or by the stringent experimental conditions. One of the most unusual features of the experiments was the frequent presence and participation of eminent visitors. These individuals acted as Observers, assuming an active role in shuffling the Agent's cards, copying codes, and checking results. Some even retained personal records of the hits made in the sessions they witnessed. A list of these witnesses, as well as their written observations concerning the fraud-proof nature of the methods, is appended to the report. To mention only a few of those more familiar to American readers, the list includes the names of Professor H. H. Price, Wykeham Professor of Logic in the University of Oxford and ex-President of the S.P.R.; Sir Ernest Bennett, M.P. and member of the S.P.R. Council; Dr. C. E. M. Joad of the University of London; Miss Ina Jephson, pioneer card-experimenter and S.P.R. Council member; Mr. Kenneth Richmond, Editor of the S.P.R. *Journal*. In all, twenty-three of these "outsiders" witnessed and took part in the experiments. Their published comments are wholly favorable.

The surprising fact is that B. S.'s scoring level does not seem to have suffered from the presence of these Observers. This is somewhat unusual in parapsychology, for some experimenters have felt that the presence of visitors inhibits a subject, and makes him ill at ease and self-conscious. This has had a depressing effect upon the scores of otherwise good subjects. It was indeed remarkable that this was not the case with B. S.

Special Experimental Variations

Slow Rate Tests: Since the interesting effect of success on the (+2) position appeared with increased speed of calling, it was decided to investigate the effect of a reduced rate of speed. With R. E. acting as Agent, approximately thirty-two runs were carried out with a five-seconds interval between successive calls. In the period of five months through which these tests were scattered, the scores on all positions were utterly insignificant. Each time these slow tests were made, B. S. became very irritable, saying "it was enough to drive him mad." At times he would become so upset by this speed that he would refuse to finish a run. It was also found that suggestions that he would eventually succeed were ineffectual.

Target Material Variations: In March of 1941 cards bearing the *initials* of the five animals were substituted for their pictures. Even though B. S. was not told of this change until four sheets of calls had been completed, his successful scoring on the (+1) precognitive position at the normal rate was not affected. Similarly, the (+2) scores at rapid rate were just as successful with letters as with pictures.

Another innovation was the substitution of the "associated words" *trunk, mane, beak, stripes,* and *neck* for the pictures of the elephant, lion, pelican, zebra, and giraffe, respectively. On the first trials when B. S. was not told the nature of the change, his scores were negative. At a later date the tests were resumed, B. S. still not knowing the nature of the change; and this time the scores were quite successful on the usual (+1) position.

On the basis of these variations the experimenters con-

clude that it is "very probable that *any* symbols which the Agent interpreted as meaning Lion, Elephant, etc. would serve just as well."

Results with J. Al. as Agent: In Mr. Soal's experiments of 1936, B. S. had obtained significance on both the (+1) precognitive and the (—1) postcognitive positions with Mr. J. Al. as Agent. Thus, when R. E. took up full-time war work, Mr. Soal and Mrs. Goldney were able to obtain the help of J. Al. again. After a lapse of four months the tests were resumed in May of 1942, with J. Al. acting as Agent in Prepared Random Numbers tests at the normal rate of speed. In these tests initial letters were used instead of the usual animal pictures. Six sessions done under these conditions showed highly significant results again on *both* the (+1) precognitive and (—1) postcognitive positions. It remains to be discovered what factors connected with J. Al.'s presence and not with R. E.'s are responsible for this displacement in both directions.

Another noteworthy fact disclosed in these tests, and one apparently not noticed by Soal and Goldney, is that *B. S. scored significantly negative deviations on the target.* This extra-chance suppression of hits in between two positive displacements offers a very provocative problem. In the 1936 tests with J. Al., this effect was not present, the target being slightly positive but very close to chance expectation.

It will be remembered that with R. E. as Agent in rapid rate tests, B. S. scored on the (+2), instead of the usual (+1), precognitive position. Now with J. Al. the rapid rate tests were tried again with the result that *both the (+2) and (—2) scores were extra-chance!* And again, the target scores were *negative*. In both the (+1) and (—1) positions scores were only chance. All in all, this influence of tempo on precognition scores seems to be remarkably consistent.

The effect of the Agent's experience upon the Subject's "perception" was the object of study in three of the last sessions reported. The problem was formulated as follows: "We wished to compare results obtained with the Agent J. Al. (*a*) having sensation (sight) of the letter at each

call, and (*b*) the Agent having only memory content without sensation at each call." To accomplish this, the Agent was instructed to lift the cards and look at them as usual for the calls of the first column, but merely to point to them without seeing them during the calls of the second column. Two sessions were devoted to alternate "Lift and Touch" runs with the result that no significant differences appeared between the two conditions. Significant (+1) and (—1) hits were obtained as usual, and—as usual—the target was negative. One additional session was devoted entirely to the "Touch" or memory content tests; these results did not in any way differ from those with the ordinary procedure.

Another experimental variation carried out with J. Al. as Agent was a test to see whether B. S. would still succeed if the initial letters were presented in a non-random manner. On three different occasions there was inserted in the usual Prepared Random Numbers tests one column in which a certain initial letter was repeated for the first twelve trials and another letter was used for the last thirteen. B. S. of course was not informed of this change. In the three twenty-five-trial runs made with these non-random target presentations, B. S. made scores (on the target) of seven, twelve, and thirteen respectively. Evaluation of this result by two different statistical measures shows it to be definitely significant. Whereas in "normal" tests B. S.'s calls were randomly mixed, in the non-random tests he guessed a given letter more frequently when that letter was presented with increased frequency.

One interesting effect found in the results with J. Al. has been termed "multiple determination." In the present experiments, as well as in the 1936 tests, there seems to be evidence that the (+1) and (—1) effects *reinforce* each other. For example, when the target card is between two cards of the same denomination, a (+1) and a (—1) hit thus being simultaneously possible, the two effects seem to strengthen each other. The results with J. Al. show that the number of simultaneous (+1) and (—1) hits is significantly different from chance. Rapid rate tests also show

this effect of "multiple determination" to an extra-chance degree.

Other Agents: More or less incidental tests were made with eleven other persons acting as Agent for B. S. With one exception these Agents were unsuccessful in influencing the Subject.

The effect with a Mrs. G. A. was quite similar to that with R. E.—that is, significant (+1) scores were obtained. This fact led to an experiment in which both Mrs. G. A. and R. E. acted as Agents at the same time, each using a different and mutually exclusive order of pictures; thus each was trying to send a different animal picture to B. S. on each trial. Now B. S., who did not know that this arrangement had been made, supposed that Mrs. G. A. was the Agent. The result was that, although R. E. had been successful alone earlier in the session, she now failed completely to influence B. S. The results with Mrs. G. A., however, were clearly significant on the (+1) precognitive position. Thus it seems as if B. S. was clearly oriented toward the person he believed was acting as his Agent, and was not just snatching impressions "out of the ether."

Grand Total

No matter what interpretation we give to the results of Soal and Goldney's experiments, one thing seems certain. Regardless of conditions, Agents, rates of calling, telepathy or clairvoyance test differences, *the grand total of all tests is significant on the* (+1) *precognitive position.* Even this indiscriminate pooling of successful procedures with unsuccessful, good Agents with poor Agents, etc., gives a total deviation which would be expected by chance only once in more than 10^{85} times.[4]

Chance is obviously not the explanation. Neither is it possible to believe that laxity of conditions is responsible for the large deviation. The elaborate experimental precautions, the role played by independent witnesses, the admirable methods of checking, evaluating, and safeguarding the

[4] This includes correction for the selection of the one successful category, (+1), from five possible categories, (+1, —1, 0, +2, —2).

records, and the very nature of the phenomenon itself—all combine to make this experiment one of the best controlled on record. The problem here becomes not a question of *whether or not* this is ESP, but rather a question of *what kind* of ESP this is.

We have just reviewed the variations in procedure which led the authors themselves to the view that the term "precognitive telepathy" best fits the results. The principal alternative is a combination of telepathy and clairvoyance; but, in view of the clairvoyance tests and the rapid rate Counters tests, the title of "precognitive telepathy" seems justified. The authors point out that this does not mean that they are committed to any well-defined theory as to the nature of the phenomenon: "Such theories as we have suggested are lightly held and we realize that, like most hypotheses in this difficult field, they may have to suffer extensive revision in the light of future knowledge."

Comments

The first topic I should like to consider here is B. S.'s personality, examined with a view to seeing how he compares in his reactions to other successful subjects. This discussion is naturally limited to what can be gleaned from more or less incidental remarks throughout the report.

In view of the many comments in parapsychological literature regarding the correlation of health with successful performance, it is surprising to find that B. S. suffered from almost constant ill-health and discomfort. At times when he felt exceptionally unwell or upset, a special note was made by the experimenters; but a comparison of these notations and test performance on the same day shows no particular correlation between such episodes and failure in the tests.

Another point of interest is his apparent indifference to his scores. In general he was never told his results specifically but only in terms of such general statements "not so good" or "first-rate." The experimenters sum up his attitude thus: "He was never much depressed by poor

scores, but neither was he unduly elated by good scores. His general attitude was one of detachment and often he seemed quite indifferent as to the outcome of his performance."

In their recent article in the *Journal of Parapsychology* (June, 1944) Soal and Goldney mention the difficulty which they continually experienced in getting their "highly strung" subject to take part in the tests. It is this reluctance of his which has prevented any experimentation in the last twelve months. The tests now seem to him to be "a monotonous, tedious, and pointless repetition," and he is reluctant to waste any more time on them. With this attitude it is unusual that he should have retained his high scoring-level throughout the last period of experimentation.

When we read of B. S.'s reaction of irritation to the slow rate tests, we are not surprised that he did not score well. Parapsychologists have found that vexation and displeasure are not conducive to successful scoring. B. S.'s reaction does not seem to have been occasioned by his lack of success at this rate, for his annoyance was manifest even before the runs were finished and the records checked. In spite of the fact that suggestions were not effective in getting B. S. to score significantly, it may well be that other suggestions could produce the proper frame of mind in B. S. so that he would not find the tests so annoying. It is quite possible that success might be obtained in this manner.

A consideration of the relation between the B. S.'s personality and the personalities of the successful Agents does not seem very enlightening at present. We are told that B. S. is "a nervous type, assertive, and a good talker, and has the quick temperament associated with artists." On the other hand, both R. E. and J. Al. are said to be passive—"both are very intelligent and at the same time very quiet." Concerning Mrs. G. A. we are told only that there is not so much contrast between her and B. S. Although these impressions are not very helpful now, they may become valuable, in the years to come, when taken in conjunction with future knowledge of these phenomena.

B. S. seems to possess a great deal of confidence, and at times during the tests he felt that he could pre-judge his own successes and failures before the records were checked. A consideration of those calls which he voluntarily marked as "good" or "bad" showed no indication that he was able to pre-judge successful hits. (Woodruff and George found this same lack of correlation between success and feeling of success in their experiments of 1935.)

The authors have not overstated the case when they "hazard the opinion that B. S. has made psychological history." The strength of his ability and the consistency with which it has manifested itself during two years of experimentation, to say nothing of the peculiar manner of its manifestation, have served to make B. S. one of the most outstanding subjects yet discovered. The report of his results will long be studied with profit by all serious students in this field. And it will be ardently hoped by those who read of his ability that the experimenters will be successful in inducing B. S. to continue in this valuable research.

Any critical comments that one makes of these experiments will seem petty and relatively unimportant in comparison with the value and significance of the findings. On all points of major concern this research seems unassailable—the conditions were excellent, the methods of checking and evaluating the data were commendable, the results are clearly extra-chance and constitute an important contribution in this field.

Because of the importance of this work, however, the form of its report is not all one could wish. Discussion of results and of possible hypotheses for explaining them come first in the report before the reader is in any position to evaluate it. The lack of organization in the presentation of the results can be compensated for only by serious and detailed study. One has the impression that the report grew up in sections and was never integrated. Unfortunate as this aspect of the report is, we should keep in mind the hardships under which the research was done and be grate ful that such experiments could have been carried out at all in England during this period.

It is obvious from the presentation of the results that the main interest of the experimenters was in precognition. Time after time no mention is made of the results on the target. As I pointed out earlier, the results on the target have been frequently significant, but this fact was not mentioned by the authors. This was especially true with regard to the tests made with J. Al. as Agent. Because the last two sessions with J. Al. were not integrated with the previous work, the experimenters apparently overlooked the fact that B. S. scored *negatively on the target,* while he scored positively on the (+1) and (—1) positions. This was also the case with the rapid rate tests with J. Al. It seems to me important to put such facts on record whenever they occur, for only through the accumulation of facts can we hope to gain insights into such important problems as this one of suppression of hits.

The most serious omission in this report is the complete lack of reference to the other *experimental* work on precognition. The reader is left with the impression that this is the *only* work of experimental nature bearing on the precognition hypothesis. It would have been profitable if the authors had discussed the previous work in this field and showed its relationship to the present work. The authors' own interpretation of their results as precognitive would have been considerably strengthened by a review showing that the hypothesis of precognition had already been supported by various other experiments. Up to the present time at least ten reports of experiments on precognition have been issued. Since, in the past six years, over half of these have been published in America (the *Journal of Parapsychology*) where they are relatively inaccessible to English readers, mention of these researches would have served a special purpose in acquainting the English student with the status of the evidence for precognition. In view of the far-reaching implications of this hypothesis, the results of one experiment, no matter how significant, will hardly suffice to gain the acceptance of precognition as an established fact. It is only by the continued massing of first-class evidence by independent investigators that this can be accomplished.

The fact that B. S. failed in the slow rate tests does not necessarily suggest that his ability is limited to a certain small span of time. When this fact is considered against the background of other literature on extra-sensory perception, it seems more plausible to attribute B. S.'s failure to his annoyance and irritation at being forced to call at an abnormally slow rate of speed. As was mentioned previously, annoyance on the part of other subjects has been accompanied by lack of success. Thus until we can exclude the factor of annoyance from tests with B. S., we should not feel that any limits to his ability are indicated by this failure.

One aspect of the report which will be of special assistance to students of this field is the full publication of the scores for the (+2), (+1), (0), (—1), and (—2) positions for all runs in all sessions of the experiments. Study of these results, session by session, enables one to gain a clear understanding of the findings and serves especially to emphasize the extraordinary ability of this subject.

The results of these experiments are challenging, and the problems raised are difficult. The experimenters aptly phrase the difficulties and the rewards when they say: "We trust our report may stimulate others to prosecute similar enquiries. The way is long and tedious, but the prize is the adventure of climbing a new peak in Darien and scanning a fresh horizon."

Supplementary Note

From the earliest days of experimental parapsychology, the position of a trial in the test sequence has been found to influence the performance on that trial. Declines and U-curves within the run and other test subdivisions have become familiar findings in ESP investigations. Recently the search for such evidences of lawfulness has received a new impetus by the discovery of certain consistent decline effects or patterns of success in the experiments on the psychokinetic (PK) effect.

In view of the prominent place which such position

effects have come to occupy in parapsychology, it was only natural that we should examine the published records of Soal and Goldney's precognitive telepathy experiments for evidence of such effects. The search proved very fruitful. Significant declines have been found in various subdivisions of the data. For instance, when all the work done with R.E. as Agent is divided into three successive temporal periods, it is found that both the target and (+1) results in the first temporal period are significantly higher than those of the third period. Similarly, there are declines from the first part of each session to the last part. The most consistent finding was that both the target hits and the (+1) hits declined together in the various sequences of the experiment or session.

With J. Al. as Agent there are regular declines on the target, the (+1), and the (—1) positions in the various subdivisions, but only those on the (—1) position reach significance. Similar effects in the results of the minor experimental variations are described elsewhere in a full report of these analyses for position effects.[5]

[5] Humphrey, B. M., and Rhine, J. B., "Position Effects in the Precognitive Telepathy Experiments of Soal and Goldney," *Journal of Parapsychology.* [Awaiting publication in the September number.]

Research Notes

A Short Report on a Series of Exploratory Studies

L. A. DALE, E. TAVES, AND G. MURPHY

In that vast unknown territory which psychical research is attempting to chart, there are a few relatively clear landmarks. From these landmarks of definite fact and method, explorers make excursions, returning to their base with full reports of newly conquered territory. In the meantime, others must constantly attempt investigations from the more modest base of general psychological knowledge or philosophical assumption, in the hope that a new "advance post" in the unknown may be established. The problem is so difficult that most of these latter explorations yield negative results. There must be a dozen attempts for each single success achieved.

So, while it is manifestly the duty of the researcher to publish in full detail the methods and results of *positive* studies, it seems proper to confine reports of these negative explorations to the briefest possible compass, merely making clear to other investigators and to interested readers that these perhaps promising leads were attempted—but without success. Consequently, having given considerable space in this JOURNAL during the last two years to our relatively successful studies of the "Midas Touch" (1 and 2) and to the influence of attitude upon success in clairvoyance (3 and 4), we are here briefly reporting on the many experiments undertaken during the same period of time in which equivocal or null results have appeared.

In January, 1942, certain plans for future investigations in psychical research were published in this JOURNAL (5); we now wish to refer back to some of these plans, considering them in the light of what has been accomplished.

I. *Knowledge of the Results of Each Call*

At the time of the January, 1942, report, our "knowledge of results" experimentation loomed perhaps largest in the

plans for the future. It will be remembered that an apparatus was described which provided immediate knowledge of results to the subject after each individual ESP trial. It was thought, by analogy with such psychological functions as learning, that a beneficial effect upon scoring level might be revealed by this technique, indicating a possibility of developing a significant degree of ESP ability, which could then be subjected to study in terms of controlled variables. Such was not the case, however, as was reported in two papers (1 and 2) which appeared during 1943. On the contrary, the essential finding resulting from this approach was concerned primarily with *decline effects;* subjects tended to a significant degree to score high at first, dropping to non-significant levels very rapidly. This phenomenon, which we call the "Midas touch in reverse," together with a reasonably successful attempt to repeat the finding, was duly reported in the papers referred to. A subsequent large-scale experiment performed at the Society in an attempt to collect further data relative to the Midas touch has recently been completed. The results, which will be reported separately on pp. 164-170 of this issue, did not differ significantly from chance. In summary, then, the *knowledge of results* procedure at first produced interesting decline effects, which have subsequently failed of repetition.

II. *Knowledge of Results at a Near-liminal Level*

Another experimental approach which may be briefly mentioned here involved the use of the same apparatus, but with one important difference; the knowledge of results was provided by a near-liminal visual stimulus (small electric light bulb covered by a thick layer of tissue paper) rather than by the usual easily perceived signal. The purpose of this method was to give to the subject at an *unconscious level* information as to the correctness or incorrectness of each individual call. It was hoped that this would eliminate the various unsatisfactory attitudes which seem to accompany an active and conscious knowledge of results—attitudes such as frustration, "trying too hard,"

annoyance—but at the same time maintaining a lively interest in the task. Six subjects called 380 decks of ESP cards by this method, obtaining 38 hits less than chance expectation. This slight negative deviation is not significant.

III. *Affective Stimulus Material*

Work continued during the 1942-1943 period with the "mixed-deck." This deck included color-cards, certain specified playing cards, ESP cards, and cards believed to have affective (emotional and feeling) value, bearing pictures of snakes, bombs, dollar signs, musical clefs, and so forth. Twenty-five different symbols in all were included in the mixed-deck, the probability of a successful guess thus being one per deck. Each card was inclosed face up in a small white box, and the subject obtained immediate knowledge of results by lifting the cover as soon as he had called out his guess to the experimenter. As reported in our first Midas touch paper (1, pp. 67-68), decline effects were rather striking at first, but when 17 subjects had called a total of 72 decks the hits were two less than chance expectation. We decided, however, to continue the experiment, and 8 subjects called a total of 60 decks, this time the deviation being plus three—a totally insignificant result. No decline effects whatsoever were noted in this repetition of the experiment. We suspect that an artificial attempt to inject an emotional factor into the experimental procedure by using stimulus material of supposed affective tone is not the answer to our problem. By the same token, it is pertinent to mention here that, although *color* has marked emotional value for most people, we have not been successful in eliciting significant scores on decks made up of cards of five different colors. Our best scoring, in fact, has been done by subjects guessing decks of the very familiar ESP cards.

IV. *Sensory Automatism*

In this part of our research program, various attempts were made to provide for the subject an indistinct, relatively unstructured auditory or visual field for use in

externalizing unconscious extra-sensory impressions. Subjects made calls on ESP cards while looking, in a dark room, at a field of luminous dots on a black background, in which various patterns similar to ESP symbols might be discerned. A crystal ball and a sheet of milk glass were also used for a time. Some subjects made calls while listening to a conch shell. Six subjects in all called a total of 67 decks of ESP cards while looking at a vague visual representation (ball, milk glass, or field of luminous dots) or listening to the muffled roar of the conch shell. Only 327 hits were obtained, 8 fewer than chance expectation—a non-significant result.

V. *Drugs combined with Hypnosis*

During the winter of 1942-1943 a good deal of time was spent in studying the hypnotic approach to ESP and paranormal functioning in general, with special emphasis on the effect of certain combinations of drugs upon the hypnotic trance. The drugs used in this special research were chloralose and scopolamine. One of us (LD) acted as subject in four experimental sessions. The animus of this program was not so much the desire to obtain positive quantitative data as to study the underlying dynamics of the dissociative states as obtainable with the drug-hypnosis combination. Quantitative work was undertaken, however, in conjunction with the other studies, and the subject called 17 decks of ESP cards while in a semi-stuporous condition. 106 hits were obtained, this giving a positive deviation of 21, and a C.R. of 2.54. Although the semi-dissociated state produced by this combination of drugs and hypnotic suggestion is certainly no magic key to the elicitation of paranormal phenomena, we feel, in view of the suggestive scoring obtained, that this method should be continued, using other subjects and varying the amounts of the drug combination ingested.

VI. *Drugs used without Suggestion*

Drugs have also been used by themselves, i.e., not in conjunction with hypnosis. The drugs used were ethyl

alcohol, scopolamine, and pentobarbital sodium (Nembutal). In some experimental sessions alcohol alone was ingested; in other sessions either scopolamine or Nembutal was used in conjunction with alcohol. The drugs were used in various dosages, so that the states produced ranged from those in which no subjective effects were noted to those in which the subject was in a stuporous condition and only barely able to cooperate in the experimental procedure. Three subjects took part in this research, calling a total of 320 decks of ESP cards. They obtained 46 hits fewer than chance expectation. This negative deviation is without statistical significance. No decline phenomena were noted in the analysis of the scores. The subjects also guessed, during the course of these drug sessions, a total of 100 free-hand drawings which had been randomly selected from a list of 208 such drawings. No direct hits were obtained at any time. In respect of "misplaced hits" (subjects calling on a given day a picture that was used that day, but not calling it in the correct position), however, some suggestive Midas trends were noted. Certain physiological data were obtained during these experiments (blood pressure, respiratory rate and pulse rate), but in view of the non-significant ESP results, a full discussion of this aspect of the research seems unnecessary.

In addition to the projects just described in more or less detail, numerous other small-scale experiments were performed, but without results that warrant any discussion here.[1]

Midas Touch Experiment

Although this attempt to explore the underlying psychological dynamics of decline effects in ESP calling was not successful (i.e., the results throughout apparently being attributable to chance alone), we feel that a slightly fuller report is warranted because of the large-scale aspect of the experiment, with its consequent expenditure of time and

[1] We are not discussing in this brief report the mediumistic experiments which have been carried on during 1942 and 1943, and which at the date of writing are still continuing.

money. There is no need to discuss here our earlier findings on the Midas effect (1 and 2); it is enough to say that in undertaking the present research we were primarily interested in shedding some light on the two following possible interpretations:

(1) Are decline effects attributable to the fact that the subject quickly loses interest in the task? Is it because he becomes less spontaneous and less naïve in relation to the specific material that he tends to make fewer successful guesses as he continues calling? Is there a *dulling of motivation* after the first period of extra-chance scoring; does the subject, in other words, no longer *want* to "reach out" for the necessary information?

(2) Or is it possible that the gradual establishment of mechanized habits of response make it impossible for faint extra-sensory impressions to force themselves into the stream of consciousness or into motor expression? Is the subject successful in his guesses at first because these guesses are independent events, not yet associated with his habit patterns? Does motivation continue to remain at high pitch, the subject nevertheless remaining powerless to break through these rigid habit patterns which he has developed, in spite of himself, in relation to the material about which he is seeking information?

Accordingly, hoping to clarify the issue as between these two interpretations, we divided our subjects into two groups. Group A called only ESP cards, but every attempt was made, by changing the precise nature of each successive task, to keep novelty and interest at the highest possible pitch. In Group B, each subject was required to call the equivalent of four decks of ESP cards (equivalent, that is, so far as probability of making a hit was concerned) without any interruption between runs. The actual stimulus material, however, was *entirely new in each succeeding call.* We believed that if *weakening of motivation* is the principal factor lying behind the Midas effect, it would manifest itself in respect of our Group B subjects, despite the fact that they never had to call the same symbol twice. On

the other hand, we predicted that if the gradual formation of *rigid habit patterns,* stereotypes of response, were responsible, we would find our Group B data free of decline effects, and Group A data displaying it in spite of the maintenance of high morale and interest in the task. As noted, the data did not significantly differ from chance, either in respect of total deviation or in the emergence of decline curves; therefore we present only the briefest description of the experimental procedures and the results.

Subjects: One hundred Hunter College students, most of them members of Professor B. F. Riess's psychology classes, volunteered to act as subjects. None of them had previously taken part in formal ESP experimentation. Mrs. Margaret Pegram Reeves (MPR), formerly a member of the Research Staff of the Parapsychology Laboratory at Duke University, and Mrs. Dale (LD) acted as co-experimenters throughout the series, MPR working with 38 of the subjects and LD with the remaining 62.

Methodology, procedure, and results, Group A: Subjects were numbered when appointments were made, and odd-numbered subjects were placed in Group A. The task of these subjects was to call four decks of standard ESP cards by four different methods: (a) Using the apparatus already described (1 and 4), with immediate knowledge of results after each individual call; (b) using the same apparatus, but without knowledge of results until after the completion of the run; (c) open matching (indicating by an appropriate signal where the experimenter, in a distant room, should place the cards), and (d) the DT (down-through) method, the subject herself writing her guesses. After each run the experimenter engaged the subject in conversation, discussed the scores and other matters of interest, etc. No attempt was made to hurry the procedure and it often took an hour to complete the four runs.

Two hundred decks in all were called by the subjects of Group A, and only four hits in excess of chance expectation were obtained. None of the four methods used yielded

a significant mean score when separately analyzed, although it may be noted that, as reported in an earlier paper (2, p. 115), the wkr (without knowledge of results) method seemed again to have a slight advantage over the other methods. The mean score for this method was 5.36, but as only 50 decks were called, this lies well within the limits of chance variability. Many analyses, of course, were made on the data, but none resulted in demonstrating any clear-cut paranormal trends. We have no reason to suppose that the subjects in this experiment displayed any ESP ability.

Methodology, procedure, and results, Group B: The fifty even-numbered subjects were placed in Group B. Their task was to make 100 successive guesses, without any interruption, on material which was never duplicated, the probability of making a hit remaining, nevertheless, one in five. A glance at the figures will help to clarify the procedure. 100 white disks, eight inches in diameter, were procured. Upon 50 of these were drawn in India ink a series of five pictures of simple, every-day objects (as in Figs. 1a and 1c); upon the remaining 50 disks were printed five words (as in Figs. 1b and 1d).[2] Thus there were in all 500 separate items in the material as a whole, but arranged in categories of five. The 100 disks were placed face down on a table before the subject, who was told that the experimenter, in a distant room, would be concentrating on *one* of the five items portrayed on each disk. When the subject had made her choice as to disk 1, she was to write it down, signal to the experimenter, turn over disk 2, make her choice—and so on until the completion of the last disk. Thus the subject proceeded at her own tempo. The "correct" item on each disk was determined by a random method, the experimenter concentrating on a reproduction of this item as drawn on an index card. The problem of preference factors could, we hoped, be solved by a suitable rotation of targets.

Fifty subjects called 100 disks each, which is equivalent

[2] We wish to thank Miss Wellman, the Executive Secretary, for her assistance in preparing this stimulus material.

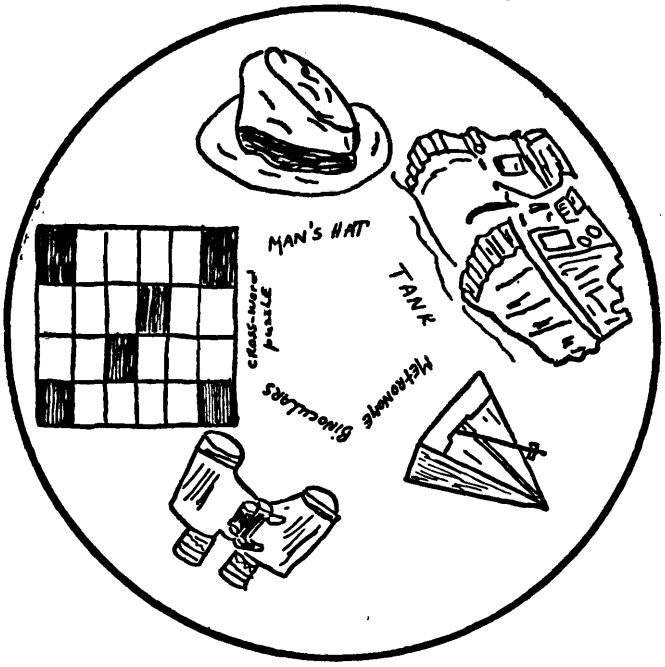
MAN'S HAT
TANK
Methanol
Binoculars
cross-word puzzle

Fig. 1a

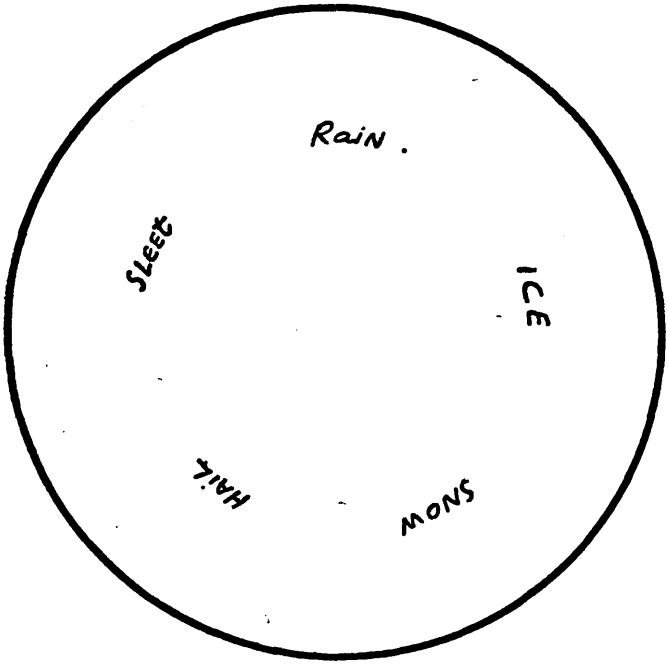
Rain.
SLEET
ICE
HAIL
SNOW

Fig. 1b

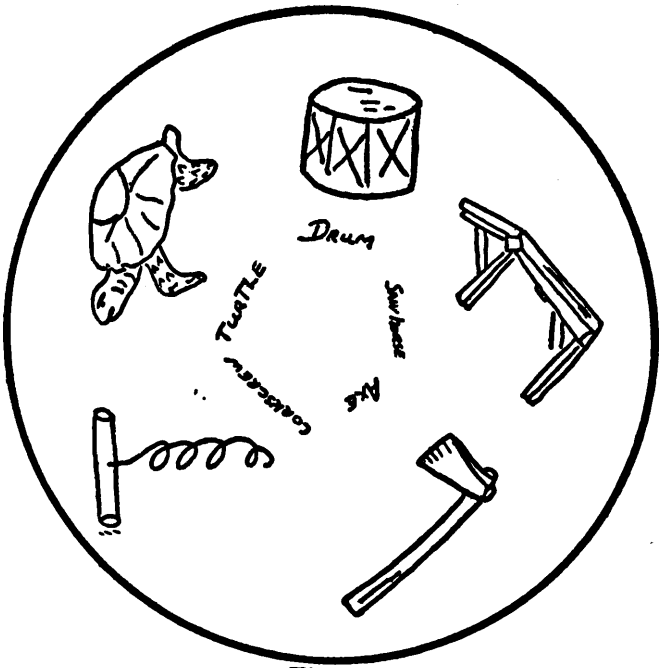
Drum
Saw horse
Axe
Cabbage
Turtle

Fig. 1c

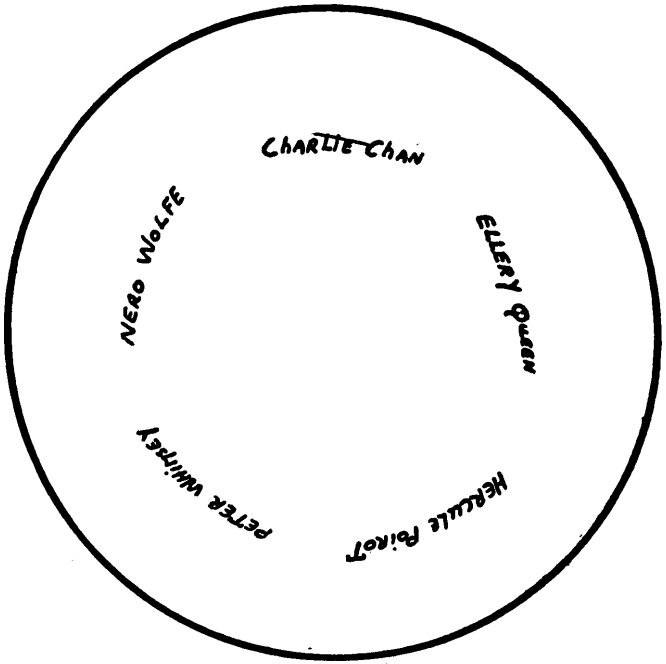
Charlie Chan
Ellery Queen
Hercule Poirot
Peter Whimsey
Nero Wolfe

Fig. 1d

to the total of 200 decks of ESP cards called by the subjects of Group A. 1000 correct guesses were to be expected by chance; 992 were obtained. This negative deviation is without statistical significance. Analysis of the data failed to bring to light decline effects, or any other significant trends.

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Case

Paranormal Awareness on the part of a Psychotic? Early in April, 1944, Miss Signe Toksvig, a Member of the Society, told Dr. Murphy and Mrs. Dale about a professional medium in New Jersey with whom, about a year previously, she had some interesting results. Miss Toksvig, who holds a Guggenheim Fellowship to write a life of Swedenborg, is reporting these preliminary incidents separately. We were particularly interested when she mentioned that the woman in question, Mrs. C.,[1] appeared to be a hyperthyroid. [See *Some Paranormal Experiences of Hyperthyroid Subjects,* in this issue.]

Mrs. Dale asked Miss Toksvig to make an appointment with Mrs. C. for Friday, April 7th; the appointment was made over the telephone and no names were given. In view of the fact that nothing of personal interest was forthcoming during the "reading," it would not seem to be of importance whether or not the anonymity of the sitters (Miss Toksvig and Mrs. Dale) was preserved. One incident that we think worth reporting, however, did occur: Mrs. C. described in some detail a train derailment happening in connection with Cleveland, Ohio. Subsequently it was learned that at approximately the time she gave these impressions a train proceeding from Cincinnati to Cleveland was in fact derailed, killing the engineer and fireman.

First we present Miss Toksvig's account of her preliminary experience with Mrs. C. She took notes during the sitting, elaborated them on her trip back home, and typed them without alteration several weeks later.

Approximately a year ago [April, 1943], being about to start work on a biography of Emanuel Swedenborg, I thought I ought to have some first-hand experience in sitting with mediums, or sensitives. By chance I sat next to a man at dinner whose secretary had just been to see a medium, Mrs. C., who lived in a small city not far from New York. He was, like myself, open-minded but ignorant in these matters, and he found it difficult to understand how this woman

[1] For reasons which will become obvious as this report continues, we do not wish to publish Mrs. C.'s full name.

could have known what he had been doing in Washington before his secretary knew it. I was impressed and asked him to have his secretary make an appointment for me with Mrs. C., without, of course, mentioning my name or anything about me.

This was done. I am fully convinced that Mrs. C. could not have had any previous knowledge concerning me. On arrival, I simply said that Mrs. B. (the secretary whom I did not know) had sent me.

Mrs. C. first gave me a fortune-telling prelude which did not interest me. It did interest me, however, when she gave a description of my husband, correctly guessing several details of his appearance, his kind of work, and his manner of working.

I then asked her if she ever received communications from the dead. She said that she did. Bringing out a large crystal ball, she asked me to put my hands on it and concentrate as hard as I could on the person with whom I wished to communicate. I did, visualizing intensely a friend who had died about six months ago. Mrs. C. then took the crystal and put her hands on it. After a minute or two, without seeming to go into trance (as I understood it), she began to describe a lady whom she said she was seeing. I now quote from my notes made at the time:

"She is dressed in white with something like a little cape over her shoulders. She has the most glorious eyes, oh, large and clear, and such a marvelous fair complexion."

I objected that none of these details fitted my friend, but Mrs. C. repeated her assertions firmly.

She continued, "Her chin recedes a little, she has a crooked jaw, she pinches up her mouth small although she has a large mouth. I see a teapot. She says, 'Many is the good talk we've had over the teacups, don't you remember?' "

I didn't and objected to all the details mentioned.

Mrs. C. insisted on the complexion again, "If she didn't have it when you knew her, she had it when she was young; she died at about seventy." From time to time Mrs. C. belched, and excused herself by saying that it was "the lady," and that she had died of gastric ulcers.

I denied this (still thinking of my friend who had died recently). Mrs. C. went on. "There is a man with a mustache with her, is the name Robert? Is the name Otto connected with the lady? And the initial M?"

Very discouraged, I again objected to everything as not fitting my friend in any particular. But when Mrs. C. said "There is a cane with the lady, did she carry a cane?" I suddenly remembered an English friend who had died about six years before. She used to carry a tall cane, her unusual first name began with Otto—and her

last name began with M. She was fond of wearing a long white coat with a little cape, her eyes were as described, and when young she had had a marvelous complexion. Her chin receded a little, she had had a disease in one jaw (requiring surgical intervention) that had left it a little crooked, and she did pinch up her rather large mouth. I used to go to tea with her often. She died at sixty-five, but looked older. She had suffered from gastric ulcers which caused a good deal of belching. The only item I could not account for was "Robert."

SIGNE TOKSVIG

Next we present Mrs. Dale's account of the visit of April 7th to Mrs. C. This account was in the nature of an informal report to Dr. Murphy and was written on April 9th. Although no notes were taken during the sittings (for Mrs. C. refused to allow any writing), it should be stressed that the report was written *before* the time of the actual train wreck had been ascertained.

We arrived at Mrs. C.'s apartment at about 2:10 P.M. It seemed to me that her attitude was rather suspicious and hostile. She said that she was just manicuring her nails and that we would have to wait for a while. We sat down in her living room for perhaps ten minutes, then she called Miss Toksvig into the kitchen, where it seems to be her custom to give her "readings." Miss Toksvig asked her if I could come in to take notes, but Mrs. C. refused, saying something to the effect that no one could take notes, and that she would give the reading in such a way that it would be remembered. I think Miss Toksvig remonstrated, but to no avail. After this, I could hear only a murmur of voices: Miss Toksvig will report independently on what happened during this time.

After perhaps a half-hour Mrs. C. called out to me, "Honey, bring a chair and come on in." I took a straight chair and went into the kitchen, placing myself between Miss Toksvig and Mrs. C. The latter mumbled something to the effect that I should place the chair wherever I wanted to—"Just get up and put the chair wherever you want, Honey." She was not satisfied until I had moved the chair a few inches. This struck me as queer as I had myself originally placed the chair. I began to suspect then that Mrs. C. was not in a normal mental state—a suspicion that grew in intensity as time went on. I might say here that I became convinced that we were dealing with a psychotic personality. I also noted the bulging eyes that the layman associates with hyperthyroidism. [It is not implied, of course, that hyperthyroids are characteristically psychotic.] She smoked constantly. Miss Toksvig observed that she had lost a great deal of

weight—perhaps twenty-five pounds. Mrs. C. admitted she had been very sick since Miss Toksvig's first visit to her, but then became evasive. She said that she was being "prepared for great things."

Mrs. C. continued to address herself to Miss Toksvig, in a more and more incoherent fashion. She became, it seemed to me, quite angry because Miss Toksvig did not understand a "message"—some incoherencies—which she delivered. There seemed to be numerous evidences of delusions of grandeur—*she* could write wonderful books, tell the churches staggering truths, make lots of money, etc. Occasionally she would address herself to me, saying, "You understand, don't you, Honey? We can all make our fortunes."

Then came an episode that clearly seemed to indicate a profoundly altered state of consciousness. (Trance?) She spoke as if for a deceased person, indicating bewilderment at "being here, not there," and so on. Then she spoke as "herself," indicating her unwillingness to be taken over by the *soi-disant* force. She seemed to become very much terrified. Verbigeration occurred—certain words and short phrases, that is, were repeated as often as ten or fifteen times over. Parenthetically, it might be noted that in certain forms of schizophrenia, patients commonly display this type of stereotypy. Coming back to some semblance of normal consciousness, she complained of cold and clammy hands. Miss Toksvig tried to reassure her.

Then, in an ill-advised moment, I asked her if she had a "control" —or perhaps it was Miss Toksvig who asked her. Mrs. C. said that she had. "You know who it is, don't you, Honey?" She showed me some scrawls on a piece of paper and said I could tell from that. They were meaningless to me. She then said that her control was God Almighty, that He was constantly with her, showing her wonders, etc., etc. Miss Toksvig asked her how long she had been aware of that, and she said for only about four months. This, I should think, must be of some clinical importance. She also showed us the palms of her hands, asking us if we couldn't see the marks (stigmata?) on them. At this point we said that we must leave, but she begged us to stay.

I therefore took a linen belt from my purse and asked her if she got any impressions from it. I don't remember now whether she tried or not—if any impressions were forthcoming they must have been wide of the mark. Cogent ones I would have remembered. Then occurred a very dramatic episode, which I note as carefully as possible as it may be thought to relate to an event happening at a distance.

In the midst of her disorganized flow of chatter, she stopped, seemed to look off in space, then demanded silence. She proceeded to describe a scene which she seemed to be witnessing. It was very dramatic and very well done. It reminded me exactly of a radio

announcer's blow-by-blow account of a sports event. Her words, as near as I can recall them, were as follows:

"Train wreck. Cleveland, Ohio. Train coming along. Now it's toppling over. Several people killed. A young man is thrown out, he's running, no, he's down, he's down. Now he's up on his knees, he's getting up on his feet. The young man is all right now, on his feet again, running along. Now the train has righted itself again, no more wreck. All over. There was no train wreck."

Mrs. C. then went back to the matters with which she had been dealing before this interruption. We were so worried and tired by then that we did not ask her any questions as to what she had just been describing. I estimate that she must have given the "train wreck" material sometime between three and half past three. We left her apartment at about 4:15. I will not attempt to describe her efforts to "tell my fortune." It is enough to say that there was nothing in the least relevant.

At 11 o'clock that night I heard a news broadcast. Brief mention was made of a train wreck having occurred near Cleveland. I was immediately struck by the possible relationship with Mrs. C.'s "vision" of that afternoon. Nothing was said as to the time of the wreck. Next morning the *New York Herald Tribune* carried the following news item:

ENGINEER AND FIREMAN DIE IN OHIO RAIL WRECK

12 Passengers Are Injured on N. Y. Central Express

London, Ohio, April 7 (AP). The New York Central Railroad's New York Special was derailed today, killing the engineer and fireman and injuring at least four passengers.

The locomotive overturned four miles southwest of this central Ohio community, and seven of the train's ten cars left the rails but did not overturn . . . The train was proceeding from Cincinnati to Cleveland, en route to New York. [The names of eight soldiers said to be injured were then listed.]

It will be noted that the time of the derailment is not given. This information can doubtless be obtained from the New York Central. If it turns out that the wreck occurred during the time that we were at Mrs. C.'s, or later in the afternoon or evening, it seems that we might have reason to consider the possibility of some paranormal awareness on her part. If the accident happened in the morning, we will have to suppose that she heard something about it on the radio.

It should be stressed that, long before we knew of any possible "fulfilling event," both Miss Toksvig and I were very much puzzled

by the train wreck episode. Mrs. C.'s manner of giving these impressions was completely different from everything that went before or came after. On the subway coming home we wondered about it—and laughed over the absurdity of her way of ending the "blow-by-blow" account. We debated as to whether we had friends in Cleveland, decided that we had no close associations there, and so on. I make this point to indicate that anything in the nature of "reading back" after the seemingly fulfilling event became known to us is extremely unlikely. It is, nevertheless, unfortunate that we were not able to take notes at the time. It may be that detailed coincidences—coincidences between Mrs. C.'s impressions and the facts that would strengthen the case for paranormality—have been lost.

L. A. DALE

On Monday morning, April 10, Miss Wellman (the Executive Secretary) called up the Passenger Department of the New York Central Railroad, and obtained the following information: The wreck occurred at 3:05 P.M. on Friday, April 7, 1944. As stated in the *Tribune,* the train was proceeding to Cleveland, the derailment occurring four miles southwest of London, Ohio. London is about 100 miles from Cleveland.

Before briefly summarizing the whole case, we present Miss Toksvig's independent statement as to the events under discussion. She wrote it before having seen Mrs. Dale's account.

On April 7, 1944, we went to Mrs. C.'s house, arriving a little after 2 P.M. She refused to let us both "sit" with her, or to have any notes taken. She took me first. Refused to use the crystal (as she had at my first visit to her about a year ago) and instead began a fortune-telling patter with cards. When I urged her to use the crystal, by means of which she had received such interesting communications, at my first visit, she became confusedly angry, saying, *inter alia;* that God was now her only guide and she wouldn't let "them" use her body. She talked much and vaguely about God and it seemed like religious mania. After about 40 minutes she said I could let my friend (Mrs. Dale) come in, but no notes allowed.

Mrs. Dale came in, and the same sort of diffuse, incoherent talk went on, bearing evidence, it seemed to me, of mania and paranoic suspiciousness. Once in a while Mrs. C. yawned and pressed her fingers to her forehead, seeming to be in light trance. Soon after Mrs. Dale entered the room, I should say about 3 P.M., she sud-

denly spoke quickly and sharply: "Train wreck. Cleveland, Ohio. She then went on to describe an accident she seemed to be witnessing. At first she exclaimed in horror that one or two people were killed. And then something about "that young man, he stumbles, he falls, he's down—no, he's up again!" And finally something about "the train rights itself," or "they right themselves." The general effect was that the train wreck turned out not to be one after all, a fact which Mrs. Dale and I mentioned to each other with some disgust as further proof of her disordered state of mind. She gave other details which I don't now remember, but I *do* remember the general sense of her excitement; it was as if she were actually seeing the accident, picking out from the confusion a scene here and there, and her genuine relief that it turned out not to be so bad after all.

During the time she talked of the wreck she seemed to be in light trance, eyes closed, fingers pressed on forehead. When she opened her eyes, after the account, she resumed her incoherent, delusional talk. She was clear and definite only in this account of the "wreck."

SIGNE TOKSVIG

Summary and Discussion: This case seems to afford evidence of paranormal awareness of a distant event on the part of a mentally deranged woman.[2] Between three and three-thirty o'clock Mrs. C. described a train wreck in association with Cleveland, Ohio. At 3:05 a train proceeding to Cleveland was in fact wrecked. A source of normal knowledge is ruled out by the close coincidence in time. While it is, of course, impossible to *prove* that there was a causal relationship between the distant event and Mrs. C.'s impressions, chance coincidence seems unlikely in view of the number of correct details she gave. These were:

Impressions	*The Actual Event*
Train wreck (occurring between 3 P.M. and 3:30 P.M.).	Train wreck occurring at 3:05 P.M.
In association with Cleveland, Ohio.	Train proceeding to Cleveland, Ohio.
Train "coming along." (This point might be analyzed to	Train coming East via Cleveland to New York.

[2] It must be kept in mind, of course, that neither Miss Toksvig nor Mrs. Dale has had medical or psychiatric training: precise diagnosis of Mrs. C.'s psychosis could be made only through prolonged clinical observation on the part of a qualified psychiatrist.

mean that the train was coming towards Mrs. C.—i.e., East.)	
"It's toppling over," etc.—(That is, a *derailment* rather than a collision.)	Engine overturned and 7 cars derailed—*not* a collision type of accident.
"Several people killed" (L.D.) or "One or two people killed" (S.T.).	Two people killed, engineer and fireman.

The impression about a young man being thrown out cannot be checked. It might be noted, however, that among the people said to be injured, eight were soldiers—presumably young men.

Assuming the extra-sensory character of Mrs. C.'s impressions, interesting questions arise. Among them is the question of *motivation*. Among all the events happening at a distance during that half-hour period, why did Mrs. C. "select" the train wreck? The episode was not of personal interest to the sitters; they had no friends, that is, on the train, no relatives in Cleveland, etc. We have not been able to determine whether this is the case in relation to Mrs. C; it is possible that she may have had a friend or relative concerned in the accident. (Because of her mental condition, we felt it would be useless to question her.) Without knowledge on this point, we can only guess at the type of motivation involved.

In his article "Psychical Phenomena and Human Needs."[3] Dr. Gardner Murphy gives a seven-fold classification of spontaneous cases in terms of the internal evidence as to their motivation. His seventh category is *Curiosity*. He says ". . . we shall have to make the category broad enough to include so-called 'maudlin curiosity' and that whole group of motives which impel certain individuals to read horror stories and, whether in war or peace, the more gruesome details of human suffering and catastrophe . . ." Speaking of Dunne's precognitive dreams, Dr. Murphy

[3] JOURNAL A.S.P.R., Vol. XXXVII, October, 1943, pp. 163-191.

says, "Many . . . appear to be dreams of catastrophe to *persons unknown to him* . . . The criterion by which the sleeping mind seeks *something exciting* with which to make contact seems to be much the same as the criterion of a tabloid journalist: 'Find something exciting and preferably something terrible.'" Surely the case of Mrs. C. fits into this category. We cannot exclude the possibility of a more personal type of motivation, but there is no direct evidence pointing in such a direction.

William Henry Button

William Henry Button, a former President of the American Society for Psychical Research, Inc., died May 5th, 1944. He was born at Wallingford, Vermont, March 25th, 1871 and graduated from Middlebury College, which his father and grandfather also attended. In May 1943, this college conferred upon him the degree of Doctor of Laws and Legislation. He practiced law in Vermont for a time and then came to New York where he was in active practice of the law until his death.

Mr. Button became a Trustee of the Society in January, 1925 and was elected President in January, 1932. He served in this capacity until 1941. He became a Patron by the gift of $1000.

It was always a pleasure to be associated with Mr. Button for he had a well-trained mind and a humorous, kindly disposition. He gave generously to the Society both of his time and money.

L. P.

Book Review

HEY-DAY OF A WIZARD: A Biography of Daniel Home, the Medium, by Jean Burton. Alfred A. Knopf, Inc., New York, 1944. 281 pp. $3.00.

This extraordinary narrative opens with the description of a seance held in the year 1863 in the Paris drawing-room of Mme. Jauvin d'Attainville. Among the guests were Princess Pauline Metternich and her husband, the Austrian Ambassador, and Prince Murat, who was introducing the medium to Paris society. The sitting took place in a brilliantly lighted room.

"At once the lustres of the chandeliers began to move, and from the back of the room a chair came, as if propelled by an irresistible force, and suddenly stopped in front of us." And the story runs on from one "breath-taking spectacle" to another. A few days later this American medium conducted a seance in the drawing-room of the Empress at the Tuileries, and with new wonders.

With these scenes the author plunges her readers *in medias res*. In the second chapter she goes back to the humble beginnings of this fabulous character and continues to follow the time-order to the end. And what a story it is! The physical wonders that Daniel Home performed were scarcely more incredible than the facts of his life.

The name Home had been appropriated by his father, who claimed to be the illegitimate son of the Earl of Home. Like all Scots, Daniel pronounced the name "Hoom," with the result that it was often written by his contemporaries "Hume," a fact that led to confusion and the charge that Daniel was trying to put on airs. While an infant he was adopted by a childless aunt, and at the age of nine was taken by his foster parents to America, where they settled in Greeneville, Conn., now Norwich.

At thirteen the boy had a vision of a friend standing at the foot of his bed. "Before the apparition vanished it had made three circles in the air with its right hand, which Daniel interpreted as meaning that his friend had died three days earlier." No one believed the story, but shortly afterward the fact was confirmed in every detail. From that time on the boy's supernormal powers developed apace, much to the consternation of family and friends. Three ministers were called upon to exorcise the evil spirit. One declined; the other two were evidently out of practice for the incredible performances went on. Even as the Baptist minister prayed, raps sounded on the chair at which he kneeled. Young Daniel blandly told the neighbors where to find their lost deeds, jewelry, and relatives. Then furniture began to move of its own accord. This was more than the aunt could stand.

She threw a chair at the boy and bade him leave the house. Indeed, she tossed his Sunday suit at him from the window as he departed.

So began the career of Daniel Dunglas Home at the age of seventeen. Cast out on the cold world as a penniless boy with scant education, before many years he was moving across Europe from one blazing triumph to another, the most sought-after figure of those mid-nineteenth century decades. He was accepted on terms of social equality at the most exclusive courts and twice married a Russian lady of high degree, each time with the blessing of the Czar. He became a familiar figure in titled, scientific, and literary circles in England. Crookes and Ruskin were his close friends. And the reason for all this was that Home performed wonders the like of which had never before been seen. Despite these facts, and the circumstance that he was always introduced as an American, the *Dictionary of American Biography* has not a word about him. There are many obscure theologians included in that work, and four closely printed columns about Mme. Blavatsky, whose claim to being an American can only be based on four years she spent in this country. The English *Dictionary of National Biography,* however, grants him two inches. We are obliged to Miss Burton for giving us a book about him.

The story is told delightfully, and is buttressed by sound research, as evidenced by her full bibliography. Her style is sparkling and often prickles with irony. She gives interesting revelations about these nineteenth century worthies who came in contact with Home, revealing the courage of some who dared to say that his phenomena were genuine, and the cowardice of others who, after witnessing an exhibition of his phenomena would write private letters describing the wonder of it all and then come out publicly with the statement that they had witnessed "nothing remarkable." Browning's attack on him in *Mr. Sludge the Medium* does not add to the poet's reputation.

The attempts at explanation by the scientists are amusing: "involuntary muscular pressure," "unconscious cerebration," "mass hypnotism," "ventriloquism," and "concealed strings." Mrs. Browning's conviction that the phenomena were real was ascribed to her being "biologized." But the chief pundits among the scientists refused even to listen to the stories and declined to attend Crookes' laboratory experiments with mechanical instruments, which, as he remarked drily, would not be liable to hypnosis.

Amid all the clamor of abuse heaped upon him by outraged scientists and churchmen, Home went his way serenely. As a rule he gave his levitation performances in bright light. Sometimes, as he frankly admitted, his power left him—once for an entire year. But it always returned as strong as ever. Contrary to the practice of most

mediums, he refused to take a penny for his exhibitions. Some of the time he was harassed by debts, but he kept his amateur standing to the end.

It is true that he accepted gifts from his admirers, trips here and there, jewels—of which he was as fond as an actress—fur coats, and a legacy from a doting old female admirer. The author needles him by saying that in these respects he had the tastes of a cocotte. In justice it may be remarked that clergymen of fashionable churches, as well as cocottes, accept free trips, free board, fur coats, and legacies from dotty old women. Miss Burton also characterizes Home as "the international man who came to dinner," because of his long visits. But while the man who came to dinner in the play foisted himself upon a family and made himself detested, Home accepted invitations that were pressed on him, and after he departed he was importuned to return.

The chief defect of this book is that Miss Burton never makes it clear where she stands with respect to her subject. On the one hand she assumes the seat of the scornful. She says that Home "never relaxed his guard. His life must have been one of perpetual and exhausting wariness, his wits must often have raced against disaster." These words can only mean that he was a fraud, but singularly clever. When he died "he took his secret with him." On the other hand she makes this qualified admission, "To this day if psychical researchers are disposed to make any exception to the axiom that every physical medium is fraudulent, the one to whom they give the greatest benefit of the doubt is the enigmatic Mr. Home."

The patronizing tone of these comments is reflected in the jacket of the book, which shows a staring face—presumably that of Home—lighted from below by a large crystal ball. Nothing could be less appropriate—though it expresses the newspaper cartoonist's idea of every medium—for Home was not a crystal gazer.

If anyone can duplicate Home's feats by legerdemain that person has yet to do so, and that statement includes the boastful Houdini. If Home was only a magician, *who taught him* his incredible "tricks," which began when he was thirteen? Whatever the author really thinks, her own narrative suggests the portrait not of a Machiavellian conjurer who succeeded in fooling the whole world, but a naive, rather charming person, who certainly knew how to win friends and influence people wherever he went. He had a touch of vanity, to be sure, but that is to be expected in a small-town American boy who was run after by kings and empresses and became the sensation of Europe. The author is careful not to commit herself. If she would have us believe that he was a fraud, she had the burden of proof on her shoulders, and no one in his lifetime ever detected the slightest

evidence of deceit. If she admitted her belief in his genuineness as a medium, she might be laughed at. So she leaves Daniel Home in the words of the *Dictionary of National Biography* as "a curious and yet unsolved problem." But her own story leads to the conclusion that the man must have possessed supernormal power as a physical medium, the like of which has never been recorded before or since.

For sixty years and more the scientists, with rare exceptions, have been content to let the "curious unsolved problem" remain curious and unsolved. The one possible explanation—since there is no evidence of fraud—is that some minds have a power that can be exerted as a force outside the physical system, and that Home possessed that power in a superlative degree. Of course, if this were admitted, it would upset the whole mechanistic view of the universe, and that would never do. In our own times, however, Dr. J. B. Rhine, by his experiments in "psychokinesis," is apparently demonstrating by laboratory methods precisely that fact—a supernormal mental power of which Daniel Home was such an amazing exemplar. Indeed, the day may come when a life of this man will be written with respect rather than with the patronizing flippancy which characterizes the treatment dealt him by Miss Burton.

WILLIAM OLIVER STEVENS

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CONTENTS

"Mind Over Matter" or the PK Effect

J. B. RHINE

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Everyone knows that the mind possesses a power over matter. A great part of each person's daily life consists of exercising mental control over the material system to which the body and the physical environment belong. This familiar control is exercised through the brain, the nerves, and the muscles. No matter how little we know of what the mind actually is, we can agree that when we conceive our plans and make our decisions, when we will our actions and guide our hands, our minds are influencing matter in a very real sense. Thought, define it as you will, exerts a control over material things. It even expends energy in doing it. For it is an accepted law of physics that it takes energy to direct energy, and no matter how far back into the causal sequence we wish to go, we find that the mind that initiates movement has to be assigned a directive, hence an energetic, role. All this, as a matter of fact, belongs to the common sense picture of things.

But even the textbooks of science, up to 1944, do not have recorded on their pages any other kind of evidence

of "mind over matter" than that which operates through the neuromuscular system. They do not, it is true, have any evidence which would rule out another kind of influence of mind over matter; it is just a question of not having evidence of any other kind of psychophysical occurrences that is sufficiently conclusive to require scientific acceptance.

There have been many claims of mental dominance over the material world and even something of what might be called evidence bearing upon that question. Far back through all the religions, for example, there are claims of the operation of spiritual influences upon the material order. The physical miracles of our Judaeo-Christian religious history are our most familiar examples. With divinity represented as immaterial spirit, and spirit the essence of mentality, we have in these reported miracles supposedly psychophysical effects that involve no neuromuscular system.

Such reports are by no means confined to ancient times. Current anthropological literature contains accounts of practices of non-literate peoples seeming to involve the exercise of personal control over the physical elements in nature. There are, for example, the claims of the rainmakers; the incidental charms which the native magician exercises in such an instance (differing with tribal custom) are obviously not in themselves capable of exerting a physical effect upon meteorological conditions. The essence of the claim would be, rather, that the magic if effective must be *psychical* in its origin.

Another instance of the generalized belief in mind over matter is found in mediumistic activities, both in our own type of civilization and in less literate societies as well. The medium goes into trance, behaves as though possessed by spirit agencies, and through the exceptional powers of these agencies appears to produce various physical effects. Movements of objects in the environment without any known physical contact are frequently reported in the accounts of such mediumistic séances.

From the Orient (more particularly) comes another variation of this general belief in the powers of the mind or spirit over matter. In certain combinations of religious philosophy and practices of self-discipline, there is said to be achieved a control over certain material processes that would compare favorably with the miracles of the more familiar religions. Not only are the bodily processes said to be subjected to a degree of mental control that is physiologically unexplainable (*e.g.,* suspended animation, resistance to burns, etc.), but the power of the mind is often claimed to extend over the physical environs.

Possibly there should be included in such an introductory survey as this mention of some of the more spectacular faith healing reports (as those of Lourdes), especially those in which there would appear to be a complete transcendence of all medical explanation in the physical effects attributed to the mental attitude of faith. The production of organic stigmata on their bodies by religious devotees as a result of sympathetic contemplation of Christ's suffering on the cross has been described as beyond normal medical explanation. It would belong in this review.

To complete the sketch of current and familiar beliefs in the principle of mind over matter, we might end on a more familiar, if somewhat less "spiritual," example; namely, the faith of the gambler that by maintaining the proper state of mind toward the dice he is throwing, he can exert an influence over their fall that will help him to win.

It is of course by *experiment* that man has brought questions from the outer area of debatable faiths to the zone of established knowledge. And in fairness we must recognize that there have been some more or less adequate scientific pioneering attempts made to get at this question of mind over matter. There have, for example, been numerous studies of mediums. The claims that mediums could move objects in the séance room without any known physical con-

tact naturally challenged observers to set up certain controls and to attempt an experimental examination of the claims. The controls were, for the most part, aimed at making certain that the medium himself could not, through normal physical means, bring about any movement of objects, either directly or through the aid of accomplices.

Unfortunately the conditions, as a rule, have not been conducive to a fully satisfactory control. Certain limiting demands were, rightly or wrongly, usually laid down by the medium himself as to conditions under which he could operate, and these, together with the variability and spontaneity of the physical phenomena themselves, made it difficult for the scientific observer to reach definite conclusions. Such conclusions could only be reached after all possible alternative explanations had been eliminated beyond reasonable doubt. Yet after nearly a century of scattered studies of this kind, often by eminent and highly respectable scientific men, this state of reasonable doubt still prevails. The situation has been further befuddled by frequent reports of the experimenters' catching the medium in some sort of deliberate fraud. And in those few instances in which the conditions were especially good in ruling out counterhypotheses, the difficulty in getting confirmatory evidence leaves too much responsibility resting on the single case, and the individual observer. A decision in such a state of affairs is not warranted when so great an issue is concerned.

Efforts at systematic study have been made also in a number of instances of reports of haunted houses and poltergeists. The unaccountable opening of doors, falling of pictures, or production of loud noises which are heard by several members of the household simultaneously, are common items on the list of physical events associated with the typical haunted house. In the case of the poltergeist, the action may be even more violent. Here the smashing of dishes, hurling of pots and pans, or even of stones and bric-a-brac are more characteristic. In such cases there may be no true experimentation possible, but the effort of

the more careful witness has been to secure observation of the effects in question with as large a measure of control of the potential causes as he can obtain. The selection of credible witnesses to observe the occurrences, the securing of objective records (photographs, imprints, etc.), and the attempted controlling of the behavior of all persons present are among the measures that have been taken in some of the cases that have been studied by the more cautious observers.

But all these experimental or semi-experimental efforts at getting at the question of mind over matter suffer from one serious limitation—one that perhaps more than anything else has to do with the persistence of a state of reasonable doubt, even in the minds of most of those familiar with the main body of the record—and that limitation is this: In every case the study has to be based upon the claim of an individual (or upon a claim made for a ghostly personality) supposed to possess extraordinary powers. The person who is to be investigated has to be approached, cooperation has to be obtained. Certain conditions or requirements that may be suspicious on the face of them have to be somehow gotten around, if the experiment is to be even relatively conclusive. All this leaves the special individual in a position too much like that of the magician on the stage, who lays down his own conditions, though of course there may still be great differences of degree.

For any experimental inquiry into the question of mind over matter to be successful in removing the proper doubt, it is necessary to get an easily repeatable test, an experiment in which the control is more nearly complete, and it would be advantageous if the subjects taking part were to be more freely chosen. The farther away from the special individual, special conditions, and limitations of any kind, naturally the more reassuring would be the conclusions.

The initiation of a new field of inquiry begins as a rule with the development of a new method or technique, although this is very often merely the refinement of some

kind of practice that was perhaps even familiar at the time. Thus some new combination of things—one that may even be accidental—serves to focus attention and provoke the insight which in turn opens up a whole new line of research.

So it was with the experimental investigation of the direct action of mind upon matter. Of all the various claims of the power of mind to exert its influence on the physical world without recognized intermediation, that which best lent itself to scientific purposes was the claim of some dice-throwing gamblers that the way they felt and what they thought as they threw the dice had some influence upon them. It was, in fact, a relatively simple matter to devise a test of "mind over matter" based on dice-throwing, to establish the controls required, and to check up on the results in the light of the different counterexplanations that appropriately come to mind.

Thus it was that in February, 1934, we began, in the Parapsychology Laboratory of Duke University, to investigate the claims of the gambler that the state of mind can influence the fall of dice. A standard *run* of 24 die readings was agreed upon as a basis of evaluation of success. A variety of tests were devised (the subject's task being to attempt to influence the fall of a die or dice), the run-score expectation (number of hits per run expected from chance alone, on the average) was readily determined, and various measures were worked out to eliminate the possibility of faulty dice explaining any test scoring beyond chance that might be obtained. Provisions were also made to eliminate the possibility of skill or tricks in the throwing of the dice entering into the test results.

Now in 1944, ten years later, the position to which one is driven by the results of these dice-throwing studies is this: *There is a direct psychical effect exerted on the fall of the dice.* It is one of the most, perhaps *the* most, demonstrable of the phenomena of parapsychology. It is a psychophysical effect which is kinetic in its result, and may be termed *psychokinesis,* or PK. This effect may be fundamentally the same as the causal action of the mind on the brain, and

hence psychokinesis need not necessarily involve distance. Names are of little importance, but this explains one of the main objections to the more familiar term *telekinesis* (movement at a distance).

The PK effect is today as incontestably established on the basis of experiment and statistical analyses as any other parapsychological hypothesis. This fact is not yet widely appreciated—and the statement must appear dogmatic—because only a part of the researches which have established it are reported to date and those which have been reported are still but little known. Nevertheless, the challenge is there for those who want to take it. The PK results as a whole cannot be explained away on any known grounds.

At first the main effort in the dice-throwing tests was to see if *any* effect was discoverable. Later on these effects could be analyzed and explained. What was needed to justify continuation of interest was clear assurance that something beyond chance was operating. We computed the mean chance expectation for the run of 24 single die-throwings and kept track of the total deviation of the hits from mean chance expectation. We found that in almost every experimental series this deviation soared above the point of statistical significance. When one by one different assistants, colleagues, and friends took up the new PK testing, until a score of them had confirmed our initial findings, we had to recognize that something besides chance was required to account for the test results.

There were, however, no really astonishing scores in the PK tests like the perfect scores of 25 successive hits in the ESP tests. Rather the PK scores are modest ones. They are a little more regular, less erratic, and in the end usually give as significant a total value as most of the ESP experiments. That is, the odds against chance producing such score averages are about the same as for ESP, with a few exceptional series in favor of the latter. In the first research in PK, work which my wife, Dr. Louisa E. Rhine, and I

conducted in 1934, we found a critical ratio (CR) of 8.69 for all the "high-dice" tests. Results yielding a CR of this magnitude would be expected to occur by chance only once in a million billion similar experiments. Margaret Pegram Reeves's high-dice experiment was one of the earliest too, and its CR of 7.65 would involve odds against the chance hypothesis of a million million to one.

Not all series gave such CR's; some were higher and others lower. By and large, though, the average PK scores were a little lower than the ESP scores, as nearly as can be determined, but more trials were made in PK than in ESP tests. General pooling of the data of all the dice thrown in the entire period is not possible; for one thing the tests were often so different that the results, if pooled, would be meaningless. The largest assembly of data yet gotten together on the PK work is that of Table I in the report by Miss Humphrey and myself in a recent (March, 1944) number of the *Journal of Parapsychology*. There, in the larger section alone, about 700,000 single die-throwing trials are summarized and the CR is 22.95. The odds against chance which this ratio represents would take over a hundred digits to express.

We can rest assured therefore that the data of the PK experiments are not attributable to chance. No conceivable amount of further testing could "dilute" or "cancel" these results. The combined measures of all the experimental series in PK testing carry enough weight of significance that it matters not whether ten times as many tests yielding only chance results are done—even so the value of the data we already have would still be safely significant.

There is, then, an extra-chance effect to be accounted for. The dice did not behave in what would be regarded as a random manner for perfect cubes. But were the dice perfect as presupposed by the "laws of chance"? Or, more exactly, are the significant results obtained explainable as the consequences of bias or of any other imperfection in the dice used? This is the first question to arise when it is concluded that chance is ruled out.

In order to meet the hypothesis of faulty dice a considerable variety of controls have been used. Margaret Pegram Reeves in an early series obtained significant scoring both in low-dice tests and in high-dice tests, using the same dice in both series. Her combined results showed conclusively that faulty dice could not have produced the significant CR's. In Edmond P. Gibson's earliest work with PK tests the dice were thrown for the six-face as target and gave results well above chance. Then they were thrown for the one-face (which is opposite) and the sixes recorded for comparison. Their chance frequency gave the control needed on the dice. In later series, Gibson and others threw the dice an equal number of times for each face of the die as target; in this way inequalities favoring one face would disfavor others and all discrepancies due to imperfections would cancel out in the pooled results.

Still another control on the dice was afforded by the comparison of two conditions in the PK tests, one favoring PK and the other hindering it (or merely serving as a control for the other condition). For example, in the work carried out by Margaret Price, the subject being tested was exposed to extreme distraction in one series and he scored below the average expected from chance; in another series done with normal conditions, he scored significantly above chance expectation. Such differences were not to be explained as resulting from defects in the dice used.

The best safeguard against faulty dice is afforded by the controls obtained from the analyses of the records for position effects (*i.e.,* the influence on scoring of the place of the trial in the test sequence—in the run, or the session, or on the record page). The first case of this was discovered in the earliest "high-dice" tests done at Duke. The run scores showed a definite decline in the short sets or run sequences; the first run averaged 6.09, the second 5.15 and the third 5.05 hits per run. For "high-dice" 5.00 is expectation for a run of twelve throws of the pair. This is a very significant drop from the first to the other two runs. It could *not* be attributed to chance, nor to physical defects in

the dice, since the same dice were used throughout the run sequence. But there is, as we shall see, plenty of psychological precedent for such declines as these.

In other ways too, the records failed to support either the chance hypothesis or that of faulty dice. Especially valuable and reassuring evidence on these points came from the significant internal differences in the pattern of hit distribution found on the record page. But these effects will come up again for consideration. Whether or not enough has been said to "lay the ghost" of the faulty dice hypothesis, the very best evidence against it lies in these patterns still to be described.

Next in the order of counterexplanations of the dice-throwing scores is the suspicion that the dice were manipulated so as to favor the chosen target. But the answer to that is an easy one and conclusive. Most of them were shaken in and thrown from cups! And enough were thrown mechanically to establish the case on the strength of that section of the data alone. In two experimental series done at Duke the dice were allowed to roll down a rough surface impelled by gravity; and five series (one by Gibson at Grand Rapids, the other four at Duke) were done with the dice thrown in electrically driven, rotating wire mesh cages. These experiments gave as good, and even slightly better, run score averages than the most comparable cup-thrown series. So much then for the precautions and controls on the handling of the dice.

There are other issues that deserve at least some consideration in weighing the evidence of PK. There are the old battered counterhypotheses which have barely survived the discussions of ESP researches. One of these is optional stopping, a technical question as to whether the choosing of favorable (lucky) stopping points for each series could have produced the significant results. Another is the loss of records (supposedly the low scoring records), leading to favorable selection of results. That recording errors might

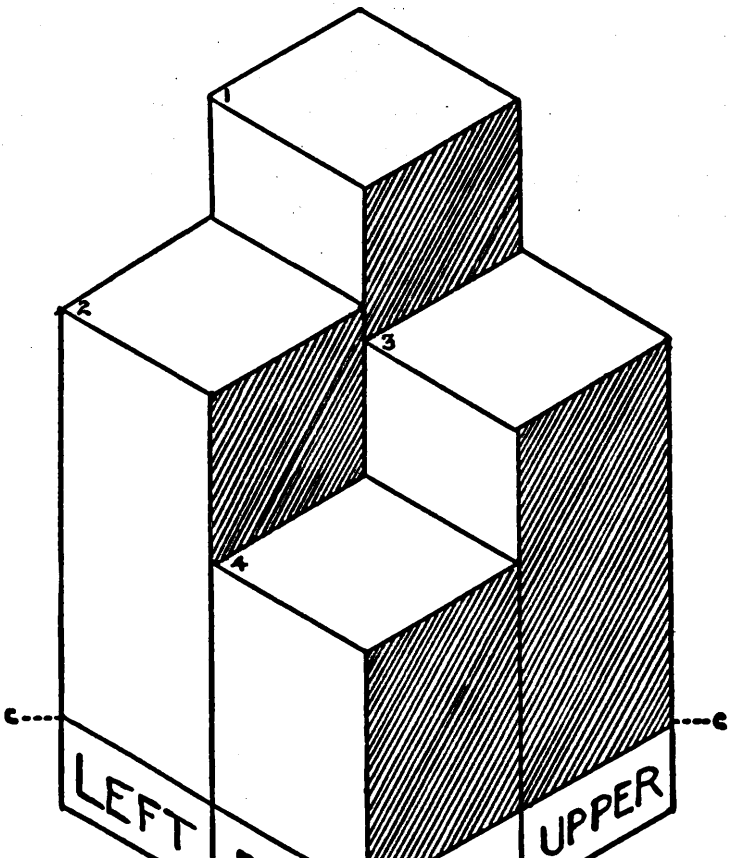
account for the extra-chance effects is a third minor hypothesis. And still others of even less plausibility, could be mentioned. But all these are subject to a summary dismissal in the light of the really superior evidence that has emerged from the analyses made for the Quarter Distribution or QD; that is, from the study of the distribution of hits in the quarters of the record page. In view of the finality of this evidence of the QD's there is no need to muster here the other arguments against the various counterhypotheses. Rather, because of the important role which the QD's play in establishing the PK effect, I shall proceed at once to a review of the QD evidence, before going on to a further account of developments in the PK tests themselves.

The QD studies are not easy to tell about in the space allowable. But one of the original articles is now in print in the *Journal of Parapsychology* and a second and third are shortly to follow. These, of course, should be read by those who wish to go beyond (or behind) the present brief survey.

In everyday experience the position of an item in a list or block of similar items makes a difference as to how readily it is noticed or learned or remembered or selected. When, for example, we learn a poem the first stanza is the easiest, the last one approximately as easy, and the middle ones (especially lower middle ones) are hardest. Psychologists have noted these position effects and have names for them: Primacy and finality effects, gradients, declines and salience are among these names. In the ESP studies these effects have long been noted and have frequently been discussed in publications. The main position effects in ESP data have been the standing-out, or salience, of scoring rate at the ends of a column or run (or segment of a run), and the declines of rate of scoring in various subdivisions of a series of test data.

A sharp decline of scoring rate was mentioned above as having occurred in the short sequence of runs in the first

PK test results reported. Similar declines in score averages from left to right on the record page were found in other series of data. Likewise decline of scoring rate was discovered to predominate in the column. Thus either way we examine the distribution of hits, whether in the horizontal



Courtesy of
Journal of Parapsychology

Fig. 1. The QD of the page for 12 pooled Singles Series in terms of the deviation of the average score for each quarter. The base line (marked "c") indicates chance expectation.

direction on the record page or the vertical, we generally found a falling-off of scoring rate from the starting point. *The upper left hand quarter of the page then had to have the highest scoring and the lower right quarter the lowest.* It could not be otherwise.

The realization of this led to a systematic analysis for hit distributions in terms of quarter-pages. All the data on which the analyses could be made were examined and the quarter distributions, or QD's, obtained and compared. Not only was each one evaluated separately but they were all pooled and assessed as a group. It turned out that if the subject did all the tests for a given record page at a single session, he (unconsciously, of course) tended to pattern his scoring rate according to the position of the trial on the page. The typical pattern was that represented in Fig. 1, in which the quarters of the page are represented by the four columns in the graph. These are numbered, number 1 being the upper left quarter and number 4 the lower right. The total number of hits above "chance" (that is, the deviation from chance expectation) is shown for each quarter by the relative height of the column above the "chance" line. This figure is taken from the first report on the QD analyses and represents the QD of the page for all the series pooled that were eligible for the QD analysis and in which a single target face (*e.g.*, 1's, 2's, etc., instead of doubles, sevens, etc.) was used. Note that the second and third quarters are about midway between the first and fourth; the fourth quarter shows an average score deviation about half as high as the first.

The most important measure of this QD effect is the steepness of the "diagonal decline" as indicated by the difference between the first and fourth quarters. The difference gives a CR of 5.56, which represents odds of millions to one against the occurrence of this result by chance. And this is not all; the combined high-dice and low-dice tests (with a much smaller total to draw upon) also gave a significant, albeit a less striking, diagonal decline.

Some elaboration will be required to make clear the special superiority of this evidence from QD's of the page. Consider first that these QD analyses were not contemplated by the experimenters and were not carried out by any of them. Indeed, they were not carried out until several years after most of the experiments had been completed. They were first done (beginning in 1942) under the supervision of Miss Betty M. Humphrey of the Parapsychology Laboratory at Duke, and the most essential series were later on independently analyzed by Dr. J. G. Pratt. In addition, a complete recheck (independent of the first check) was conducted by Miss Humphrey on the larger portion of the data. They are probably already the most analyzed data in psychological or parapsychological history, with still further analyses planned and with a standing invitation to qualified persons to repeat the analyses if they so desire.

Now one of the prime qualities of these QD's of the page as evidence of PK lies in the fact that they were so completely unanticipated. The PK experimenters could not possibly have foreseen them and therefore *could not* have artificially produced the QD patterns. Neither by errors in recording nor by selective loss of records, nor by stopping the tests at favorable points, nor by any other spurious method we know of could these patterns of hits in the QD's be accounted for. Faulty dice and tricks in throwing the dice have already been disposed of as explanations, but neither of these hypotheses could be applied to the QD's.

Then on top of this evidence from the QD of the page we have, not only a semi-independent analysis of the QD of the natural subdivisions of the page called *sets,* but now too an *entirely independent* QD analysis of the still smaller subdivision, namely, the *half-set.* This last analysis will be published shortly. It clinches securely the findings of the analysis of the QD of the page.

It can readily be seen how it has come about that the feeling of reservation regarding PK has disappeared among those who have followed these analyses. Incredible as the

PK effect will appear to the orthodox professional psychologist, he has in the three QD reports (published or awaiting publication) what is without doubt an extremely difficult body of data to explain away.

The added fact that these QD data are the result of analyses which can be still further repeated *ad libitum* by qualified statisticians brings to a nice focus the essential issues and the way in which they may be promptly re-examined if the conclusions drawn are challenged.

What do we know about the PK effect beyond the fact of its occurrence under certain conditions? Many lines of evidence lead us to believe that it is *closely related to ESP*. It is to ESP what motor response is to sensory perception. And just as muscular action cannot act intelligently without constant perceptual guidance, so PK may not be supposed to be effective without an ever-present ESP activity to guide its influence in the light of the subject's purpose. It seems quite safe to say that no *sensory* process could be of appreciable assistance in the act of directing the rolling dice. If the dice are directed at all, it must be by a combination of ESP and PK capacities possessed by the subject's personality.

Again as with ESP, PK operates without leaving any conscious record of its working. A subject does not know by introspection when he makes a hit in the PK tests and he cannot as a rule be confident of being able to score well. In general, the real PK process is quite as unconscious as ESP has been found to be.

Factors controlling the subject's interest are the chief determinants in PK success. Preferences are important and strength of motivation in general appears to be decisive. Distraction of the subject's attention depresses his scoring rate and suggestions building confidence in success are helpful. As in ESP tests continued testing under the same unvaried conditions almost always depresses the scoring rate in PK tests, perhaps as a result of lowered interest (loss of novelty effect).

It is, however, in the variation of the *physical* conditions of the PK tests, rather than the psychical, that the principal findings have emerged. These variations are still being studied, but already there are some effects clearly shown. It is of the greatest interest to find that a number of dice may be thrown at a time and influenced as successfully as a single die. In fact, two dice thrown at a time are usually better than one, and six at a throw give results as good as, or better than, two. Twenty-four and even *sixty* dice have been thrown at a time, with results that compare favorably with the smaller numbers.

Likewise when two sizes of dice are thrown under similar conditions it is *not,* as might be expected, the smaller that shows the higher scores. It is quite as likely to be the larger. Other physical features of the dice have also been subjected to comparative study; and as with these two, number and size, the common expectation based on physics is not borne out by the results. Physical principles, as far as they have been tested, are not found to be determinants of success in PK tests. The effects are, definitely enough, physical; but the laws are, as far as we can tell, beyond physics. They are psychical.

The principles governing PK appear to be purposive in character. The dice which the subject *likes* best and the number he *likes* to throw will give the higher scores. One tends to suppose there must be a limit to the force of these laws of purpose—the size of the die must at some point "outweigh" preference. We do not yet know, and any speculation on the question might be misleading.

But we may at any rate accept the evidence that the physical characteristics of the dice do not have the determining value they would have if muscular or other mechanical work were being done with them. While this is baffling and mysterious at first impact, it coincides well with what we have earlier learned about ESP—and as has been said, PK shows in general the closest sort of relationship with ESP.

In the ESP researches it has now become quite clear that

common physical laws do not govern the operation of the psychical processes that produce the test results. Time and space relations are for ESP definitely not what they are for the sensory world of reality—if indeed these relations have anything directly to do with the ESP function of the personality. We may well ask, then, if the system of psychical processes that transcend the space-time order of relations could be expected to be subject to mass-relations, to the laws of mechanics. I think the logical answer would generally be negative. This is merely to say again that the findings of the ESP and the PK researches hang together the better, the farther we press our demands for an understanding of either one.

The main philosophical bearing of the PK research lies in the fact that it adds a further step in the de-mechanizing of the present-day conceptions of the human mind. There probably remains very much more to be discovered about the PK effect itself than has been found by these researches. It promises to afford us a better lead than we have had into an understanding of the relation of the human mind to the world of physical reality.

An Informal Experiment with Mr. Chester Grady

L. A. DALE

This paper is concerned with the mediumistic activities of Mr. Chester Grady, who is well known to many of our Members on both the east and west coasts. Although from time to time he functions professionally as a medium, we should like to say that Mr. Grady has most generously *given* us his services for many experiments in extra-sensory perception, and for other experimentation of a less formal nature. He has also cooperated wholeheartedly in a project which involved the administration of various standard psychological "tests" such as the Rorschach, the Thematic Apperception, and others. We do not present the sitting below as necessarily typical of Mr. Grady's best work (reports from private sitters indicate that they have at times received more striking material); but it seems for two reasons worth a report in these pages. First, it is of interest to note that the informality of the situation appears to have been an important variable in the results of the sitting; second, these results warrant the planning and carrying out of a large-scale experiment in "psychometry" with Mr. Grady. These plans will be briefly referred to again at the end of this paper.

Background of the case: During the period from December 15, 1943, to February 4, 1944, Mr. Grady undertook for us a series of ten "sitter-present" sittings of the usual type. The results of this series were on the whole disappointing, although one or two of the sitters felt that an extra-chance knowledge of their affairs, interests, etc., was displayed in the course of their sittings. For a variety of reasons, however, we did not believe it feasible to attempt an evaluation of this series. The point to be made is that Mr. Grady himself was not satisfied with the im-

pressions he had given[1] and remarked that he felt he could do much better work if the situation could be *spontaneous.* He felt that the formality of fixed dates with sitters inhibited the free exercise of his abilities. He was very positive about this, and illustrated the point by describing to us several instances of impressions which came to him unbidden about people he met for the first time—or about objects—but always when he felt "in the mood."

We therefore decided to test this belief, and collected a number of "rapport objects" from Members of the Society to be used whenever the opportunity presented itself. Among these objects was a man's tie pin which had been lent to us for possible experimentation by Miss Muriel Symington.[2] This pin had belonged to a close friend of Miss Symington's, Mr. F. B., of Canada. Mr. B. was killed under tragic circumstances in Canada about eleven years before the date of the sitting now under consideration.

On the afternoon of March 7, 1944, Mr. Grady called at the offices of the A.S.P.R., bringing with him a box of cakes and cookies. Miss Wellman made some coffee, and she, Mr. Grady, and the present writer (LD) sat down in the library together. Mr. Grady spoke about some recent interesting experiences and, as he seemed to be in a "good mood," it occurred to LD that it might be the moment to try an informal experiment. She therefore went to her office and hastily took from her files one of the objects collected from Members. These objects had been sealed in white boxes of the same size. LD opened the box and, finding the tie pin lent by Miss Symington, went back to the library and presented it unwrapped to Mr. Grady. It had seemed to her that if Mr. Grady were asked to use a sealed box it would add an unwelcome note of formality to the experiment. The pin could undoubtedly disclose the

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[1] Although Mr. Grady does from time to time give trance sittings, our series consisted of impressions given by him when in a seemingly normal state of consciousness.

[2] See the first Case in this issue, which concerns an experience of Miss Symington's.

sex of the original owner, but hardly more. Mr. Grady then proceeded to give a series of impressions while holding the pin. These impressions were recorded in shorthand by LD. The annotations are by Miss Symington except where otherwise noted. In regard to a few points information had to be sought from the wife of the late Mr. B. In all cases Mrs. B., who lives in Canada, verified the accuracy of Miss Symington's annotations. Most, but not all, of the correct points were known to LD; the amount of information she had about Mr. B. prior to the sitting will be discussed later. Miss Wellman, who was present throughout the sitting, knew nothing whatever of the circumstances.

MR. GRADY'S IMPRESSIONS.	ANNOTATIONS BY MISS SYMINGTON.
(1) I get the impression of an individual with a five-letter name. (2) There is a living male, and (3) a deceased individual connected who died of cancer. (4) There is a doctor of medicine connected with this individual.	(1) Mr. B.'s last name contains five letters. (2) He has a surviving son, an only son. (3) Mr. B.'s mother died of cancer (see points 6, 36, and 37). (4) His son-in-law is a doctor and was present at the time of the fatal accident (see points 12, 15, and 42).
LD: Do you get any impression of locality?	
(5) I seem to be taken in a westerly direction, or it might be the far south. (6) I have also the impression of a woman who has been gone for a long time. (7) I feel that I have already had some connection with all this. I have had a connection with someone who is connected with this pin—a living person, I mean, not the individual who has gone on. I don't know if it is one of my sitters, or someone I have	(5) "Westerly" and "far south" not applicable. (6) Possibly another reference to Mr. B.'s mother, who died in 1916 (see points 3, 36, and 37). (7) This, I think, is a striking point. I take it to refer to me, Muriel Symington, the present owner of the pin. It is true that I have met Mr. Grady twice at the offices of the Society.[3] No introductions were made and we chatted only briefly. And even

[3] Miss Symington has written us a more detailed statement as to the extent of her acquaintance with Mr. Grady. This will be presented in a later section.

met here at the Society. (See also points 22 and 57.)

LD: Yes, I see what you mean.

if Mr. Grady had heard my name, he would not have any normal reason to associate me with the tie pin. See also my initials and mention of a "long family name" which come up in later points.

(8) There is something here that leads me across the pond. Foreign soil.

(8) "Across the pond" is not correct. "Foreign soil" only in the sense that Mr. B. was a Canadian and lived in Canada.

(9) There is a force here that passed very quickly out of life. You know that phrase I use—stricken with his clothes on. I am now speaking for one who went out of life instantaneously, or nearly so. Away from home, just going to my home. Oh, tragic death. My head is just killing me. Complete smashing of the head, or it might have been a shot. I can't stand it.

LD: You are exactly right.

(9) This passage is almost entirely correct in its essentials. Mr. B. was killed by a blow on the head from a whirling propeller of a hydroplane. (See point number 32 about "swish of air.") He was thrown from the pontoon into the lake. Since the head injuries were very severe indeed, it was supposed that he was killed instantly. Obviously he *was* "stricken with his clothes on." The accident occurred within sight of his country home, so it is incorrect to say that he was "away from home."

(10) This is almost the first time for attempted communication. Not a great deal has been gotten through apropos of all this. Oh, I have intense physical distress in my head.

(10) There have been purported communications from Mr. B. through a medium in Canada. And about a week before this sitting I had a sitting with Mrs. Garrett in the course of which there was one evidential passage concerning Mr. B. (This will be referred to in greater detail later.) The fact that Mr. Grady stresses "physical distress in my head" is pertinent.

(11) Is there any branch of the family associated with the West? (LD: I don't know.)

(11) No connection with the West that I know anything about but will make inquiries of Mrs.

(12) There is the constant repetition of the letter J. I can't get away from J. (LD: I wouldn't know anything about that.) (13) The letter W is associated. W. Complete and total darkness. (14) Do you know if there is an association with the south of New York?

LD: I don't know.

(15) There is a living doctor associated with this personality I am trying to contact. "I would convey everything that I say to the living doctor," he says. It is a five-letter name, but there is also a six-letter name connected here somewhere.

LD: I think I can place the doctor, but I don't know his name.

(16) There is a living woman that has a connection with all this, and I would say she has some connection with me. (17) Geographically this is all distributed—I can't focus myself entirely in New York.

B.[4] (12) The first name of the son-in-law who was present at the accident begins with the letter J (see points 4, 15, and 42). (13) W is the initial of the given name of Mr. B.'s only son. He is, however, most usually called by a nickname which does not begin with the letter W. (14) Do not know of any association with the "south of New York."[5]

(15) As stated before, the living son-in-law is a doctor. But his name contains neither five nor six letters.

(16) This point is a repetition of point number 7 above. I take it to refer to me and, as stated, Mr. Grady has had "some connection" with me. (17) One might say that the situation was "geographically distributed" in the sense that I, the present owner of the pin, live in New York while the purported communicator lived in Canada. For what it is worth, I might mention that the pin itself came from Ceylon.

[4] Mrs. B. writes concerning point number 11: "Branch of family connected with west—definitely, my elder daughter, whose home is in ————, Ontario." But, as Miss Symington points out to us, although the city mentioned is considerably west of the city in Canada in which Mrs. B. lives, it is hardly "the West" in the sense in which Mr. Grady probably meant it.

[5] Mrs. B. traces an association with Baltimore (south of New York), but it seems to us too remote to be useful.

(18) God, this is terrible! The force of the one no longer living is driving and intense. Something *must* be clarified. A very masculine force. (Mr. Grady pounds the table with his fist.) (19) It ties up definitely with a knowledge and interest in this subject (*i.e.*, with psychic matters). (20) Is there any association with all of this, with this whole picture, in Boston? I mean a past association of the original owner of this pin?

(18) As far as it goes, this is an admirable description of Mr. B.'s personality, which was very intense. He was definitely driving and virile. (19) He was not during his lifetime, so far as I know, interested in psychic matters.[6] (20) I do not know of any association with Boston. (Mrs. B. writes that Boston does not "ring a bell" to any member of the family.

LD: I don't know—you might be right.

(21) This pin has been through the hands of more than just that one individual I am trying to contact—it is associated with three distinct personalities. (22) There is someone associated who is M. (23) There is also someone E. (24) There would be—there are four members in the family of the deceased.

(21) Correct, although of course very vague. I suppose it could be said that the pin was associated with three personalities—Mr. B., then Mrs. B., who gave it to me after her husband's death. (22) My first name begins with M—Muriel. (23) No one named E. (24) There are four living members in the immediate family of Mr. B.—his wife and three children.

LD: I am not sure.

(25) We are now on top of an anniversary connected with all this—an anniversary in the month of March. (26) Also there was a birth or death in December. (27) Is there any Catholic association with all this, or some

(25) March anniversary not known to me.[7] (26) Mr. B.'s birthday was in December. (27) So far as I know, there was no family Catholic association, but Mr. B. lived all his life in Quebec which has a strong Cath-

[6] Mrs. B. writes concerning point number 19: "We had, at times, discussed life after what we call death and wondered if it were possible to communicate. He felt there was something to it—not to be scoffed at—and much that people did not know. Subject usually brought to discussion by something we had read. But we had never done any investigation before he went."

[7] Mrs. B. writes about point number 25: "Our older grandson's birthday is March 29th. He was up at the cottage at the time of the accident and F—— had been playing with him not ten minutes before the accident."

connection with Rome or Italy?

LD: I don't know.

(28) Is there any foreign language connected with all this, not Italian? (29) This mind I am contacting is a specially good mind—the one who goes out with his clothes on. Well-read. An intellectual type. (30) I think there are some of his works published; I think I could find his writings in libraries — anyway, there is certainly written material associated with all this—there are published works.

LD: I don't know, but I think there might be.

(31) He was a widely traveled individual.

LD: I wouldn't know about that.

(32) God! Swish of air, swish of air. I am moving through air. Vibration of air. Air moving past. Night. Darkness. (33) I don't know if this took place just as it was getting dark, or if I am interpreting this from the darkness of my mind—the tragedy. (34) This mind I am contacting is a professional

olic atmosphere—and died in the heart of the "habitant" country in the Laurentians.[8]

(28) Mr. B. spoke beautiful French. (29) "Especially good mind" an understatement. Brilliant and well-read. (30) Many of his published works are no doubt in existence in engineering libraries.[9]

(31) Widely traveled in Canada, United States, and Mexico. One trip to Europe where he visited England, France, Spain, Italy, and Switzerland.

(32) "God! Swish of air." This is a very moving and arresting comment to me who was his friend. The whirling propeller that killed him would have produced just this movement and vibration of air. (33) The accident took place at about 5 P.M., but in August so that it would not yet have been getting dark.

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[8] In connection with point number 27, Mrs. B. says: "One particular "habitant" friend was terribly upset and had masses said. Strange and unusual thing to have done for a Protestant, but the Curé was a friend too."

[9] Mrs. B. adds the following comments to those of Miss Symington: "My husband spoke French as a Frenchman. In France he was thought to be French. Spoke also Spanish and Italian, but not fluently. He had an exceptionally brilliant mind. Very well-read. Intellectual in that he had such a broad knowledge of so many different fields—an extraordinary memory also. Plenty of his published work in professional libraries. His engineering reports frequently used as models by other members of his profession."

mind. He is in the field of professional approach. (35) Academic. (36) The mother of this force is deceased. (37) The mother's death preceded this one by many years. (38) 1935-1937 is important. (39) If you mashed me over the head with a hammer I couldn't feel worse.

(34) Mr. B. was a professional man, a distinguished engineer. (35) To say "academic" is also correct since he was Special Lecturer at ——— University. His subject was engineering economics. (36) His mother is deceased (see points 3 and 6). (37) She died about seventeen years before he did. (38) These dates mean nothing to me.[10] (39) Emphasis of head injury is in my opinion striking in spite of the fact that Mrs. Dale confirmed the point as correct the first time Mr. Grady brought it up.

[Here Mr. Grady seemed unable to continue. I thought the points made so far (such of them that were within my knowledge) warranted continuation; for purposes of encouragement, therefore, I told him that the individual I believed he was trying to contact had in fact died as the result of a blow on the head from an *airplane* propeller. In view of point 45 below, where it is strongly suggested that the accident happened close to water, it should be noted that I did *not* say "hydroplane." Before Mr. Grady resumed giving impressions, I wrote in my notebook: "Told G. man was killed by blow from airplane propeller."—LD]

(40) He was called by some other name than his regular name. I know a five-letter name does not lend itself to a nickname, so I am confused. (41) This was a very outspoken individual. The explosive type. *"This* is the way I feel," he would say.

(42) Who are Mac and L?

LD: I have no idea.

(40) Mr. B. was always called by a nickname. But there is confusion here about the five-letter name, which would only fit his last name. (41) He was a very outspoken individual. Occasionally when exasperated beyond all patience there would be an "explosion," but to call him an "explosive type" is overemphasizing. (42) In spite of evident confusion, this is an interesting point. The name of Mr. B.'s son-in-law (see points 4,

[10] Mrs. B. finds no special significance in the mention of 1935-1937.

12, and 15) is J—— MacL——. If Mr. Grady is hearing phonetically [as he often claims—LD], it is easy to understand how he might get the impression "Mac and L" instead of "MacL" and then assume this impression related to *two* persons instead of one.

(43) Taylor somewhere along the line. (44) This didn't happen in New York. Would it have happened in the South?

LD: No.

(43) I do not know of any Taylor.[11] (44) The accident did not happen in New York, but neither did it happen in the South. It happened in Canada.

(45) Close to water. A place close to water. C - C - C (repeated many times over.) six, six, six, C - C - C. Any interest in the water?

LD: I understand that.

(45) The accident happened on the water. Mr. B. was thrown into the water by a terrific blow from the hydroplane propeller. The reiterated C's, in connection with location, might possibly be considered as an attempt at Canada (six letters)?

(46) I am moving upon water. Love of water—sailing, fishing, boating, that which is the sea. (47) I see the setting sun; must be the west. (48) This force has never communicated before; there may have been other attempts, but no well defined channel of communication has been opened. A greenhorn in this form of communication. (49) Is there anybody F in this picture?

LD: I don't know. (I knew well enough that the given name

(46) Mr. B. loved the water. For years he was an active member of a boating club, and his summer home was on a lake, where he was killed. He was an expert fisherman. (47) I do not know if the "setting sun" association is relevant.[12] (48) As stated before, there have been other purported communications from Mr. B. (49) F is the initial of Mr. B.'s given name (and nickname).

[11] In answer to inquiries about point number 43, Mrs. B. writes that there was never any close association with a person named "Taylor."

[12] Mrs. B. tells us: "Spent much time in the boat—fishing, drifting, sailing. It was always a special joy to be out on the Lake and watch the sunset. We had such unbelievably beautiful sunsets and fullest view of them when out on the Lake. We never tired of them . . ."

of the supposed communicator was F——, but did not think of it at the moment.)

(50) Countless individuals have passed through the hands of this individual—in a professional way. (51) He had a good color. (52) He had a wider face than mine (*i.e.*, wider than Mr. Grady's). (53) Scar? Scar? Something I must place here. Some identifying scar, nothing to do with the accident.

LD: I think it would be important to get the details of the scar.

(50) Yes, in connection with his professional career as an engineer, and as Lecturer at —— University. (51) He had a good color, very fair and healthy skin. (52) His face was massive, more so than Mr. Grady's. (53) I know nothing of a scar.[13]

(54) A watch. A watch of association. I see it. Not a wrist watch. Too big for that. An old-style watch. Engraved or something like that. The watch was not with him at the time of the accident.

LD: I think I heard something about a watch just recently.[15]

(54) Mr. B. treasured a watch inherited from his father. "Old-style" watch correct. Probably engraved, but am not sure. At the time of his death he was in country clothes and would not have been wearing a gold watch.[14]

(55) Sometimes he was a bundle of nerves. (56) He was an extremely active individual.

(55) I think Mr. B. could hardly be described as a "bundle of nerves."[16] (56) But he was

[13] We learn from Mrs. B. that Mr. B. had no scar worth mentioning.

[14] Mrs. B. writes: "A watch of association is very true. He was not wearing it at the time of the accident—did not even have it in the country with him. It was a watch which had belonged to his grandfather, to his father, then to him. It was engraved inside with his grandfather's name."

[15] Some weeks before this impromptu sitting Miss Symington had told me about a special watch which had belonged to Mr. B and which was now in the possession of his wife. I think she said Mrs. B. had never let it run down since the accident. Miss Symington had wondered if Mrs. B. would be willing to lend the watch to her for possible use in sittings. Therefore the existence of a "special" watch was pretty well impressed upon my mind. But I had no idea whether or not it was with him at the time of the accident—LD.

[16] Mrs. B. writes: "In the last years he *was* a bundle of nerves—though I was the only one who knew. Nerves the result of the burden he was carrying through the depression. Engineering was more or less dormant and yet he would not discharge any of his large office staff . . . he carried the responsibility of all those families . . ."

(57) S? S? Who is S? Sounds more like a family name. Too large a name to be a first name. It (the pin) is connected with her. (58) He was a well set up individual. He was in very good physical condition prior to passing. Very good skin color. The embodiment of virility and health.

an extremely active person. (57) I suspect that I am referred to here again as the present owner of the pin—especially as the sex of the "S" individual is specified. "S" is my family name—a "large" name, Symington. (See points 7, 16, and 22.) (58) Mr. B. was a very well "set up" man—strong build, wide shoulders. (After this sitting I was shown several pictures of Mr. B. and can fully verify this description—LD.) I believe he was in very good physical condition prior to passing. "The embodiment of virility and health"—one of the things that made his untimely death at the age of fifty-one particularly tragic.

[At this point Mr. Grady indicated that he could continue no longer. He complained of a severe headache and complete physical exhaustion. He said that he was aware of being in contact with a "very strong force" and that it would interest him to work for further communications from the same source at a later date. He told us that he would be happy to give without remuneration a personal sitting to the individual for whom the messages were intended. LD simply said that the annotations would have to come from a distance, but that possibly a sitting could be arranged for a future date.]

Discussion: It will immediately be seen that the fifty-odd points (many of them independent of each other) made by Mr. Grady in relation to the pin vary greatly in value. They range all the way from those which are approximately worthless (single initials in vague context, unspecified anniversaries, etc.) to several which seem to us very striking (references to manner of death, description of physical and mental characteristics, etc., of supposed communicator). There are surprisingly few absolutely incorrect statements, although it may be thought that Mr. Grady

"played safe" by making a number of references of such vagueness that they would stand a good chance of fitting into almost any situation. Unfortunately, there is no way in which to arrive at a precise determination of the role of chance, and this we believe to be the great weakness in semi-experimental situations of this type. We hope that in future experimentation with Mr. Grady this may be corrected, but without a loss of the spontaneity that seems to have been so important. Looking at the sitting from a common sense point of view, however, we feel a reasonable assurance that chance would rarely yield a sitting including this material *as a whole*. Sources of normal information therefore remain to be considered.

One of the good points, in our opinion, is Mr. Grady's assertion that the pin is connected with a living individual whom he has met at the offices of the Society. It is further stated that this individual is a woman, and strongly suggested that the initial M is connected and that her last name is a long one beginning with the letter S. If we had happened to take any one of the other boxes from our files (in order to provide Mr. Grady with stimulus material) few, if any, of these points would have applied. (Two objects had been provided by a man, two from individuals who had never had any contact with Mr. Grady, none had last names beginning with the letter S, etc.) In other words, these points *all* apply correctly to Miss Symington and would not have applied *in toto* had any other object been used. The question arises whether Mr. Grady could have obtained any information from Miss Symington during his brief meetings with her. The following statement may clarify the issue:

March 10, 1944.

Mrs. L. A. Dale
Re: Muriel Symington and Mr. Grady

To the best of my recollection I have seen Mr. Grady twice "to speak to" and once I met him coming out as I was entering the offices of the Society. Miss Wellman, on the first occasion, merely

said "This is Mr. Grady," but did not mention *my* name—and to the best of my knowledge never referred to me by name in his presence. Miss Wellman having said that Mr. Grady gave sittings, I asked him, as a gesture of interest and courtesy, about his experiences. As I remember, he talked a good deal about himself and of his dislike of the word "medium." He didn't ask me if I had ever sat with anybody, or anything else about myself, and I am sure I didn't volunteer any information. The second meeting was much shorter. On both occasions he talked with such an air of candour that I was left with the feeling that, whatever his gifts might be, he is an utterly sincere person in respect to such matters. I don't remember the dates of these encounters with Mr. Grady, but I believe they were a month or so before your sitting.

Since your interest in these meetings is relevant to the material obtained psychometrically by Mr. Grady via the tie pin, I cannot believe that he could have obtained any leads through these encounters with me. It could be, of course, that the act of meeting and talking to me might have given him some subliminal information as to my initials—information which lay latent until the stimulus of the tie pin[17] awakened it. That is just speculation, however.

MURIEL SYMINGTON

But the important point to be kept in mind is that Mr. Grady could have had no normal way of knowing that the object (tie pin) with which he was working was associated with the individual (Miss Symington) that he had casually met and conversed with some weeks before. We took it without conscious selection from our files a few seconds before the start of the experiment. It had been sealed in a box with only a number on it. This point does not seem to need further stressing.

If we take it for granted (as there seems to be every justification for doing) that Mr. Grady had no normal knowledge that Miss Symington was his "real sitter" (LD simply acting as a proxy), it seems impossible to concede that the points about Mr. B. could have been based upon normal information. Moreover, it should be kept in mind that the events touched upon took place more than eleven years before, and many hundreds of miles away.

[17] It goes without saying that Miss Symington was not wearing the tie pin on these occasions and in fact has never worn it.

Possible sources of the paranormal material: Assuming, therefore, the paranormal character of some of the material obtained in the sitting, questions arise as to its source. Among the possibilities are: (a) LD's mind (the least unlikely hypothesis because of her presence at the experiment); (b) Miss Symington's mind; (c) the distant Mrs. B.'s mind; (d) some stratum of the surviving personality of Mr. B., and (e) a combination of these sources. At a minimum, is there evidence of anything beyond telepathy from the experimenter who was present? These questions cannot be positively answered, but some relevant data may be given here.

The most salient points brought out in the record, as well as many less striking ones, were within LD's knowledge. Among these were: (a) The fact that the pin belonged to Miss Symington. (b) That it had previously belonged to a close friend, Mr. B. (c) That Mr. B was killed in the manner described. (d) That he was a distinguished and successful professional man. (e) That a son-in-law, a doctor, had been present at the time of the accident. (f) That there was a "special" watch. (g) That Mr. B. was an active, out-door loving person.

There were, on the other hand, certain points not within LD's knowledge at the time of the sitting, although these were on the whole less striking (and some of little or no value). Moreover, some might be assumed on the basis of the knowledge specified above. (a) That Mr. B.'s mother died (of cancer) many years before he did. (b) The number of surviving members in his family. (c) The anniversaries in March and December. (d) The Catholic associations. (e) That there were published works of his in libraries. (f) The "academic" connection. (g) That "Mac and L" could be considered as an approximation of the name of the son-in-law, Dr. MacL———, the name of this son-in-law being completely unknown to LD. (h) That Mr. B. specifically loved fishing and boating. (i) About Mr. B.'s coloring and build, etc.

Passing on to the amount of information known to Miss Symington, it can be stated that all correct points, both major and minor, were within her knowledge, except for the rather interesting association of ideas that emerges in points 46 and 47. Here the supposed communicator speaks of his love for the water (following upon an indication that the fatal accident occurred in connection with water), and of his love for boating, then of the setting sun. Only Mrs. B. was able to supply the *complete* annotation—their love for boating on the lake (where he was killed) and their habit of watching the especially beautiful sunsets while out on the lake. Fragmentary though it is (and weakened by a reference to the "sea"), it is worthy of note. Of course, obviously *all* the correct statements made were known to Mrs. B.

Taking all the facts into consideration, it seems impossible to come to any conclusions as to the sources. To consider LD the primary source of information is probably the most economical hypothesis that can be offered. An additional bit of evidence supporting this view came to light in a personal sitting that Miss Symington subsequently took with Mr. Grady. This will be briefly described in a later section.

Plans for further work: It was stated at the outset of this paper that the results of this little experiment (plus other evidences of his abilities) warrant the undertaking with Mr. Grady of a large-scale experiment. Ideally, we should like to devise a technique which, while guaranteeing the greatest possible spontaneity of approach for Mr. Grady, would also make possible the following:

(1) Impossibility of information normally derived entering into the results.

(2) A precise *quantitative* evaluation of the results of the experiment as a whole, and of its sub-sections. To illustrate the necessity for other than *qualitative* judgments, we might refer to certain seeming clichés which turn up over and over again in Mr. Grady's work. These

are (a) single initials, (b) number of letters in name of communicator or fairly clearly-specified members of the family, (c) number of surviving members of immediate family, (d) months in which anniversaries take place, and (e) indications of geographical locality. In any single sitting, even although many of these clichés may seem to relate to the facts, it is actually *common sense* that tends to reject them as due to chance. It may well be, however, that a careful analysis over a series of sittings would indicate an extra-chance factor at work. Such an analysis would be well worth undertaking in view of the fact that a number of Mr. Grady's longer shots seem to be highly successful.

(3) A knowledge of the extent to which information in the possession of the experimenter present at the sitting appears responsible for its success. This can easily be solved by using two groups of objects, the first group donated by persons intimately known to the experimenter, the second group donated by persons unknown.

(4) Information as to the type of sitter (absent, but represented by an object) who tends to receive good material; whether, for instance, he has had psychical experiences himself, good sittings with other mediums, is bereaved or not, convinced of survival and communication, or otherwise.

(5) Influence of Mr. Grady's own states, physical and mental, upon the sittings. It would be valuable to know whether or not his subjective feelings of "a strong source of communication" (*i.e.*, whether he is able to pre-judge his own success or failure) are justified in the light of the material he gives.

These are but a few of the questions we would have in mind in formulating and putting into effect this mediumistic experiment. And, as is so often the case, it might well be that when the results were completely analyzed we would find many of our original questions still unanswered, but the way made clear for the formulation of new ones.

Other messages purporting to come from the same communicator: It may be of interest to note here that other material relating to Mr. B. has been received in experiments at the Society. Some of it is, in our opinion, quite striking and it is to be regretted that reasons of space make it impracticable to publish more than fragments.

On March 2, 1944 (five days before the Grady experiment), Miss Symington sat with Mrs. Garrett. This sitting was one in the series which Mrs. Garrett so kindly gave us during that winter and spring. Besides Miss Symington, Dr. Murphy and LD were also present, and a stenotypist who took the record. The first part of the sitting need not concern us. When it was about three quarters over, Miss Symington placed in Mrs. Garrett's hand a small package which contained the tie pin belonging to Mr. B. Mrs. Garrett (her control, Uvani, speaking) immediately described the death of a man. This man was said to have *died in water, yet he did not drown.* "I sense a feeling of being immersed, a sense of water pulling me down. Yet I have no sense of drowning and the one thing does not make sense against the other, for water is my greatest obstacle . . . and yet it has nought to do with the death of this person. The death did not come through any form of drowning; that is almost a sense of denying a thing to you that I feel so strongly." Then followed a long description of the personality of this man. This was rather vague and might fit almost anyone. But there is no gainsaying the interest of the first part of this passage when it is remembered that Mr. B. was thrown by the hydroplane propeller into the lake, and since the head injuries were so very severe it is supposed that he died instantly and therefore did not drown. (We wish to point out here that Miss Symington, who was brought into the room only after Mrs. Garrett was in trance, made no comment whatever when this point was made, and Mrs. Garrett, whose eyes were closed, could not have known whether she was correct or not. Moreover, the tie pin was securely wrapped when

it was handed to her and was not to be recognized as a tie pin either by sense of touch or by sight. It was given to Mr. Grady unwrapped. We cannot conceive of any normal linkage between passages in the two sittings.)

We spoke above of Mr. Grady's interest in the vividness of his impressions in connection with Mr. B.'s tie pin, and of his eagerness to sit again for impressions from the same source. We therefore arranged for Miss Symington to have a personal sitting with him. This took place on April 14th (five weeks after the "informal experiment") and the appointment was made by LD "for a Member." Appointments were not infrequently made through the office in this manner, and we have no reason to think that Mr. Grady supposed the sitter of the 14th to be connected with the tie pin. He had given possibly dozens of sittings in the interim. When Miss Symington arrived at the appointed time he recognized her as someone he had met some months before, but this will hardly explain the material he proceeded to give. The tie pin was again used, but this time sealed in one of the white boxes previously mentioned. Some other wrapped objects were also placed before Mr. Grady. This sitting was much too long to be given in full here, but several isolated passages will be quoted for whatever light they may shed on the source of the communications. LD, as before, recorded the sitting in shorthand.

It became immediately apparent that there was an awareness of the same "communicator" that had appeared five weeks ago with the unwrapped tie pin. The first impressions were:

Mr. Grady: Collectively, I don't know if the initials M.S. are associated with the psychometric objects or with (MS: Initials are good.) . . . there is a very strong vibration of a male no longer living—do you know of the B—— family? (MS: OK., continue.)

Mr. Grady gave correctly in this passage not just the initial but the complete family name of the supposed communicator. It is a common name, its order of frequency

being roughly indicated by the fact that there are several pages of B——'s in the New York telephone directory.

Then Mr. Grady continued with a description of the instantaneous death of this man, that his mother had died of cancer long years before he did, and so on, in nearly the same words as in the first sitting. New material, however, was given, one passage being especially interesting.

Mr. Grady: Grove, something Grove, G-R-O-V-E (spelling letter by letter)—associated with Grove, Gros, not quite right. Something to do with a house, two—I don't know—a two-family house, or second floor to go . . . Do you understand what these phonetics would be, Grove, Grover House? (MS: Excellent.) Something to do with a house. Could be—walking to a house, something is ringing with the phonetics of that sound . . . Nor, N-O-R (spelling again).

In order to understand the above passage, it must be explained that some annotations on the first sitting had been received from Mrs. B. in Canada. These were included in a personal letter, written in longhand, directed to Miss Symington. LD had occasion to copy this letter, and with all apologies to Mrs. B., it must be stated that her handwriting was difficult to decipher. Looking at the heading on the letter, LD read "Grosvenor House," then the city and date. She thought rather idly to herself, "How really grand it sounds to live in a home called 'Grosvenor House.' It must be something very magnificent." Now it will be noted how close Mr. Grady came to getting Grosvenor House (Grover House, followed by the syllable NOR). The S is silent, of course, in Grosvenor. After the sitting LD asked Miss Symington if she did not think the point about Grosvenor House was striking. Miss Symington said she thought it was interesting because Mrs. B. did in fact live on a Grosvenor Avenue. LD looked up the original letter again and found that she had been totally mistaken in thinking that it was headed "Grosvenor House." In fact it was headed 0000 (a street number) Grosvenor

Avenue. It seems reasonable to suppose, therefore, that Mr. Grady's impression had its source in what LD believed to be true rather than in any objective reality. On the other hand, Mr. Grady further mentioned that it was a "two-family" house. This, upon inquiry, proved to be correct. Certainly a multiple-dwelling was a far cry from the baronial mansion LD had conjured up in her mind when misreading the heading as "Grosvenor House."

To summarize this sitting, there were a number of other points made at least as striking as the one above, very few absolutely incorrect ones, a good deal of repetition and embroidering upon of material from the first sitting, and a good deal of "padding" or "cliché" material. A final sitting followed a week later, but contained almost nothing of real interest. This petering out of quality as sittings (concerned with one ostensible communicator) continue seems to be of common occurrence and closely to parallel the decline effects so universally found in strictly experimental research.

Cases

I

We have received the following account of a waking impression (possibly precognitive) from Miss Muriel Symington, a Member of our Society. Miss Symington has been one of the major subjects in our experiments in extrasensory perception.

Brooklyn, New York
March 12, 1944

Dear Mrs. Dale:

In accordance with your request, here is the report I promised you:

On Friday morning, March 10th, at about 8 o'clock, I was in the subway en route to my office in New York. Three morning papers, early editions, are delivered to my home—*Herald Tribune, New York Times,* and *Daily Worker*—and I usually read the *Tribune* through before I leave for the office. On Friday morning, however, I was the victim of a slight but annoying headache and only glanced at front page headlines to see how the Russians were getting along. At the subway station I bought my *PM* which ordinarily I read on the trip over. But due to my headache and good luck in getting a seat, I just relaxed and closed my eyes. Unlike the farmer, I didn't "set and think"—I just "set" with what might charitably be called an open mind to any stray impressions. I wondered idly what caused my headache and then there popped into my mind the word "Sebag." I thought, "Curious name," and repeated it to myself and it hitched up with the word Montefiore—"Sebag Montefiore—member of a family of Sephardic Jews—Sebag an odd name" . . . this was my train of thought. Then my mind wandered elsewhere, and I thought no more about anything much until I reached Grand Central.

You and I met for lunch, after one o'clock, and unlike my usual custom I had not picked up a noon edition to read on the bus on my way to the restaurant. You may recall that I said to you as we lunched: "What an interesting experiment it would be if a group of sufferers from chronic migraine could be gathered together and would be willing to submit to some experiments in ESP." I said that from observation of an old friend who had been a lifelong sufferer I thought that the general tendency to hyperesthesia I have noted, plus an extraordinary sensitivity to external stimuli—such as light, sound, etc.—might possibly make them interesting

subjects. I suggested that migraine victims might be tested between attacks, at the onset of an attack, during an attack, and immediately after.

On leaving you, I bought all the afternoon papers at the subway stand. I was en route for Brooklyn, not intending to return to my office. I opened the *Journal American* and saw the headline "Rob Rothschild Baroness Here." I read the first part of the story and turned to page 14 and read down to "The Baroness . . . is the former Clarence (*sic*) Adelaide Montefiore, daughter of Edmund Sebag Montefiore, a Jewish banker and member of a prominent English family."

I was arrested by the mention of the two names that had entered my mind, seemingly without reason, that morning. Later, I looked carefully through both the *Tribune* and *Times* (the *Daily Worker* wouldn't bother with the story), which I had left at home, to see if the story of the robbery had caught morning papers and I had seen the names Sebag and Montefiore without realizing it. If this had been the case, of course, it would have provided a normal starting point for my train of thought. As I expected, there was no mention of it in these papers—the incident, occurring at 10:15 P.M. Thursday, was too late for inclusion and wouldn't warrant a special edition. The story was reported in the Saturday *Tribune* on page 7 (it also appeared in the *Times* Saturday); it would not have been repeated had it appeared on Friday morning.

It was odd that all this should have occurred. When the word "Sebag" and afterwards "Montefiore" flashed into my mind the reporters may have been writing up the story of the robbery—or the presses may have been running off the afternoon editions. Again, it strikes me as curious that I should have brought up the possibility of a relationship between ESP capacity and migraine. Not that my headache in the least resembled migraine—but it *was* a headache. Had I arrived for lunch, having seen the account of the robbery, and told you of my experience, it would have been quite natural for me to have said that I was being annoyed by a headache at the time—and gone on from there to speculate about sufferers from severe, recurrent headaches and a possible test with them on ESP runs. But at the time of my speculation I had no conscious reason to suppose that I may have just had an extra-sensory experience.

MURIEL I. SYMINGTON

In the nature of the case, there can be no corroboration for Miss Symington's statement that she thought of "Sebag" and "Montefiore" *before* seeing the account of

the robbery in the *Journal American.* We are, however, able to say that no mention of the incident appeared in either the *Times* or the *Tribune* for Friday, March 10th. We also searched these papers rather thoroughly to see if we could find any other item which might have provided a starting-point for Miss Symington's train of thought. We found nothing that seemed in any way relevant. She has told us that, to the best of her knowledge, nothing in her recent experience (conversation, reading, etc.) would have led her to think of the Sebag Montefiores, or the Rothschilds. On the other hand, there remains the theoretical possibility that she might have overheard (and consciously forgotten), say, a radio news broadcast Thursday evening or Friday morning which mentioned the robbery. But the incident may nevertheless be thought to afford at least prima-facie evidence for the operation of an ESP factor. The question whether the percipient became precognitively aware of her own future mental state (as brought about by reading "Edmund Sebag Montefiore, a Jewish banker . . ." in the afternoon paper), or whether she received a telepathic impression about an event which had already occurred, cannot be answered on the basis of the existing data.

II

Finally, we present some interesting dream experiences of Mrs. Emil A. Solanka, of Chicago, Illinois. We first made contact with the Solanka family when Mr. Solanka sent Dr. Murphy a copy of his privately printed paper, "An Experimental Technique for Demonstrating Precognition." Briefly stated, Mr. Solanka describes in this paper his experiments in trying to predict the outcome of horse races. He was led to these attempts because of a large number of spontaneous experiences, occurring both to himself and to members of his family, which made him suspect the existence of a precognitive faculty. Dr. Murphy replied to Mr. Solanka, expressing interest in both the

spontaneous incidents and in the experimental procedures; he suggested, however, that better controlled methods would be desirable, especially those which would lead to the possibility of a statistical evaluation of the results. Mr. Solanka immediately agreed and himself suggested that he begin another series of experiments in collaboration with us, using material other than the names of horses. Such an experiment is now under way, Mr. Solanka sending us predictions as to words which are randomly drawn from the dictionary at stated times at the offices of the A.S.P.R.

In the course of correspondence about the experiment, Mr. Solanka mentioned in particular a recent dream of his wife's. We asked Mrs. Solanka if she would be good enough to send us a statement relative to it. Under date of June 7, 1944, she wrote as follows:

About six or seven weeks ago I dreamed that I was the recipient of a thousand dollar bill. The details of the dream escape me now, but I told my husband about it the same morning. The dream was unusual in that I had never before dreamed of a thousand dollar bill; I had never in my life even seen such a bill, was not expecting any money, and nothing had occurred which might possibly have suggested such a dream.

A few nights after I had this dream (unfortunately I have no record of the exact date), my husband and I went to the movies and saw a motion picture in color in which a packet of thousand dollar bills figured quite prominently. The subject of bills of this large denomination in a movie was, oddly enough, also unusual as I have no recollection of ever having seen a similar scene. The title of the picture, if I remember correctly, was "Riding High," with Dick Powell and Dorothy Lamour in the leading roles and Victor Moore playing the part of the amiable counterfeiter of the bills.

I did not associate the picture with my dream as I usually do when I have dreamed something that I later see; in fact, I had all but forgotten the dream, recalling it only when my husband later reminded me of it.

I have had a good many precognitive dreams, usually dealing with trivial matters. But a premonitory dream of great intensity occurred to me some twenty years ago when I dreamed of seeing my sister-in-law, of whom I was very fond, surrounded by water.

The dream was very vivid and terrifying. I told my husband about it next morning. A few days later one of the worst hurricanes of all time struck Miami, Florida, where my sister-in-law resided. She escaped unhurt, but had been in considerable danger as she was driving over the causeway between Miami and Miami Beach when the hurricane struck. At the time of the dream no storm warnings had as yet been received and there was nothing to suggest the impending disaster.

A few years ago, in a dream, I saw myself in a hospital. I seemed to be moved from my bed to a rolling cot, and then wheeled to an operating table, where I was surrounded by doctors and nurses. The dream worried me as I had never before been a hospital patient. Several months later (unfortunately I do not now remember the exact time interval) I went to a hospital as a patient for the first time in my life and found myself, as in the dream scene, on an operating table, to which I had been brought on a rolling cot. These are but a few of the many dreams I have had which have seemed to me to relate to a greater-than-chance degree to future events.

ANNA SOLANKA

Mr. Solanka sent corroboration for the first two dreams described by Mrs. Solanka:

Since I was on the alert for unusual dreams, I made a particular note of my wife's dream of the thousand dollar bill and can therefore testify to the accuracy of her statement made above.

I recall the dream relating to the Miami hurricane and, regardless of the lapse of time, there can be no mistake about the essential features of the case as related by my wife. She told me about the dream when it occurred, and at a time when neither of us had any inkling of the approaching storm.

E. A. SOLANKA

In regard to the last dream experience, we asked Mr. Solanka whether it could be positively stated that the condition demanding surgical intervention did not exist at the time of Mrs. Solanka's dream. He answered: "The condition which sent my wife to the hospital *could* have been present at the time of the dream. There is no way of determining this. All we can say is that there were no indications of it and no apparent reason for her to think that she might have to go to the hospital."

This dream, however, in our opinion does not afford evidence for true precognition (and would not even if the coincidences between dream and event had been a great deal more striking than they in fact were). There is considerable evidence in favor of the view that subliminal levels of the personality occasionally know of pathological conditions in the organism *before* there are any manifest symptoms, this knowledge emerging in dreams, in hallucinatory experiences, etc. Myers published and discussed a number of similar cases, some very striking. In one of his papers on the subliminal self,[1] he says, "From these cases of possible hyperesthesia of the external senses we may make our transition to a phenomenon of what may be termed central hyperesthesia, a heightening of inner sensations to a point where the *future history of the organism* can be guessed or divined with unusual distinctness." In the case of Mrs. Solanka it is possible to suppose that subliminally she became aware of a condition which reasonably would lead to surgical intervention, this knowledge manifesting itself in a dream the material of which was concerned with hospital and operating room details.

[1] Myers, F. W. H., "The Subliminal Self," *Proc.* S.P.R., Vol XI (1895), pp. 334-593.

Book Reviews

PARANORMAL COGNITION, by Lawrence J. Bendit. Faber and Faber Ltd., London, 1944. 79 pp. 5s. net.

One of the favorite grievances of serious students and experimentalists in psychical research is that their field and the products of their activity are not adequately recognized by the world in general and the scientific world in particular. This should lead to a warm reception of Dr. Bendit's new book, *Paranormal Cognition.*

Dr. Bendit is a practicing psychiatrist (in England) whose recognition of the possible importance of paranormal cognition in his field is, to say the least, quite unusual. He begins by noting, probably without complete justification, that "science today accepts as fact that man has channels for obtaining knowledge of the world about him which are not those of the ordinary senses." It may be that this is the case in England, but certainly in the United States such a statement is scarcely justified at the present time. This is a minor point, however, with no bearing on the main issues of Dr. Bendit's book.

As already mentioned, Dr. Bendit is a practicing analyst. In this book he cites a number of incidents from his own consulting room practice which indicate that the fact of paranormal cognition is one which should be taken into account in psychotherapy. In fact, the very basis of some psychopathology may be paranormal cognition, as will be indicated later. A discussion of one of Dr. Bendit's cases will serve to illustrate the possible significance of paranormal cognition in the practice of psychotherapy.

The patient in this case was a middle-aged woman who complained of being bothered night and day by spirit voices. In the consulting room she complained one day that the voices were bothering her at that particular moment. Upon being asked their import, she reported as follows: "They're talking about somebody called Wright, who is ill. Now the names Robert, Marjorie . . ." and so on. Dr. Bendit had been talking at lunch, an hour previously, about people bearing these names, and had spoken particularly of Wright's health. "The patient, of course, was miles away at the time."

Now, coincidence of course must be evaluated in such an occurrence, but Dr. Bendit does not worry about this; he takes the paranormal basis for granted as being the most logical explanation.

In this particular case it must be noted that the voices do not seem to be purely autogenous, nor do they seem to be of any use or gratification to the victim—as might well be the case with hallu-

cinatory symptoms in another patient, or with other symptoms in this patient. The point is that these particular symptoms are interpreted by Dr. Bendit as being the product of a disordered and dislocated Psi activity[1], and thus the basis for this particular psychopathology is strictly paranormal.

The role of telepathy in psychoanalysis has been mentioned by other writers, of course, beginning with Freud, but no such detailed treatment as Dr. Bendit's has previously appeared.

Dr. Bendit concludes, on the basis of cases such as the one cited and others, that "a considerable but undetermined number of people are partially motivated and conditioned by Psi. Sometimes it is consciously recognized and accepted, at other times it is taken for granted; while in yet other cases it appears sporadically and sometimes as a disconcerting intruder into rational processes."

It is interesting to consider in this connection the type of people in whom the Psi function is most active—such a consideration might be of value in recruiting subjects for purely experimental investigation of extra-sensory perception. Dr. Bendit compares in this respect the more or less alert and concentrated college students utilized in most of the early Duke work, and the relaxed and dissociated medium.

It is pointed out that "sensitives," persons in whom Psi is most active, generally tend to be people whose psychological make-up is of the loose-knit and relatively easily dissociated type. The work of Rhine at Duke, Bendit says, was largely conducted under conditions which tended to inhibit Psi—but this limitation was cancelled by the relatively narrow and precise field (geometrical figures on cards) upon which Psi was required to act. Mediums and sensitives, on the other hand, avoid conscious focussing, and a larger, but more unfocussed, range of material can be perceived.

This differentiation is of interest because in this Society there has been a growing feeling that the study of paranormal phenomena may most profitably be carried out in dissociated and dream-like states, rather than in normal waking states—which have been used in much of our work and in most of the Duke investigations.

Dr. Bendit touches on another question which is always of theoretical interest, at least; namely, whether the Psi function is evolutionarily an old one which is disappearing, or a new one just appearing—a relatively new development in the mental equipment

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[1] *Psi* is not completely defined as a descriptive term. It is meant to be an omnibus term to cover the entire field of functions by which "external or objective reality is apprehended, whether this external reality be physical—though seen from a different angle from that of the normal senses—or psychic."

of man. Although it is at once obvious that there can be no positive answers, Dr. Bendit indicates that he believes that neither of these alternative views is correct. He says, on the other hand, that the most likely possibility is that Psi is a function which should develop *pari passu* with the rest of the mind—achieving perhaps in the future a genuinely teleological end. He believes that at least a rudimentary form of Psi exists at the insect level, and that as the organism becomes more advanced phylogenetically, so does the Psi function develop and mature.

The suggestion is made that Psi is connected with the sympathetic nervous system. The basis for this is not as sound as it might be, but it is at least interesting to speculate on this question. One of Dr. Bendit's patients, for example, responded to the reception of paranormal stimuli by emesis. Also, the consensus of opinion of travelers is that primitive people who "think with their bellies" are at the same time very sensitive and "psychic."

To return finally to the main trend of Dr. Bendit's views, they may be summarized as follows: The Psi function, which is taken for granted, functions consciously or on the fringe of consciousness (or deeper) in a large percentage of individuals, and some of the failures of psychotherapy are due to ignoring these phenomena. "The general principles of psychotherapy: *i.e.* conscious objectivization of material and its careful study and understanding—need to be applied to the Psi functions as well as to other aspects of man in order to get them into true perspective and to attribute a full value to them."

ERNEST TAVES

BEYOND THE SUNSET: New Vistas to Immortality, by William O. Stevens. Dodd, Mead & Company, New York, 1944. 119 pp. $1.50.

Any one who is a member of one of the societies for psychical research will sooner or later meet with the question: "Why don't you begin to make some deductions from the facts you have been accumulating during the past sixty years, especially from those which seem to have bearing on the problem of survival of bodily death?"

This is not an easy question to answer in a few words, or at all. The member may say that his society is far from certain that these are facts concerning survival; they may be facts in regard to various kinds of extra-sensory perception, notably the omnipresent bugbear of telepathy. Then again he may say that some of the cases which seem explicable on no other theory than that of full survival may,

upon further investigation, be shown to come from suspect sources. "One cannot be too careful in these matters" is perhaps a summing-up of the more or less official attitude.

That does not in the least prevent the individual member from having the right to exclaim: "You *can* be too careful! It is cruel to be so cautious in coming to conclusions. Here are war-stricken, grief-stricken people. Is their only consolation to be vague theology or the all-too-detailed naivetés of Spiritualism? No, I will dig into the records of the psychical research societies and if I find that enough of their cases point to survival I will commit myself to this belief."

This is, in effect, what Mr. Stevens, a Member of our own Society, has done in *Beyond the Sunset*.

Mr. Stevens has written an excellent book for the average, unsophisticated layman who does not know where to turn for some rational indication that his bereavement is only temporary, hard enough as that is. *Beyond the Sunset* is a book which should go to many of the "next of kin" on the casualty lists.

If this layman is a Christian, he will be reassured by the fact that he is not plunged at the outset into unfamiliar language. Mr. Stevens calls Saint Paul as one of the first witnesses to the conviction of survival arrived at by the mystics. To Saint Paul's testimony he adds that of other experiencers of "cosmic consciousness"—so called by Dr. R. M. Bucke. Briefly and clearly Mr. Stevens gives the essence of the argument that since these undeniably great personalities of different lands and times agree on this one thing it must have validity.

For those who cannot accept the testimony of the mystics as other than subjective experience no matter how exalted, Mr. Stevens—in the major part of his book—discusses selected cases from the records of both the English and American Societies for Psychical Research, as well as a few from other sources. Again with admirable brevity he explains what these Societies are, describes their "respectable," almost academic origin, and indicates the nature of the phenomena which it is their function to investigate.

Having explained the various means by which apparent evidence of survival is obtained, Mr. Stevens quotes actual cases. Several of these, such as the "Glastonbury Scripts" case, are quite well known even to persons who do not usually follow the literature of psychical research. Cavilers might object that one or two of the cases are from suspect sources, but there are others (such as the cross correspondences) which must either be accepted as tending to prove survival or else satisfactorily explained in terms of other hypotheses. And, in the opinion of this reviewer, this has not as yet been done.

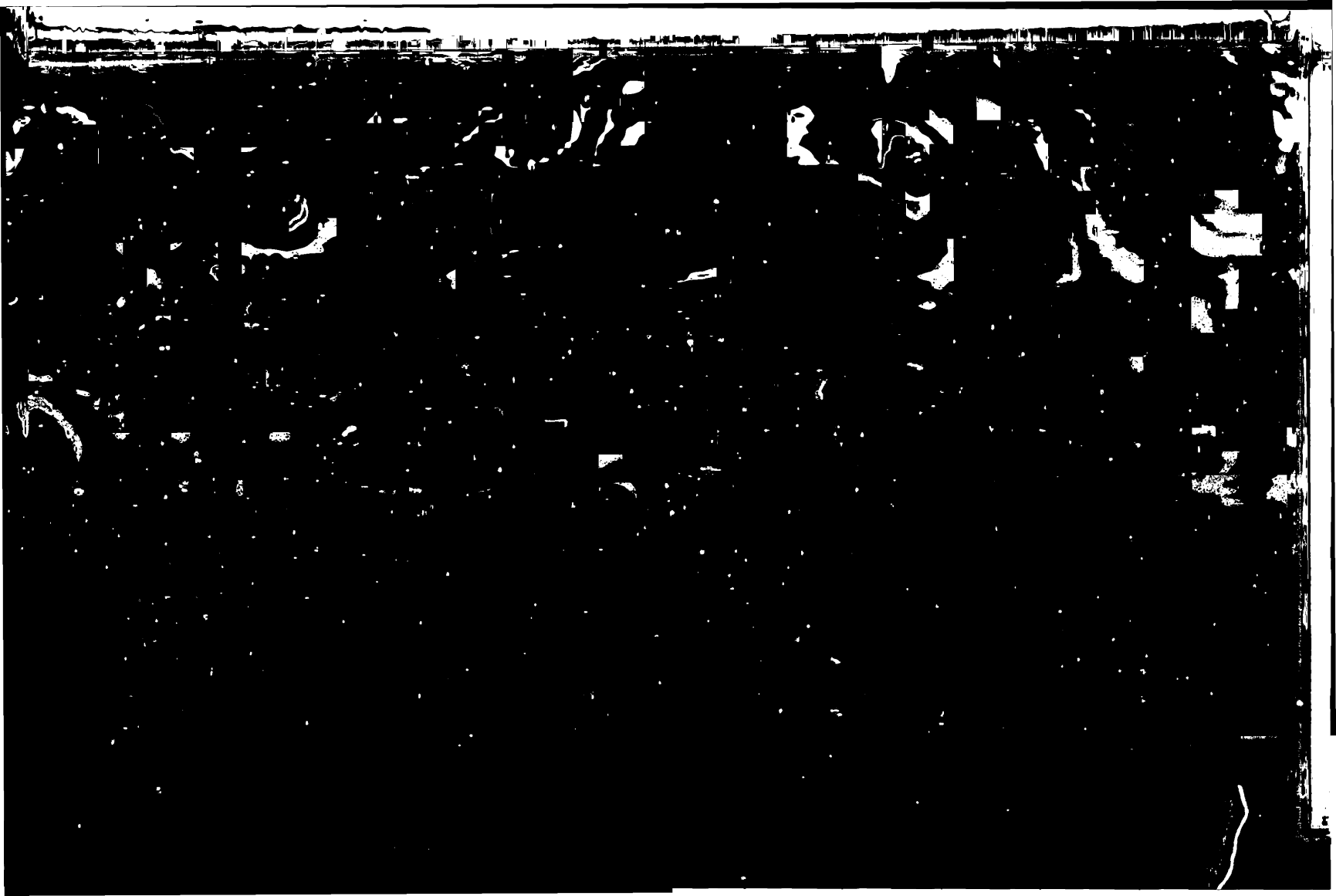
Mr. Stevens is not content to leave the bereaved reader to puzzle out by himself the ultimate meaning of these phenomena. Even if survival is a fact, what is the nature and meaning of it? Mr. Stevens meets the current charge that only twaddle comes from the "other side" by quoting the subtle and nobly ethical teachings purporting to come from the late F. W. H. Myers and others, and he gives his own lofty conception of the religion which these communications seem to indicate.

The appended bibliography of books on psychical research, "selected with special reference to the evidence of the continuation of personality after death," is a most necessary and useful guide to a field so crowded with confusing books that the newcomer might easily despair in it.

More careful proofreading would have put Plotinus into the third century where he belongs instead of in the fourth, and would have substituted Joseph for John as Dr. J. B. Rhine's first name, as well as corrected a number of other errors in the spelling of proper names. Nor are automatic writing and the perception of apparitions usually included in the category of so-called physical phenomena. But these are indeed minor faults.

The book has passages of understandable impatience with non-believers, but it is above all pervaded by a lovable personality. It is a little as if Mr. Stevens, in a tone of the utmost kindness, and with a passionate desire to help, were teaching a class of anxious immigrants about the nature of a new country to which they had come. And this may indeed be the case, with a change of tenses.

S. T.



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CONTENTS

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PURPOSE AND SCOPE OF THE SOCIETY

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

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

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

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

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

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

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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 psycho-therapeutics. It is supported by contributions from its members and a small endowment fund. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater fund is required before this work can be carried forward with the initiative and energy which its importance deserves.

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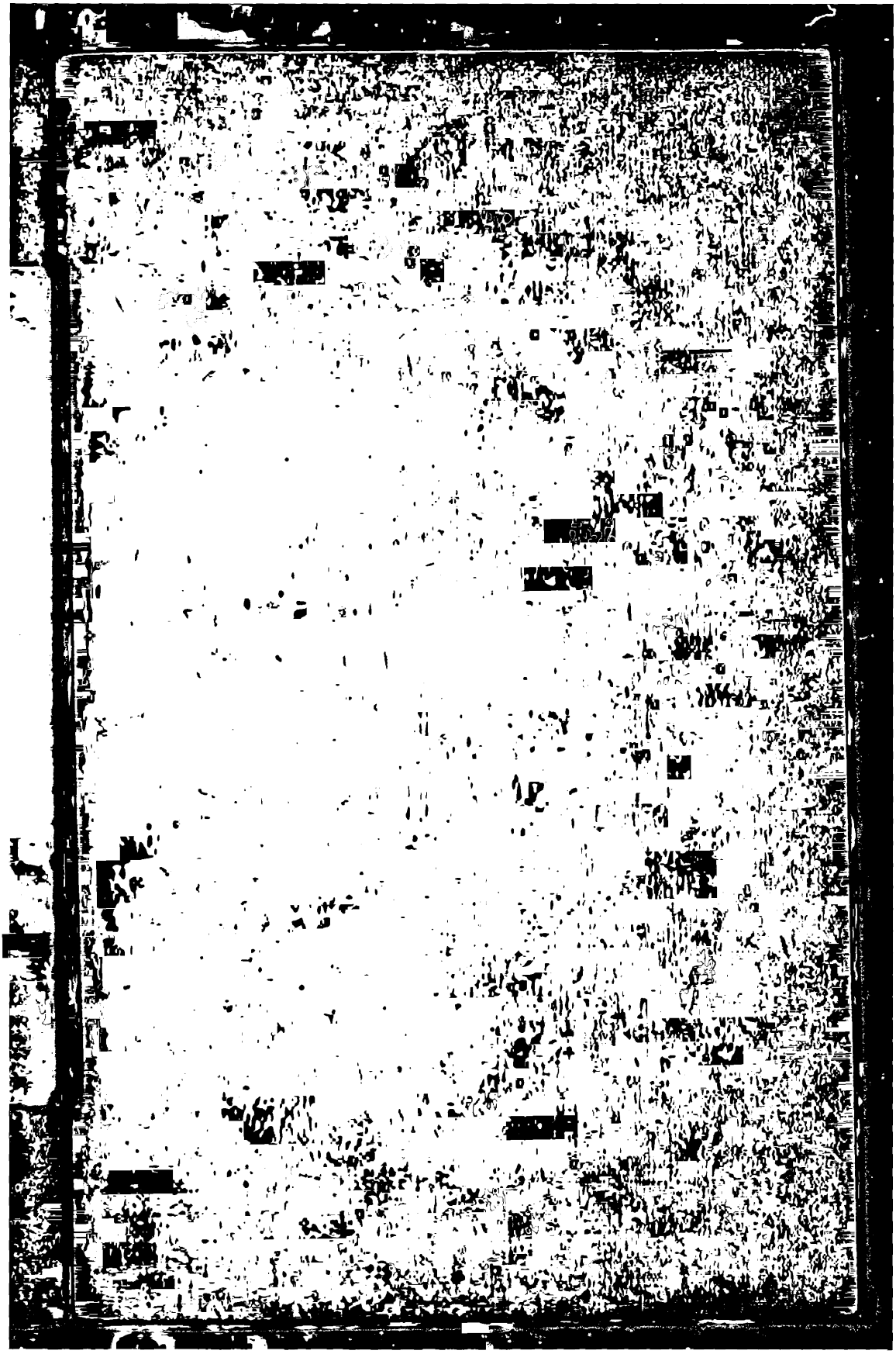

INDEX TO VOLUME XXXVIII

(1 9 4 4)

Index of Subjects

Index of Names