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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.

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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Volume XL JANUARY - 1946 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 29th, 1946, at 4:00 o'clock in the afternoon for the election of Five Trustees and for the transaction of such other business as may properly come before the meeting.

LYDIA W. ALLISON, *Secretary.*

Notice to Members

The first of a series of monthly Teas and Lectures was held on Wednesday afternoon, November 28, from four to six-thirty o'clock, at the rooms of the Society. Mrs. W. H. Warner, Co-Chairman of the Membership Committee, presided. Mr. William O. Stevens spoke on his new book, *Unbidden Guests.* There was a large attendance of members and their friends. Members will receive notices of future events ten days in advance.

Paranormal Phenomena and Culture

VICTOR BARNOUW

I

It is often suggested that workers in the field of psychical research should investigate "primitive" cultures where extraordinary paranormal phenomena are said to occur. An argument sometimes advanced in this connection is that non-literate peoples are closer to the animal world than modern Western man and represent a stage of social and psychic evolution from which civilized man has emancipated himself. Some writers claim that this emancipation has taken place through an intensification of man's rational powers at the expense of a more intuitive form of primitive understanding. Logic has superseded "participation mystique." According to this conception, telepathy and clairvoyance may be regarded as "primitive" forms of cognition, which one would expect to find to a greater degree among simple pygmies or bushmen than among ourselves.[1]

There are, however, serious objections to this view. The notion that modern Europeans or Americans are essentially more rational than the members of non-literate societies must be classified as one of Western man's irrational assumptions. One has only to study the events of European history in the last thirty years to become dubious about the unique and superior logic of the Western city-dweller. At the same time, there is plenty of evidence to show that "savages" reason as we do. In *Primitive Man as Philosopher,* Paul Radin[2] demonstrated that intellectuals are found in primitive societies as well as in our own. No arbitrary line divides "us" from the non-literate societies of the world. "Primitive" societies vary greatly among themselves and should not be lumped together into one category as against ourselves, or conceived to represent a stage of

[1] See, for instance, *Primitive Mentality,* by Lucien Levy-Bruhl. Translated by Lilian A. Clare, Macmillan, New York, 1923, pp. 217-218.

[2] Appleton and Co., Inc., New York and London, 1927.

society from which Western man has triumphantly emerged.

It must also be emphasized that no human society on earth allows its members to grow up without undergoing a ceaseless process of socialization. From infancy the child is trained to react in certain socially-approved ways, so that by the time adulthood is reached, the individual has become a full-fledged Bantu, Eskimo, Polynesian, or Vermonter. The "natural man," whatever that might be, is subjected to countless pressures in every culture, among Australian aborigines as among ourselves. Moreover, as Ruth Benedict[3] has pointed out, different societies vary enormously in the kinds of pressures which they exert, in the goals which they try to attain, and in the types of personality which they consider valuable and attempt to fashion.

Now, what is the significance of these facts for psychical research? There are many implications. In the first place, we need not romantically assume that any given "primitive" group is possessed of occult powers. The members of Tribe X may be just as matter-of-fact as Middle-Westerners. On the other hand, there are various societies famous for magical or shamanistic practices—certain African tribes, some Siberian nomadic groups, etc. Of course, their reputations do not insure that paranormal phenomena will actually be found among these peoples; but to my mind the possibility of their occurrence is greater in such cases.

This brings us to the two-fold problem which is central to this paper: Does culture exert an influence upon the *incidence* of paranormal phenomena? Does it also dictate the *forms* which such phenomena may assume?

Let us first try to answer these questions by means of analogy. There is evidence that the sensitivity of our "normal" senses may be influenced by cultural conditions. This is implied by the data on "wild children" or feral man. Although there is some dispute about the validity of such cases, the material is very suggestive in this regard. For

[3] *Patterns of Culture*, by Ruth Benedict, Houghton Mifflin Co., Boston and New York, 1934.

instance, the eleven year old wild boy of Aveyron, found wandering in the woods in France in 1799, without the faculty of speech or any other benefits of human culture, proved to be insensitive to extremes of heat and cold. He squatted naked on the ground in a cold driving rain without showing discomfort, and was able to pluck burning coals from the fire and hot potatoes from boiling water, although his skin was described as being fine and velvety. In time, this insensitivity to temperature was overcome by the effects of domestication, particularly by the daily application of warm baths.[4]

Parallel developments were reported for the "wolf-children" of Midnapore, who were also credited with fine skin texture, but with an indifference to extremes of heat and cold. The wolf-children resented clothing in winter and tried to tear it off; they never shivered in cold weather and never seemed to perspire on the hottest days and nights. Nevertheless, after several years in captivity, the older wolf-child came to prefer warm baths to tepid ones.[5]

These "feral" children had other unusual peculiarities of sense perception. The wild boy of Aveyron did not sneeze when his nostrils were filled with snuff, and he may have had a weak sense of smell. Quite the contrary was true of the wolf-children, who were able to smell raw meat at a considerable distance.

Another unusual case of an individual deprived from infancy of normal social contacts and the benefits of human culture is that of Caspar Hauser, who was isolated for the first seventeen years of his life in a cramped dark cell. Caspar Hauser had a remarkably keen sense of smell and of vision. He could see clearly at night and was able to distinguish colors like dark blue and dark green at night time. At twilight, when other human beings could see only three or four stars in the sky, Caspar Hauser claimed to see them all.[6]

[4] *The Wild Boy of Aveyron,* by Jean Itard. Translated by G. and M. Humphrey. the Century Co., New York and London, 1932.

[5] *Wolf-children and Feral Man,* by R. M. Zingg and J. A. L. Singh, Harpers, New York and London, 1942.

[6] Zingg and Singh, *op. cit.*

The above cases are unusual instances of apparently "culture-less" human beings. Turning to the comparative study of sense perception in different cultures, we also find some evidence of variation from group to group. It is difficult to say to what extent such variations may be attributed to biologically-inherited racial factors and to what extent to purely cultural factors. This problem could only be answered by an intensive study of each individual case.

Various tests of sensory acuity were given to natives of the Torres Strait by the Cambridge Anthropological Expedition in 1888. The natives proved to be superior to Europeans in tests of vision, but inferior in hearing tests, while the tactile sensitivity of some groups was twice as great as that of Europeans. The interesting problem of group variations in sense perception has been little investigated, but apparently such variations do exist.[7]

There are also variations in the realm of abnormal psychology, culture exerting an influence on the forms that mental disorder may assume. For instance, the *"windigo* psychosis" of the Chippewa Indians is peculiar to Indian groups in Canada,[8] while *amok* and *lattah* are characteristic of Malayan natives.[9]

It is evident that culture moulds the quality of human consciousness to an extraordinary degree. Hence we repeat our query: Does culture exert an influence upon the incidence and form of paranormal phenomena?

Andrew Lang, the first to call attention to "savage spiritualism," seemed to answer the question in the negative when he wrote " . . . it does not seem easy to aver that one kind of age, one sort of 'culture' is more favorable to the occurrence of, or belief in, these phenomena than an-

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[7] "The Measurements of Mental Functions in Primitive Groups," by Florence Goodenough, *American Anthropologist,* January-March, 1936, Vol. 38, No. I, pp. 1-11.

[8] "Culture and Mental Disorder," by A. I. Hallowell, *Journal of Abnormal and Social Psychology,* Vol. 29, 1934, pp. 1-9. See also "The Abnormal among the Ojibwa Indians," by Ruth Landes, *Journal of Abnormal and Social Psychology,* Vol. 33, 1938, pp. 14-33.

[9] "Amok and Lattah," by F. H. G. van Loon, *Journal of Abnormal and Social Psychology,* Vol. 21, 1927, pp. 434-444.

other. Accidental circumstances, an increase, or a decrease of knowledge and education, an access of religion, or of irreligion, a fashion in intellectual temperament, may bring these experiences more into notice at one moment than at another, but they are always said to recur, at uncertain intervals, and are always essentially the same."[10]

It must be understood that Andrew Lang lived in an age before the development of "culture and personality" studies and had little conception of the immense moulding influence which culture exerts upon the formation of personality. Research along these lines is only a recent development in the overlapping fields of psychology and anthropology, and today we are just beginning to study the relationship of personality to faculties such as ESP.[11]

There can be no doubt that culture influences the *form* that paranormal phenomena may take. If culture had no bearing upon the matter, we should expect identical psychic phenomena to break out in all cultures, in the same fashion, in about the same proportions. Lang argued this case, in fact, pointing to the widespread distribution of the belief in apparitions, hauntings, poltergeist phenomena, second-sight, crystal gazing, etc.

The issue, however, is not so simple. There are definite fashions in psychic phenomena. Like other culture-patterns, their forms may be diffused from one group to another, or they may fall into disuse, or undergo various transformations. For instance, the planchette was used in ancient China and also became popular in modern Western Europe, but there are many areas of the world which were never acquainted with such a device. Spirit-materialization is reported for China between 454 and 465 A.D., and

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[10] *Cock Lane and Common Sense*, by Andrew Lang, Longmans, Green, and Co., New York and London, 1894.

[11] See, for instance, "An Exploratory Correlation Study of Personality Measures and ESP Scores," by Betty M. Humphrey, *Journal of Parapsychology*, Vol. IX, June, 1945, pp. 116-123. Also "The Influence of Belief and Disbelief in ESP upon Individual Scoring Levels," by Gertrude R. Schmeidler and Gardner Murphy. [Accepted for publication in the June, 1946, issue of the *Journal of Experimental Psychology*. The article includes personality data.]

automatic writing between 1034 and 1038 A.D.[12] These practices became parts of the stock-in-trade of European and American mediums after 1848. They constitute striking parallelisms which deserve to be explained, for they are by no means universal. Séances only became a Western European and American pattern after 1848. Table-tipping diffused widely a few years thereafter, turned into a popular fad, then died down.

"Primitive" groups show the same variations, particularly those undergoing an acculturative transformation as the result of white contact. Crystal gazing, for instance, is found among some preliterate groups, but not in all. Some of the Chippewa Indians in northern Canada retain this custom, while Chippewa groups further to the south, around the Great Lakes, have no recollection of it. The same Indians used to practice a form of séance known as the "shaking tent," or conjuring lodge performance, in which spirits were invoked to answer questions and foretell the future. Conjurers are still to be found in northern Canada, but not among the Wisconsin Chippewa. This once widely practiced custom is now rapidly dying out.

One could multiply examples to illustrate this point: that there are fashions and forms of paranormal phenomena which are influenced by cultural and historical factors.

The issue can be made still clearer by an examination of the contrasting forms which shamanistic-mediumistic séances may assume in societies of different degrees of social organization. In a modern Western séance, the spiritualist assembly gets into communication with the spirits of the dead; but the beings contacted by Indians are usually animal or nature spirits. This seems to be generally true of the shamanism of hunting-gathering cultures such as the Malayan pygmies, Algonkin Indians, Eskimos, Fuegians, and Siberian nomads. A séance approaching our type, however, in that departed human spirits are contacted, is found

[12] *The Religious System of China*, by J. J. M. de Groot, E. J. Brill, Leyden, 1910. Vol. VI, book 2, part 5: "The Priesthood of Animism," pp. 1293, 1296, 1324.

among Asiatic and African cultures which have a higher form of social organization and where the religion centers about ancestor-worship. Of course, intermediate forms are found. In China, mediums may be possessed by animal spirits, gods, or spirits of mountains, etc., as well as by departed human souls.

It is a curious fact, as Franz Boas pointed out,[13] that the concept of spirit-possession, or psychic invasion, is limited to the Old World. There may be a few exceptions in aboriginal North America (in the Northwest coast region, among the Eskimo, etc.), but in general this distinction seems to apply.

Furthermore, the process of acquiring shamanistic power also differs among the aborigines of Asia and America, being voluntary and sought-after in the New World, but involuntary and painfully resisted in Asia,[14] especially in Siberia, where the victim is relentlessly plagued by malicious spirits. Once the shaman has accepted these spirits, however, he is full of power and vigor. Thereafter he is able to hold séances all night long, singing and drumming without fatigue, because it is the spirits who do all the work for him.

Some societies set a high valuation on paranormal abilities and do their best to encourage their development. This is not the case in our own culture, where the existence of such faculties is generally doubted in the first place, and where mediums are considered to be either fraudulent or "queer" by the majority. Quite a different attitude prevails in the simple hunting-gathering groups such as those mentioned above, where the shaman is the most important and respected member of the community, the only person with a specialized occupation.

Among the Chippewa Indians of former days, the shaman not only enjoyed the imponderable advantages of

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[13] *America and the Old World*, by Franz Boas, *Congrès Int. des Americanistes*, Göteborg, Sweden, 27, 1925.

[14] "The Shamanistic Call and the Period of Initiation in Northern Asia and Northern America," by Waldemar Bogoras, *Proceedings* 23rd Int. Congress of Americanists, New York, 1930, pp. 441-444.

status, but also received certain definite material rewards. For the clairvoyant diagnosis and magical cure of disease, he was handsomely paid in goods. If his patient were an attractive girl, the medicine man could ask for her as a wife, and his request was seldom refused because of the universal fear of a shaman's supernatural powers. It was only magically-gifted hunters and shamans who practiced polygyny among the Chippewa. Such men might have several wives as well as a considerable amount of wealth in comparison with other Indians.

A Chippewa shaman used his alleged psychic powers for the benefit of his community by foretelling the approach of the enemy, locating wild game and finding lost objects by clairvoyant means, and warding off invisible cannibal monsters who threatened the security of the group. The most important Chippewa shamans were the aforementioned conjurers who practiced the shaking-tent séance, which was characterized by the production of spirit-voices, apports, clairvoyant advice, etc.

A. I. Hallowell[15] estimates that almost ten percent of the adult males among the Berens River Saulteaux have practiced conjuring, and he suggests the probability that under aboriginal conditions there would have been at least twice as many conjurers. In other words, about twenty percent of the adult males of an aboriginal Chippewa-Saulteaux community claimed to possess unusual psychic powers. This does not mean, of course, that they actually did possess such powers. But if paranormal faculties such as clairvoyance and telepathy do exist, one would expect them to appear more frequently in a culture which believes in their reality and rewards those who manifest them, than in one which is skeptical of their existence and ignores or suppresses their manifestations. That such seems to be the case is indicated by Gertrude Schmeidler's work with ESP subjects, who were divided into "Sheep" and "Goats," *i.e.*, those who were

[15] "The Role of Conjuring in Saulteaux Society," by A. I. Hallowell, *Publications of the Philadelphia Anthropological Society*, Univ. of Pennsylvania Press, 1942, Vol. II, pp. 27-28.

open-minded as to the reality of ESP and those who were not. Subjects who were willing to accept the possibility of the paranormal tended to score better, on the average, than those who were skeptical about the existence of such faculties.[16]

The Chippewa Indians—including the shamans themselves—affirm an implicit faith in the supernormal nature of their séances, and so do many white inhabitants in their part of the country. Early Jesuit missionaries and passing travelers have left records of the deep impression which such séances made upon them.[17] While it is not demonstrable that paranormal faculties were actually in evidence on such occasions, it seems to me that an investigator in search of such faculties should turn to a culture of this kind, where "mediums" enjoy high status, and where unusual psychic abilities are deliberately sought and cultivated.

Although the high status of shaman-mediums is particularly characteristic of the simple hunting-gathering societies, it sometimes occurs in higher cultures as well. In Perak, in Malaya, there was a State shaman who was "too exalted to inherit any other office except the Sultanate."[18] He received a state allowance, derived from port dues and the opium tax. In ancient imperial China, where mediums were generally despised by the scholar-officials, a medium occasionally acquired great distinction, became attached to the entourage of an Emperor, and attained considerable power, in much the same way that Rasputin did at the Tsarist court.

It seems likely that in societies of this kind, where mediums enjoy high prestige, there will be many more efforts than among ourselves to develop paranormal gifts. Moreover, apparently successful attempts would tend to be more widely advertised than in our own culture. It also seems likely that there will be a greater proportion of fraudulence and charlatanism in such a society. But the likelihood of

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16 "Separating the Sheep from the Goats," by Gertrude R. Schmeidler, JOURNAL A. S. P. R., Vol. XXXIX, January, 1945, pp. 47-49.

17 A. I. Hallowell, *op. cit.*, pp. 82-83.

18 *Shaman, Saiva, and Sufi: A Study of the Evolution of Malay Magic*, by R. O. Winstedt, Constable, London, 1925, p. 42.

trickery must always be taken for granted in any circumstances.

If culture had no influence on the incidence of psychical phenomena, it would be impossible to train or develop psychic gifts. However, in all parts of the world where the reality of such faculties is accepted certain stereotyped mechanisms are employed to liberate or to augment them. A state of dissociation is often fostered by such means as fasting, concentration, the repetition of rhythmic motor activities, the use of drugs, the inhalation of smoke, or by drumming, singing, dancing to the point of exhaustion, etc. In India the various Yoga techniques are supposed to develop paranormal abilities.

There are numerous artificial devices for altering the nature of man's psychic structure. However, the development of a "sensitive" is never simply a mechanical process, or purely an individual affair. It may involve the participation of the whole community. Very often the subject is a nervous suggestible person who manifests certain psychic peculiarities which earmark him for his job. Through a sort of unconscious hypnotic social pressure, the subject's weaknesses (or powers) are capitalized upon by the community, and he is eased into his role. The "sensitive" may fall into an hysterical state which his audience interprets as spirit-possession. Their suggestions do the rest, and convince the new shaman that he is really a medium. This experience may be a dismaying one for the individual, but thereafter he has a new social position, a sense of heightened importance, increased status, material rewards, etc. This schematic picture is by no means a universally applicable one, for every culture which develops such specialists has elaborated its own mechanisms for their production. Our schema, however, may be illustrated by two quotations. The first (A) is from Canon Callaway's work on the Amazulu;[19] the second (B) is from J. J. M. de Groot's work on Chinese religion.[20]

[19] "The Religion of the Amazulu," by Canon H. Callaway. In: *Source book in Anthropology,* by A. L. Kroeber and T. T. Waterman, University of California, Berkeley, California, 1931, pp. 420 ff.

[20] J. J. M. de Groot, *op. cit.,* pp. 1268-1275.

(A) The condition of a man who is about to be an inyanga is this: At first he is apparently robust; but in process of time he begins to be delicate, not having any real disease, but being very delicate. He begins to be particular about food, and abstains from some kinds, and requests his friends not to give him that food, because it makes him ill . . . he is continually complaining of pains in different parts of his body. And he tells them that he has dreamt that he was being carried away by a river. He dreams of many things, and his body is muddled and he becomes a house of dreams . . . At last the man is very ill, and they go to the diviners to inquire.

The diviners do not at once see that he is about to have a soft head. It is difficult for them to see the truth; they continually talk nonsense, and make false statements, until all the man's cattle are devoured at their command, they saying that the spirit of his people demands cattle, that it may eat food . . . At length an inyanga comes and says that all the others are wrong . . . He is possessed by an Itongo . . . So the man may be ill two years without getting better; perhaps even longer than that. He may leave the house for a few days, and the people begin to think he will get well. But no, he is confined to the house again. This continues until his hair falls off. And his body is dry and scurfy; and he does not like to anoint himself . . . But his head begins to give signs of what is about to happen. He shows that he is about to be a diviner by yawning again and again, and by sneezing again and again . . . This is also apparent from his being very fond of snuff; not allowing any long time to pass without taking some . . . After that he is ill; he has slight convulsions . . . He habitually sheds tears at first slight, and at last weeps aloud, and in the middle of the night, when the people are asleep, he is heard making a noise, and wakes the people by singing; he has composed a song, and men and women awake and go to sing in concert with him.

In this state of things they daily expect his death; he is now but skin and bones . . . Therefore whilst he is undergoing this initiation the people of the village are troubled by want of sleep; for a man who is beginning to be an inyanga causes great trouble, for he does not sleep, but works constantly with his brain; his sleep is merely by snatches, and he wakes up singing many songs . . . The people . . . smite their hands until they are sore. And then he leaps about the house like a frog; and the house becomes too small for him, and he goes out, leaping and singing, and shaking like a reed in the water, and dripping with perspiration.

At that time many cattle are eaten. The people encourage his becoming an inyanga . . . At length another ancient inyanga of celebrity is pointed out to him. At night whilst asleep he is commanded by the

Itongo, who says to him "Go to So-and-so; go to him, and he will churn for you emetic-ubulawo, that you may be an inyanga altogether." . . . he comes back quite another man, being now cleansed and an inyanga indeed.

(B) They are, in fact, in the main young persons, and I have never seen one of advanced age. My Chinese informants probably spoke the truth when they asserted, that the eight characters which constitute their horoscope or fate, are light, so that their constitution is so frail that they are bound to die young. We may then admit that they must be a nervous, impressionable, hysterical kind of people, physically and mentally weak, and therefore easily stirred to ecstasy by their self-conviction that gods descend into them; but such strain on their nerves cannot be borne for many years, the less so because such possession requires self-mutilation entailing considerable loss of blood.

Most of these dancing dervishes come from the lower class. People of good standing seldom debase themselves to things which were spoken of in terms of contempt by the holy I-yin thirty-five centuries ago; however frequently they may have recourse to them for revelation of unknown things. It is generally asserted, that the capacity to be an animated medium for gods and spirits is no acquisition, but a gift which manifests itself spontaneously. It happens, indeed, especially at religious festivals, celebrated in temples with great concourse of people, that a young man suddenly begins to hop, dance and waddle with wild or drowsy looks, and nervous gestures of arms and hands. Bystanders grab his arms to sustain him, knowing that, while in this condition, his fall to the ground may cause sudden death. All onlookers at once realize that one of the gods whose images stand in the temple or some other spirit, has "seized the youth," *liâh tâng,* and the parish thus will henceforth rejoice in the possession of one more medium for its intercourse with the divine world. Some make obeisance to him, or even prostrate themselves in worship, and in a few moments the officiating *sai kong* is at hand, to devote all his attention to the interesting case. Uttering efficacious spells, and blowing his buffalo horn with energy, he dispels all spectres which thwart the divine spirit maliciously, and stiffen the tongue of the youth in ecstasy. The latter now begins to moan; some incoherent talk follows, mingled with cries; but all this is oracular language which reveals unknown things . . .

An association of men, as a rule bearing his own tribe-name, is now quickly formed, anxious to attach themselves to the new found "godly youth," and attract to their pockets a part of the profits which his work, as prophet, seer, and exorcist will yield. Henceforth they are frequently seen in this temple to conjure the spirit into him and interpret the strange sounds he utters; and in the end it is they alone

who, by dint of experience and exercise, can understand those inspired sounds and translate them into human language.

II

The foregoing data should help to illustrate how social pressures may be mobilized to encourage mediumism, and how culture may possibly, as a consequence, influence the *incidence* as well as the *forms* of psychical phenomena.

An objection may be raised at this point that I have emphasized the institutionalized aspects of the paranormal at the expense of spontaneous phenomena. Are not the latter free of cultural influence? I do not think that they are. Let us take, as an example, apparitions which coincide with the death of a relative or friend. Many cases of this kind were collected in the pioneer study of the British S.P.R., *Phantasms of the Living,*[21] and have continued to be reported and analyzed in the publications of the British and American Societies for Psychical Research. One would not expect unpremeditated experiences of this nature to be influenced by cultural conditions; but a closer examination will prove this to be the case.

In Volume II of *Phantasms of the Living,* p. 723, the authors analyzed their total number of cases, in which 882 percipients were concerned. They found that 44.3% of the cases reported involved members of the intimate family group: husband, wife, mother, father, son, daughter, brother and sister. 9% of the cases were concerned with more remote relationships: grandparents, grandchildren, uncle, aunt, nephew, niece, and cousins. Friends accounted for 31.7%, acquaintances 10.7%, and strangers 4.3%. In a recent study designed to examine the possible motivation underlying such experiences, Edmond P. Gibson concluded that in about 84% of the cases he studied there was evidence of emotional interest between agent and percipient.[22]

Now, the relationships tabulated by Gurney, Myers, and

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

[22] "An Examination of Motivation as Found in Selected Cases from *Phantasms of the Living,*" by Edmond P. Gibson, JOURNAL A. S. P. R., Vol. XXXVIII, April, 1944, pp. 83-105.

Podmore are those which are characteristic of our own form of kinship system. Indeed, it could hardly be otherwise. But kinship is differently structured in different societies. Some societies have a simple family system like our own, while others have an elaborate clan organization, matrilineal or patrilineal, in which an individual may have many classificatory "mothers," "fathers," "brothers," "sisters," etc. Emotional ties are developed between individuals in all cultures, but they are often canalized in specific ways. For instance, there may be stereotyped "avoidance relationships" or "joking relationships" between individuals who address each other by a particular kinship term. Any ethnological work on primitive social customs will elaborate on this theme and provide numerous illustrations; but I will cite one example which has a bearing upon our problem: Among the Chippewa Indians, brothers-in-law are supposed to be close friends. They often become hunting partners and are expected to be loyal to one another.

This social stereotype is interesting in view of the fact that the only case similar to those of *Phantasms of the Living* which I collected among the Chippewa Indians in northern Wisconsin involved a brother-in-law. In this story, poltergeist phenomena (flying chips of wood in a lonely spot in the forest) alarmed a man who later learned that his brother-in-law had died at about this time. If these two events are related, as our informant believed, we can see how this particular psychic phenomenon may have been influenced by the social structure of Chippewa society; for I doubt that many apparitions of brothers-in-law can be found among the cases collected by the S.P.R.

Ernestine Friedl,[23] another field worker in the same Indian reservation, reported the case of a post-mortem apparition, which clearly reflects cultural traditions. In this account, an individual saw the deceased wife of a man who had been running around with another woman shortly after his wife's death. Chippewa custom severely criticizes any person who behaves in this way within a year after the death of a spouse. If a widower shows such disloyalty, it

[23] Personal communication from the author.

is believed that his wife's shade will appear in the neighborhood.

These are the only cases of human apparitions which I heard about among the Chippewa. But other forms of hallucinatory phenomena are very common among these Indians. One woman, for instance, told me of seeing a snake which turned into a man after it had given her a lecture about how to conduct her life. It is not surprising that such abnormal experiences occasionally occur, because they were highly valued by the aboriginal culture.

Until recent years, all Chippewa children were urged to fast for a guardian spirit which was supposed to appear in a dream or vision. This spirit was expected to take care of the child throughout life; and in the stereotyped vision the tutelary being usually gave the fasting child some "power"—such as success in hunting, shamanistic skill, etc. It was considered to be almost a matter of life and death for a child to get into contact with a guardian spirit in this way, because conditions of life were very precarious among the northern hunting-gathering tribes, and it was not considered possible to get through life without supernatural aid. Thus, a person who had never succeeded in having a vision of his guardian spirit might feel very insecure. Children used to go without food for as long as ten days in order to get into the proper state of receptivity for the vision. Once they had succeeded, they were praised by their happy parents and were respected by everyone. No doubt, some children falsely pretended to have seen a spirit, but not many, for the supernatural punishment of such a transgression was thought to be severe.

In the "Census of Hallucinations," undertaken between the years 1889 and 1892, 17,000 persons were asked the following question: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?"[24]

[24] *Proc.* S.P.R., Vol. X (1894), pp. 25-422.

Nearly ten percent of the persons questioned answered in the affirmative. This is a rather high percentage, but I am sure that if the same question had ever been put to an aboriginal Chippewa Indian group, the percentage would have been considerably higher. Nevertheless, Indian hallucinations differ from European hallucinations, frequently following a culturally stereotyped pattern. Apparitions coinciding with death seem to occur among them as they do in our own culture, which in itself is of significant interest; but their percentage seems to be relatively low.

If the latter fact is not simply due to a lack of adequate data, I would seek an explanation for it in the nature of Chippewa social relations. These seem to me to possess a shallow quality, being hedged about by mutual fears and suspicions. Deep emotional ties are not common among the Chippewa. I make this statement on the basis of life-history material, Rorschach records, and personal observation; but it is a conclusion reached by others who have studied these Indians, including ethnologists such as Ruth Landes and A. I. Hallowell.

If apparitions coinciding with death occur in the presence of strong emotional ties between individuals—as seems to be the case in a majority of instances—it would not be surprising if the Chippewa seldom had such experiences, despite their susceptibility to hallucinations of other kinds.

In this connection, it is interesting to consider the culture and the age which gave birth to *Phantasms of the Living*. The writers of Victorian England continually celebrated the joys of the home and the blessings of strong friendship. (Consider, for instance, Tennyson's *In Memoriam*.) We also have abundant testimony of the ramifying network of firm friendships which prevailed among the founders and early members of the Society for Psychical Research—Barrett, Myers, Sidgwick, Gurney, and Lodge, for instance.

Another thing which strikes a modern reader of *Phantasms of the Living* is the comfort and ease of the social

life depicted in its pages. Many cases were evidently drawn from well-to-do families. For instance, we read about a man who goes off for a sail in his boat before breakfast, or about a woman who experiences an auditory hallucination in the company of her two servants. (Vol. 1, p. 188, Vol. II, p. 219.)

Generally one receives the impression of a well-to-do aristocracy with plenty of time and enthusiasm for social relationships. Intellectual interests seem to have been lively and varied, ideals strongly formed, and friendships often very deep. In such a milieu, given the hypothesis suggested above, we should not be surprised by the relatively large number of apparitions coinciding with death, despite the general absence of other forms of hallucinatory phenomena. Perhaps, in this light, we can find some significance in the statement by Tyrrell that "For some reason or other the supply of spontaneous cases has declined in recent years and the bulk of them date from the latter half of the nineteenth century."[25]

III

In the foregoing pages I have attempted to demonstrate the thesis that culture plays a significant role in the etiology of paranormal phenomena. If this conclusion is correct, a new approach in psychical research presents itself. I will refer to it as the "culture and personality" approach. "Culture and personality" is a recently developed field in anthropology and psychology whose sphere of interest is the formation of personality. The field worker in a given culture studies the ways in which babies are cared for and disciplined, how the *mores* of the society are inculcated in the growing child, how adult responsibilities and values are assumed in the course of the life cycle, and in what way the social structure patterns the affective relationships of the individual. The aim of such an investigation is to learn how the Comanche, for instance, manages to rear a

[25] *Apparitions: being the seventh Frederic W. H. Myers Memorial Lecture,* by G. N. M. Tyrrell, Society for Psychical Research, London, 1942, p. 16.

society of warriors, how the Hopi learn submissiveness, or how a Kwakiutl baby becomes a Kwakiutl chief.

Aside from direct observation, a researcher in the field of "culture and personality" has various methods of deriving a personality picture of his informants: through the analysis of life histories, dreams and folklore, through Rorschach records,[26] the Thematic Apperception test,[27] drawing analysis, etc.[28]

It seems to me that such an approach would be of particular value in a shamanistic society, or in any society where there are numerous reports of paranormal phenomena. In a group of this kind, the focus of our attention would be on individuals (especially shamans) who are generally believed to possess unusual psychic abilities. We would attempt to answer questions of the following order: How is shamanistic power attained in this culture? What sort of individuals assume the profession? From what segment of the society are they drawn? Are they marked by any peculiarities which distinguish them from others? What are the rewards (in wealth, prestige) for being a shaman? Does the society exert pressure upon them to develop psychic gifts? In what way? What forms of paranormal phenomena are associated with them? Do they seem to be genuine? How are skeptics answered by the shaman? How are his powers tested and validated? Do the shamans give an impression of honesty? What artificial methods are used to induce trance? What kinds of

[26] The Rorschach test consists of obtaining a subject's reactions to ten indefinite but semi-structured ink blots, which are presented to him in a standard sequence. The subject is asked to tell what he sees in the blots, and he thereupon invests the meaningless blot-material with significant shapes. It has been abundantly demonstrated that an individual's responses provide numerous clues to the nature of his personality structure. See *The Rorschach Technique,* by B. Klopfer and D. Kelley, World Book Company, Yonkers-on-Hudson, New York, 1942.

[27] In the Thematic Apperception test, the subject is presented with a series of pictures which depict dramatic events. He is asked to give his imagination free rein and to tell a story about each picture. The stories are later analyzed for the expression of unconscious attitudes, desires, fears, etc. See *Explorations in Personality,* by H. A. Murray, *et al,* Oxford University Press, New York and London, 1938, pp. 530-545.

[28] For a recent ethnological study making use of life-history material, Rorschachs, and drawing analysis, see *The People of Alor,* by Cora du Bois, University of Minnesota Press, 1944.

spirits are contacted (animal, human, mythological beings, nature-spirits, etc.)? What is the nature of a shaman's social relationships? Is he feared, admired, loved? With what individuals does a shaman associate? What is his attitude toward the investigator?

It would be of particular value to obtain a few life histories of shamans. If enough could be collected, a comparative study could be made with the autobiographical writings of mediums in our own culture—D. D. Home, Mrs. Leonard, Mrs. Garrett, etc. In addition to the Rorschach and other personality tests, the shaman could be given extrasensory perception tests. The symbols of the Duke ESP cards are so simple and so nearly universal that little difficulty would be experienced in applying them cross-culturally.[29]

An investigation of the kind described would require training and patience. The results might well be negative in any given "primitive" group, as far as uncovering paranormal phenomena is concerned. But we cannot know beforehand what the results will be.

The "culture and personality" approach would greatly enhance the significance of any investigation of "primitive" paranormal phenomena. Most writers who have called for an inquiry into "savage spiritualism" overlook such possibilities, and merely have in mind the observation and recording of particular psychic phenomena. This in itself would be of great value; but to my mind it is not enough, and should constitute the beginning, not the end, of a serious investigation, whose ultimate aim would be an understanding of the etiology of such occurrences.

Ethnological projects of the kind here described are most unlikely to materialize in the near future, due to the lack of available funds in societies of psychical research. But meanwhile, a beginning can be made within our own culture. Professional mediums and ordinary individuals who

[29] In the summer of 1944 I gave a series of 48 runs to an old Chippewa religious leader. The results did not significantly exceed chance expectation. The old man had no difficulty with the symbols, however, and accepted them immediately.

appear to possess unusual psychic capacities (telepathic, clairvoyant, etc.) can be given Rorschachs and Thematic Apperception tests in addition to the standard ESP runs; and perhaps some subjects could be induced to offer life history material.

Moreover, the same approach could be utilized in the investigation of spontaneous occurrences, such as poltergeist phenomena. Let us say that a certain household reports a storm of rappings or flying objects. If the cooperation of the persons involved could be secured, the usual methods of investigation might be supplemented by an inquiry into the social relations within the household and something of the life history of each member, together with Rorschachs and Thematic Apperception tests.

Much extraneous material will doubtless make the investigator's task more difficult. Nevertheless, this approach seems to constitute a promising form of attack on the problems of psychical research. By these means we may be able to distinguish some significant correlations and causative factors in the development or inhibition of paranormal psychic capacities.

(Note: This paper was read by Mr. Barnouw at Dr. Murphy's seminar course in psychical research, which took place at the New School for Social Research during the winter and spring of 1945.—Ed.)

Excerpts from the Unpublished Sittings of Dr. John F. Thomas Pointing to His Coming Death

EDMOND P. GIBSON

Introduction

In the Fall of 1940, while I was conversing with Dr. John F. Thomas, he dropped a remark which implied that he thought he did not have much longer to live. Speaking of the unpublished proxy sittings, the records of which had been accumulating since 1934 and which he was annotating for eventual publication, he stated that he was reasonably sure that he would not have time available to complete his projected book, and that he would have to "draft someone to finish it." This and one or two other casual remarks, which seemed of no great significance at the time, were remembered when the accident which caused his death occurred about two weeks later.

This year, on having access to Dr. Thomas' unpublished sittings through the courtesy of Mrs. John S. Thomas and Dr. Gardner Murphy, the records were examined carefully to determine whether any precognitive or premonitory statements were contained in them which might have caused him to believe that the time remaining to him was short. (Dr. Thomas seemed to be in excellent health in 1940; he was very active in Board of Education affairs, and was doing a large portion of the work of the Superintendent of Schools due to the latter's illness, so that it did not seem reasonable to believe that his concern could have been occasioned by a matter of health.)

It is to be remembered that a prediction of the forthcoming death of Dr. Thomas was given to Mrs. E. W. Allison in a sitting with Mrs. Leonard on August 22, 1937 which was reported in this JOURNAL. The incident will be discussed more fully later in this study.

An examination of the London records (taken from

proxy sittings recorded by Mrs. Muriel Hankey for Dr. Thomas with the sensitives Austin, Bacon, Mason, Garrett, and Leonard, during the period 1936-1940 inclusive) shows a gradually increasing preoccupation with the subject of his coming death in the records of Mrs. Leonard, and a single mention of the subject in a Bacon record. The subject is not mentioned in the records of Austin, Mason, and Garrett sittings. Concern is indicated on the part of the principal communicator E. L. T. (who purports to be Mrs. Thomas), by Mrs. Leonard's control Feda, and by Miss Bacon's control Sunbeam.

One statement occurs in a 1936 record (Leonard). In 1937, in the record of February 13th (Bacon), the Sunbeam control makes an allusion to Dr. Thomas' passing, semi-facetiously. Likewise the 1938 records contain a single item (one long paragraph from Leonard) mentioning his passing "before very long." In the 1939 records, seven items allude to this subject. Allusions to his anticipated passing are continued in six items in the 1940 records. These, of course, did not run through the entire year because of Dr. Thomas' death in November. There is a markedly progressive increase in subject matter dealing with the death of Dr. Thomas in sittings for the years 1939 and 1940. (Aside from 1940, the number of records per year average about the same.) These repeated hints and assertions may well have accounted for Dr. Thomas' feeling that his time was short, as mentioned to the writer in the Fall of 1940.

None of this material is definite as to exact time. It is nevertheless insistent that the end is near, and it seems worth quoting in full for purposes of examination and comparison. Personal matter to a large extent was deleted from the published work of Dr. Thomas as it often described discarnate interests and activities, and was unverifiable and could not be scored. In the light of later events, some of these unscored items may be of value to the investigator if they show evidence of precognition.

In the items below, the personal activities of the communicator E. L. T. and Feda seem increasingly concerned

as the proximity to the time of his passing approaches, and there appears to be an endeavor to prepare Dr. Thomas for it.

Another reason for retaining the personal items dealt with in this study is the interesting comparison they show between the trance personalities of the communicator E. L. T., the control Feda, and, for those familiar with other Leonard records, the other Leonard communicators. The activity of the E. L. T. communicator, taken at face value, seems to be purposive. If teleological activity is to be one of the criteria in the evaluation of survival material, the records quoted are worthy of examination with this in mind. In all cases they have been quoted in full so far as the items concern the subject of Dr. Thomas' death.

Leonard Sitting. June 6, 1936. Item 5137.

(Feda purporting to quote E. L. T.): "Of course, he did not expect my passing. He didn't expect it. That was a great blow. It seemed as though that shouldn't have been." (Feda speaking): "Neither of them wanted it. She says, 'Neither of us wanted it, neither of us expected it. That is, we didn't expect it in any normal way. Now, though I would love to be with him, so that he could see me, talk to me, and I might talk to him—I would not come back. I would rather wait here for him. I would rather wait here.' "

Bacon Sitting. February 13, 1937. Item 5286.

(Sunbeam speaking): "This lady is the gentleman's wife. She sends rather a naughty little message. She is rather glad that things haven't gone on so well since she passed; otherwise how could she prove what she had been to him? I think she is only laughing, because she is so full of fun. She turns off a sentence rather, and hides her true feelings, but she thought he was getting rather slow in his movements. She wanted to push him. Something about a car, I think, which he has, or uses. Yes, and she also says, 'Tell him'—this is the way they talk—'well, thank Heaven he can't go any further but towards the next world,' meaning to say that time was getting on, and he would probably have a very easy passing."

Leonard Sitting. August 6, 1938. Item 5444.

(Feda speaking): ". . . There are conditions and places and work and interests in which Buddy [Dr. Thomas] will be very, very happy when he comes over. He is not going yet. Isn't that a nuisance? Not just yet. That is all she wants to say about it, and she thinks that

will be enough for him for the present. She says 'I don't think he expects me to say a great deal at present. I know he will understand from what I have told him that I have got his thoughts and what he has been wondering about me. At first, at first, in the early days, it seemed so strange to him my being anywhere, my existing anywhere where he could not see me. Now he has not got that acute perplexity with regard to it that he had, yet he still feels, where am I? how am I? And tell him he will know before very long, but in the meantime when I can, I will tell him a little more, but I am anxious at present to go on building up evidence that will help other people as well as Buddy himself. I am being supported in this by a strong body of people, several of whom he knows.' "

Leonard Sitting. January 14, 1939. Item 5493.

(Feda speaking): "Do you remember Mrs. Buddy told him once before he had been thinking about his age and what a long time it was since she left him? Well now, she didn't want him to think that, but just lately, quite recently, he *said* it again, and he said it very 'liberately. He was very disobedient over it. Will you tell him he musn't, but he said it 'liberately, so 'liberately that she couldn't help noticing—that he was getting old, that he was old, old, old. She keeps on repeating it, and you tell him he isn't old, and he won't be old, and she won't let him be old, and she is going to help him and look after him so that he doesn't get old; but to have heard him, what he said just lately, he might have been getting quite senile, and he nothing of the kind, and you got to say so!"

Leonard Sitting. May 19, 1939. Item 5534.

(Feda speaking): "But please tell Mr. Buddy that she is getting very much nearer to him. And will you please say to him, 'Yes, he will be with me; he *will* be with me at once, when the time comes. Now and again lately he has thought about his passing more than he used to, more than he used to. Tell him, please, this is not evidence,' she says, 'but I want to tell him; it will be evidence in a way because it will answer the thoughts he has been thinking, but he wouldn't ask you to ask. There will be no difficulty, no confusion, just an emerging from a shell that he no longer needs, and joining me in—will you say the outer world, please, the outer, larger world. Now please say, he will understand why I am giving this in just these words because he has been thinking so much, so much, of something that this is a kind of reply to, a comment on. I want especially for you to remark that I say the *outer* world, the *larger* world. I think he can understand why I use these words. Tell him I knew that he has been reading, will you, I know what he has been reading and thinking about. That is part of the reason I am giving you this.' "

(*Item 5542*) "Oh, Murul [Mrs. Hankey] I can't see her so well now, but never mind, because she has given a lot in the first part. She sends all her love to Mr. Buddy. She is waiting for him, yes, she is waiting for him, Murul. She is a good.communicator . . . good 'cipients . . . good husbands. Feda's love . . . good-by."

Leonard Sitting. July 22, 1939. Item 5547 (excerpt).

(Feda speaking): "She never likes to look too far ahead with Mr. Buddy; she likes to take just one step at a time, tell him, but she likes to know whether it is good or bad when it comes. She feels that things are moving in the right direction for him, so tell him to go on with things as he is arranging them just now, as he is arranging them just now."

Leonard Sitting. October 13, 1939. Item 5580 (excerpt).

(Feda purporting to quote E. L. T.): "Tell him I like to help with these other cases, because the more evidence I can get about anyone—it doesn't matter who it is—the more it supports the evidence for *my* survival, *my* existence." (Feda speaking): "And she does want him to know, oh, she does want him to feel so sure that when he passes he is going to meet her, Mr. Buddy is, the 'cipient is going to meet the communicator. That is what they say, doesn't they, Murul, but don't put it that way now. She says, 'We shall meet, tell him, and we shall go back; we shall go back to the very best and happiest of the old days with all the new information and knowledge we have gathered in the meantime.' She says, 'I want you to tell him that.' She doesn't often send messages like that, she says, 'this is an indulgence,' but she wants to say it, do you see."

Leonard Sitting. December 1, 1939. Item 5589.

(Feda speaking): "She wants him—now I am sure she has gone to something different now—she wants him to understand and absorb the fact, the truth, that she, Mrs. Buddy, is alive; she wants him to try and accept it, apart from the evidence, so that it will be easy when he joins her. Now he has been thinking about that again lately. It has been in his mind. He used not to say much, but it has been in his mind in a rather different way lately, and she is looking forward so much to him going, and being with her. She doesn't want any uncertainty due to previous convictions, or lack of convictions, to interfere with what she knows will be a very happy time—or *should* be. She says, 'I don't think it will, but I am so anxious for nothing to interfere. It is his thought I am answering, not giving my own idea of when or how I think he will pass; not mine but just his. He has thought of it more lately. Yes, and in his thoughts of it he has been thinking of others, especially two. Two others, and what will happen

about them. If he analyzes his thoughts about them he will realize, as I do, that he is not altogether satisfied as to just what will happen, or just how things will shape for them, but he is doing what I have asked him to do, leaving it, leaving it, leaving it.' "

(*Item 5596*) "Yes, I think she is very good to keep on all these years, because you never say 'Yes' or 'No.' If sitters say 'Yes' it keeps things on the right line, and doesn't let me go on a wrong line. She sends her love to him, and she is very happy, very happy indeed, looking forward to the time . . . (faintly) Good-by."

Leonard Sitting. February 9, 1940. Item 5598 (excerpt).

(Feda speaking): "Now she do want to give her love to Mr. Buddy. She seems to have been very near to him, very close to him lately, Murul, very close, as if there is some difference in their being close now, as if she feels that it isn't necessary even to send her love, do you see? It isn't necessary, Murul, because she feels so near to him, but it is just what you call a habit to say it, but it isn't necessary now, because they are so close to each other."

(*Item 5599*) "I think things have been happening that have made that so, do you see, lately, and she is not only trying, and has not only been trying to convince Buddy about the future life, but to convince other people through him, you see. And even when he is with her on the other side, you see, there will be people that they may be wanting to go on helping together, people they will want to help personally, from personal feelings of affection, but there will be others too, that they will want to help in another way, a different way, and she wants you just to bear that in mind, that she has said so, because it is all part of a plan, an arrangement, whereby Mrs. Buddy wants to help people that Mr. Buddy knows, to understand about this other life. That is very important, Murul, that is very 'portant!"

(Item 5606) "Mr. Buddy has had to think a good deal about the present and a good deal about what is going to happen, you see, a good deal of what is going to happen to other people and things, you see, after his passing and him being with her, you see, with Mrs. Buddy. There seem to have been rather a lot of that kind lately, Murul, round Mr. Buddy. I don't know whether I ought to say that because, do you know, I don't think it is right to talk too much about passings, do you see; only when there has been the thought, you see, it would perhaps be a pity not to mention it, because I know there has been thoughts about Mr. Buddy and when he passes, 'what shall we do about this and that' . . . and that hasn't always been so; it isn't always taking place, but it has been taking place just lately. Yes, that's right. And Mrs. Buddy is quite serious about this, and she says that she has been thinking things out, and helping them, but she

doesn't want any worry about it. She feels that she and Mr. Buddy will be able to work certain things out after he is settled down with her, and got used to being with her there. That is how she wants to put it—when he has got used to it; in other words, when he has become used to being very happy again."

Note by Dr. John F. Thomas:

I had been working for some time on arrangements about my estate and had joint deeds made, and was considering setting up annuities. Both of these ideas were for the purpose of avoiding the probating of an estate.

Leonard Sitting (continued) of February 9, 1940. Item 5611.

"Now there is another thing that Mrs. Buddy wants to talk about, but it isn't to do with the past. I think it is more to do with the present and the immediate future. Wait a minute . . . It seems a sort of great change, something that Mr. Buddy would be interested in, a great change in a place, not just a little house, but I feel a big change all around, a turning point in things, something that is going to make a very big change, something that will affect and interest Mr. Buddy. It isn't something he has made up his own mind about exactly, but a thing that will be happening outside himself, like more settling itself for him. It isn't something that he will say he will do; it isn't that at all. It is much more than that. It is more something—I am certain that it is more something that he can't stop happening, but something that will happen for him that will bring some change, or is bringing some change into his life, and Mrs. Buddy isn't worried about it. She just feels that it will be a change, and perhaps a surprise to some people, and she feels that it is good.

"Now time is awfully difficult to tell with us, and with Mrs. Buddy too, with all of us, but she is giving it now at this sitting in case it happens before you have got time to have another one. She wants to give it. She doesn't want it to happen, Murul, and for her not to have said anything about it. 'On the other hand,' she says, 'I may be anticipating something that may not happen just yet,' but she didn't want you to have a sitting after it had happened, and for her to have said nothing about it, if you can get that idea clearly?"

Note by E. P. G.:

The above statement was at the time taken by Dr. Thomas to point toward the anticipated retirement of the Detroit Superintendent of Schools, in which case Dr. Thomas would have been in line for the position. This did not take place, however, until 1942, when Dr. Frank Cody retired. Dr. Thomas was of course dead then. At the time of the statement by Feda, Dr. Cody was ill and his retirement looked probable, which caused Dr. Thomas to attribute the passage

to this probable shift in the supervision of Detroit schools. In the light of later events, it does not seem unreasonable to suppose that Dr. Thomas misinterpreted Feda's somewhat veiled remarks, and that they referred to the subject of his anticipated passing.

Leonard Sitting. April 10, 1940. Item 5629.

(Feda purporting to quote E. L. T.): "My position to him is altered. I am nearer to him. I specially wanted to say this: 'I am nearer to him. I am nearer to him than I have ever been before, but I am trying to make him understand. This is not something I am doing, or I have done myself only. It is because of certain things happening to him that I am nearer to him. I want to make that clear, certain changes in him, and about him, but I also want to say that everything that has happened on the earth, everything that has happened since I passed over, has been done for the best, and I have agreed with; and even when events connected with people that he and I care for, that mattered to him, even when events connected with them seem to have taken a turn that we did not wish for or expect, I have still been beside him in them, and been helping them. I can and do help in these ways, but his hands have been tied, his hands have been tied at times. He will understand what I mean, and he hasn't been able to help the course of events for certain people as he might wish to do. Tell him that can't be helped. We can't do everything for other people—it wouldn't be right, and I think he is beginning to realize that." (Feda speaking): "Tell him she is with him when he isn't well. She knows there has been something lately, and she has been with him and helping him."

Leonard Sitting. August 26, 1940. Item 5671. Last proxy sitting held for Dr. Thomas before his death.

(Feda speaking): "Now Murul, I think this is to do with some papers, because I feel I am opening something, like I am trying to find a paper in it, and if he can't find it, it wouldn't matter. He could still do it, whatever it is, but she feels it will be better if he can find it. So will you just say that from her, say that she will help him to make things right, to make them satisfactory, so that when he comes over he will feel all right about them.

"And will you tell him that she feels *fine;* she feels *fine!* She feels young and she feels so well. She knows that he sometimes compares her, or compares other people around him with her, and she is laughing, as if to say, 'Tell him I get his thoughts about it, and give him all my love, and tell him I am just the same, I am just the same!' She is losing the power, Murul. She lost it suddenly. I think she had been trying to keep it up, and then dropped it. So good-by, Murul.

Good-by." ("Good-by, Feda. Say good-by to Mrs. Buddy for me.") "Yes . . . yes . . . Good-by."

As before mentioned, Mrs. Allison was given a prediction concerning the forthcoming death of Dr. Thomas in a sitting with Mrs. Leonard on August 22, 1937. This was a proxy sitting which Mrs. Allison was holding for another member of the Boston Society for Psychic Research. The prediction intruded upon matter being received for the proxy sitter.

Excerpt from a Leonard Sitting. August 22, 1937.

(Feda speaking): "Mrs. Lyddie, you musn't write this down. (L. W. A.: Just for myself, Feda.) Do not let anybody know, just write it down and put it safe. Mrs. Buddy has a feeling she won't have to wait very long for him—not right away, but he will pass over when people will say, 'Oh, he's been cut off.' He will go very suddenly. People will say, even you will say, 'Fancy his going that way!' But she wants him to go this way; it will be best for him, she says. It will be best for him; it will be something that will come all around him rather quickly. It will be best for him. She wants you to have it in writing."[1]

Note by E. P. G.:

Dr. John F. Thomas, Detroit Deputy Superintendent of Schools and President of the Michigan Educational Association, died on November 21, 1940, at 2:10 A. M. at Redford Receiving Hospital from injuries sustained in an automobile accident occurring the previous day. He suffered from a skull fracture and other injuries, and did not regain consciousness.

The car in which he was riding and which was driven by Edward R. Butler, Board of Education statistician, collided with a farmer's truck at the intersection of Orchard Lake Road and Ten Mile Road northwest of Detroit. The farmer, William Killeen, and his son Paul, were killed, and Butler sustained serious injuries. The accident occurred not far from the Orchard Lake cottage, which figured in Dr. Thomas' books, *Case Studies Bearing Upon Survival*[2] and *Beyond Normal Cognition.*[3] Dr. Thomas was sixty-six years old. He and Mr. Butler were on the way to a conference of the Michigan Educational Association in Lansing when the crash occurred.

Comment

A study of these records leaves the writer with several hypotheses which seem to explain them.

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[1] JOURNAL A.S.P.R., Vol. XXXVII, April, 1943, pp. 84-85.
[2] Boston Society for Psychic Research, Boston, 1929.
[3] Boston Society for Psychic Research, Boston, 1937.

The first hypothesis is that the series of warnings and references to approaching death constitute a remarkable chain of coincidences, terminated by the final coincidence of Dr. Thomas' sudden death.

The second hypothesis is that Mrs. Leonard knew or surmised that the sittings were being held for "Mr. Buddy." Knowing that "Mr. Buddy" was no longer a young man, she gave a series of warnings of impending death which just *happened* to be validated when the death actually occurred.[4]

A third hypothesis assumes that Dr. Thomas had been thinking for several years that he did not have much longer to live (there is no basis for this assumption that I can find) and that Mrs. Leonard and Miss Bacon, through the dissociated personalities termed their "controls," picked up these thoughts paranormally and represented them to Dr. Thomas and to Mrs. Allison in a dramatic form.

A fourth hypothesis would say that the series of records are actually precognitive in nature and teleological in character. It assumes that the impending death of Dr. Thomas was perceived precognitively by the controls Feda and Sunbeam—assumed to be dissociated fragments of their respective mediums—who passed on the information to the proxy sitter, Mrs. Hankey, and to Mrs. Allison.

A fifth hypothesis assumes that a surviving portion of the personality of Dr. Thomas' wife is concerned with his welfare, and, perceiving precognitively that his death is near, relays the information to the controls of Mrs. Leonard and Miss Bacon, who convey the information to Mrs. Hankey and Mrs. Allison, and eventually to Dr. Thomas himself.

While the statements are by no means definite as to time and manner of death, the record of Mrs. Allison approximates the conditions surrounding the accident, and the records of 1939 and 1940 are insistent that the time is closer

[4] Dr. Thomas had had two personal sittings with Mrs. Leonard in 1927, and Feda nicknamed him "Buddy." As far as is known, Mrs. Leonard never knew his real name, and Feda continued to refer to him as "Buddy" or "Mr. Buddy" in the proxy sittings.

at hand. On examination, the five hypotheses split into two groups. The first group of two hypotheses depends upon the idea that a guess as to the death of a man of Dr. Thomas' age is due for an early fulfillment. This idea is not borne out in life insurance expectancy tables, which give a man of Dr. Thomas' age at death, sixty-six, a life expectancy of about ten and one half years. Hence it would seem that coincidence is not a particularly satisfactory explanation of the connection between the predictions and their fulfillment. Of course, if he had been in poor health at the time of the predictions and his death had been caused by ensuing illness, and if the poor health had been known to the mediums, a good case for coincidence based upon normal assumptions might have been worked out. His death actually occurred as the result of an accident which could not have been predicted normally. Theories of chance coincidence, with or without guesswork based on normal assumptions, seem rather farfetched.

The third hypothesis involves the paranormal (telepathy from Dr. Thomas), and may seem plausible at first sight, but I can find nothing to substantiate it in fact. Dr. Thomas made no arrangements for the settlement of his estate until the winter of 1939-1940, which he certainly would have done earlier if he viewed the matter of his passing seriously before that period. That he was making arrangements is finally noted vaguely in the records. It is true, as noted above, that Dr. Thomas implied very shortly before his death that he did not think he had much longer to live. In my opinion, however, Dr. Thomas believed this *because of the material he had been receiving in his English proxy sittings.* Thus I believe that the facts do not support the third hypothesis.

The records quoted from Dr. Thomas' proxy sittings plus the record of Mrs. Allison's suggest the fourth hypothesis. They do not compel its acceptance, but it seems the strongest of the first four and involves questions as to the nature of trance controls.

In the light of the *total* proxy material, with all its wealth

of evidential detail, gathered by Dr. Thomas in his sittings with Mrs. Leonard and other mediums, the fifth hypothesis is suggested as the best explanation for the apparently purposive quality of this series of incidents (and the number of other purposive incidents in the records). We are not compelled, of course, to accept the fifth hypothesis, and the writer tends to vacillate between the fourth and the fifth. The fourth hypothesis is the most economical, but it does not do justice to the insistence of the records—an insistence which seems most purposive as the work of E. L. T.'s possibly surviving personality, or some part thereof.

However we wish to consider Feda and Sunbeam (at their own evaluation as being independent psychic entities, or as submerged portions of the personalities of their respective mediums, and endowed with exceptional paranormal abilities), and however we wish to interpret the communicator E. L. T. (as some portion of the personality of the once living Mrs. Thomas, or as a dramatic paranormal reconstruction by the trance controls), it seems quite probable that these predictions are paranormal in character and that they indicate that Dr. Thomas' death was foreseen in more or less general terms in London by two sensitives. This information was then given to Mrs. Allison as a proof of precognition and to Dr. Thomas so that he could make plans for the immediate future.

The few selected items in this paper do not, it is to be admitted, look very compelling when taken by themselves; to those familiar with the Thomas records already published, they will take on added significance. The writer cannot and does not wish to divorce them from this background. Viewed within the framework of the *entire mass of material,* published and unpublished, these items seem very significant, and round out the work of Mrs. Leonard, Feda, and the E. L. T. communicator with a fitting finale.

Progress Report on Further Sheep-Goat Series

GERTRUDE RAFFEL SCHMEIDLER

During the course of experiments still in progress, which are exploring some of the psychological conditions that make for success in ESP, a routine preliminary question asks the subject whether he thinks that extrachance factors might determine his ESP scores. As readers of this JOURNAL remember, subjects have been characterized as "sheep" or "goats" according to their answer to this question, the sheep being those who accept the possibility of paranormal experience in the experimental situation, and the goats being those who feel completely certain that only chance factors are operative (1, 2). Previously reported work, summarizing five separate experimental series, implied that this division according to attitude toward the experiment was related to success in scoring; 758 runs made by sheep gave a deviation of +199, while 655 runs made by goats showed a negative deviation of —98 (3).

TABLE I

Comparison of the ESP scores obtained by subjects who accepted the possibility of paranormal experience in the experimental situation and by subjects who rejected this possibility.

A. *Subjects who accepted the possibility of paranormal experience:*

	Individual experiments, Series VI	Group experiments, Spring, 1945	Group experiments,[1] Fall, 1945
Number of runs	171	319	89
Deviation	+27	+52	+32
Mean	5.16	5.16	5.36

B. *Subjects who rejected the possibility of paranormal experience:*

	Individual experiments, Series VI	Group experiments, Spring, 1945	Group experiments, Fall, 1945
Number of runs	144	344	65
Deviation	—26	—63	+2[2]
Mean	4.82	4.82	5.03

While it is too early to report on the other data of the experiments, it has been suggested that a progress report on more recent sheep-goat scores would be in order. The table above summarizes a sixth series similar to the earlier ones, and also the data of two group experiments, in which members of the writer's classes in introductory psychology acted as subjects during a regular class period.

Clearly these results are consistent with those previously reported, for in these three series the 579 runs made by the sheep gave a deviation of +111; the 553 runs made by the goats gave a deviation of —87.

A minor point of interest is that the classroom experiments gave data similar to those of the individual sessions. Perhaps this fact can be attributed to the familiarity of the class and the experimenter with each other; the semester had progressed far enough, by the time the experiment was performed, so that it seemed quite natural to the students for them to participate, as a group, in an experiment whose rather arbitrary instructions were explained by their teacher. The atmosphere was therefore no more formal or strained than in the individual experiments, which take place after a brief preliminary chat allows subject and experimenter to feel acquainted with one another; and the data also showed the same trend.

REFERENCES

1. Schmeidler, G. R., "Predicting Good and Bad Scores in a Clairvoyance Experiment: A Preliminary Report," JOURNAL A.S.P.R., Vol. XXXVII, July, 1943, pp. 103-110.
2. ———, "Predicting Good and Bad Scores in a Clairvoyance Experiment: A Final Report," JOURNAL A.S.P.R., Vol. XXXVII, October, 1943, pp. 210-221.
3. ———, "Separating the Sheep from the Goats," JOURNAL A.S.P.R., Vol. XXXIX, January, 1945, pp. 47-49.

[1] This summarizes the runs made by the members of one class in introductory psychology. Members of another class also acted as subjects in the Fall of 1945, but there was evidence that the instructions were not understood, and later questioning revealed that certain subjects who classed themselves as goats should have been classed as sheep. The data of this entire class have been excluded from the present brief report, but will be described in a subsequent paper.

[2] In previous series, the total goat deviations have ranged from —10 to —63, with mean scores lying between 4.95 and 4.15. The small *positive* deviation in this series is of course not statistically significant.

Case

Several experiences occurring to one percipient: In September, 1944, in order to get naive percipients for an experiment in long-distance telepathy,[1] we placed an advertisement in the "Personal" columns of the *Saturday Review of Literature*. Among those responding, and taking part in the experiment, was a Canadian, Mrs. Vivian Parsons.[2] In her first letter to us, Mrs. Parsons said that for a number of years she had been having psychical experiences, and that she more or less consistently recorded her visions and dream impressions. In subsequent correspondence she said that she felt her most interesting experiences were of a precognitive nature, and briefly described a few of them. We shall refer to them later. We wish first to present in full Mrs. Parsons' account of a dream that she had concerning the late President Roosevelt:

....., Canada
April 14, 1945

Dear Mrs. Dale:

You may be interested to hear that I had an intimation regarding President Roosevelt in a dream the night before he died.

On Wednesday evening, April 11, I did not know the late President was in Warm Springs and had not been thinking of him in any way. About ten P.M. confused sounds kept coming to me and there was a beating in my ears[3] such as has been present at times when some psychic perception was arriving. Nothing clear evolved.

While asleep that night I dreamed I was driving with the President in a park or wooded area where the road wound shaded by large trees. We were talking, but I only remember two words—"living peace." Next we were seated in front of an open fire, and for a few moments I seemed merely to look about at a long room and feel the quiet and comfort of it. We talked, but I remember nothing of the subject. Then a nurse came, spoke to the President, and led him to

[1] See "American Experiments on the Paranormal Cognition of Drawings," by Ernest Taves, Gardner Murphy, and L. A. Dale, and "The Construction of an American Catalogue," by Ernest Taves, JOURNAL A.S.P.R., July, 1945.

[2] The percipient has asked that pseudonyms be used in referring to herself and to members of her family.

[3] Mrs. Parsons in subsequent letters gave more information about this phenomenon of "beating in the ears."

another room. He apologized for leaving. After that, I was standing at the door of a bedroom where the President was propped up in bed. He smiled and said he was obliged to conserve his strength. As I turned to leave the room he waved his hand.

I wrote this dream down at eighty-thirty Thursday morning and showed it to my daughter-in-law. The President died that afternoon. I did not hear of it until six P.M. When our newspapers carried the report on Friday, I was struck with the fact that President Roosevelt was seated before an open fire, and was carried to a bedroom by his nurse. I have never seen the President nor Warm Springs, but both seemed very familiar in the dream.

Very sincerely yours,

VIVIAN PARSONS.

Upon receipt of this letter, we wrote to Mrs. Parsons asking if she would be good enough to send us the *actual entry* that she made in her notebook on the morning of April 12th, and also if we could have a brief statement from her daughter-in-law to the effect that she had seen this account before the news of the President's death became known to the public. Mrs. Parsons very kindly sent us the page torn from her notebook. Three dreams are recorded on the page, the dream of President Roosevelt being the second in the series. The entry reads as follows:

Dream—Night of April 11/45—(*Wednesday*)

Was driving with President Roosevelt on a road shaded by large trees—no buildings seen—appeared to be a park or wooded area. The President seemed happy but looked very frail—entered a long room where open fire was burning, then was seated happily in easy chair before the fire with F. D. R.—looking about at the room and feeling its quiet comfort, then talking with the Pres. A nurse came to him and spoke. He apologized for leaving and was led away to an adjoining room. Next I was standing at the door of a bedroom where the Pres. was propped up in bed. He said he was obliged to conserve his strength. As I turned to go, he waved his hand.

With this entry from her notebook, Mrs. Parsons also sent us a note from her daughter-in-law, Dr. Margaret Parsons, written on April 25, 1945, as follows:

My mother-in-law told me the details of this dream exactly as it

is written here [in the notebook] at approximately 9:30 A.M. Thursday, April 12, 1945.

The details of President Roosevelt's death at Warm Springs, Georgia, on the afternoon of Thursday, April 12, 1945, are too well known to need recapitulation here. It might be pointed out, however, that, according to newspaper reports, a nurse was in attendance before the sudden attack, and a fire was burning in the room in which the President sat having his portrait painted. It was not generally known to the public that the President had left Washington because of his health.

On May 15th we sent some questions to Mrs. Parsons, the answers to which we thought might tend to throw further light on her dream of President Roosevelt. It seemed, for example, important to know whether the percipient had had frequent dreams of the President, and how many dreams she had recorded in a given period of time. The questions and answers, which were written out by Mrs. Parsons on May 24th, appear in full below:

1. [To the best of your knowledge, did you ever have a dream concerning the President prior to April 11, 1945? If so, when? Details?]

I cannot remember any dream prior to April 11, 1945, in which President Roosevelt was even an incidental figure.

2. [How many entries have you made in your "dream notebook" in the last two years?]

Since June 30, 1943, I have recorded, immediately upon waking, 21 dreams (and two experiences I had while awake).

3. [I gather from the notebook page which you were kind enough to send me that you do not by any means write down your dreams every morning—I note that the dates run March 8th, April 11th, and April 24th. Yet certainly you must have dreams which you remember upon awakening much more frequently than this. What, then, makes you decide to record a dream in your notebook? Outstanding vividness? Content that strikes you as unusual or interesting? Some special hunch you have about them which makes you suspect they may turn out to be precognitive (or telepathic or clairvoyant)?]

There are periods when I am not conscious of dreaming at all. For almost the entire year of 1942 nothing is recorded and nothing of a

psychic nature remembered. That year I was engulfed in monotony, boredom, and fatigue. Many dreams go unrecorded for various reasons: They appear too trivial, too confused and meaningless, or relate too obviously to incidents of the previous day, with no added features. The feeling that a dream has some significance is always quite definite upon waking . . .

4. [What percentage of your recorded dreams seem to you to give evidence of being paranormal? In other words, how many "pan out" and how many "misfire"?]

Being very cautious, I should say that nine out of twenty-one dreams recorded showed evidence of being clairvoyant, telepathic, or precognitive. These were:

(a) One showed Mussolini ascending a mountain, striking a pose on a peak, and then exploding—shortly before he was deposed.

(b) I saw a vague figure at a telephone and heard the words "all settled." Awakened to feel some good news had come to my son. That was at 8 A.M. When my son came home at 6 P.M. he told me a long-distance call had come at 5:30 P.M. to say he had been raised in rank.

(c) Saw a friend in great pain with hands over his eyes; awakened much depressed. Next day an air mail letter came from Florida to say this man had gone blind and was to have an operation.

(d) Saw my son seated at the window of a train showing a picture book to his little son open at a piece of nonsense rhyme I had written. He turned the page, but the child turned back and had the verse read again. This was later confirmed by my son. I was in Toronto and they were nearing Winnipeg.

(e) Saw my little grandson with an angry looking red lump on his arm—then saw his sister with a swelling on her neck—then a composite picture of the two. I was in Toronto and the children in Edmonton. It transpired that the little boy had been vaccinated the day the dream occurred and the little girl had a sore throat.

(f-g) On two occasions when reading books—*Indigo* and *The Razor's Edge*—I dreamed incidents several chapters beyond the place I had stopped reading. I told you the details in an earlier letter, you will remember.

(h) Then there was the dream of the child lying abandoned on an improvised bed made by placing two chairs together. I have already written you that next morning I bought a copy of PM (which I seldom do) and read the story of finding an abandoned infant lying on a bed made by two chairs—all as I had seen it, including the atmosphere of dim sordidness. I wrote my daughter-

in-law telling her about this dream before I went downstairs and bought PM.[4]

(i) And then finally the dream of President Roosevelt.

I have also had two waking visions which proved to be correct.

5. [Would you also let us know something about your attitude toward Mr. Roosevelt? Admirer? (In this sense: if you were an American citizen, do you suppose you would have voted for him in the last election?)]

As to President Roosevelt, I would have voted for him. I have always admired him. His courage in overcoming his infirmity appealed to me, and I thought he had a fine mind and the culture and wide knowledge of the world necessary for the leader of his country. I never saw Mr. Roosevelt (except, of course, in pictures) and never heard his voice on the radio.[5] After Yalta I noticed how thin he was and that he looked terribly tired, but I did not know of any particular illness, nor did I know that he had gone to Warm Springs.

In July, 1945, Mrs. Parsons sent us the details of an experience which had taken place in 1937; it was recorded at the time, and corroborated by the friend who was apparently the telepathic agent concerned. For personal reasons which Mrs. Parsons explains below, it was not possible to send us an account of the incident during the lifetime of her friend's husband. Mrs. Parsons wrote as follows:

In 1937, when in California, I had a strange dream (?) which was probably precognitive. The friend of whom I dreamed, Mrs. F. B. Clark (pseudonym), of Eastern Canada, asked me not to speak of it, but as the second party to the vision died last year, I asked her if she would give me permission to tell you of it now. She wrote to say that she was perfecly willing as long as her name was not used. I copied the dream exactly as I wrote it down on the morning after, and added from memory the comments Mrs. Clark made at the time when replying[6] to my letter retailing the details to her just after the occurrence. I then sent the whole thing to her and asked her to read it, and if she found it correct, to sign the paper. This she has done, and has added a corroborating note. Here is the incident:

In the year 1937 I was living in California, forty miles or so from San Francisco. On December 19th I received a letter from an old

[4] In regard to these experiences, we have not asked the percipient for the original entries, nor for corroboration.

[5] Mrs. Parsons has written us that she has been deaf for many years.

[6] Mrs. Parsons has written us that she destroyed the letter which Mrs. Clark wrote her in 1937, since she had asked that the whole matter be kept secret.

friend, Mrs. Clark. She and her invalid husband resided in a country house in Eastern Canada. I had never seen the house. The letter gave me great pleasure as it told of improved health on the part of the invalid and happy preparations for Christmas. She said that this Christmas promised to be a genuinely happy one, more so than for some previous years.

On Christmas Eve I was alone and went to bed early. I was restless and seemed to awake partially two or three times, but the uneasiness felt was confused and vague. At 2:30 A.M. I awakened completely and found myself sitting up in a highly nervous state, gasping for breath as if I had experienced some terrifying incident. Gradually scenes came to mind and I wrote them down at once. I remembered being in a house with a large, open hall and staircase going up from it. I felt I was pursued by some unseen person and I ran up the stairs, came to a landing where there was a window, went on up a few more stairs, then along a passage and turned into a room which was lighted only from the hall. The whole impression was of dim light and a house deserted except for myself and my unknown pursuer. I ran to a corner of the room and pressed myself against the wall. I was terrified. I looked up and saw an arm and hand above my head. The hand held a knife of strange shape. At this point I seemed to be the spectator of the scene and I suddenly called out—warning someone of danger—saying "Take care," or something of that kind. Although I had not seen any face or form in the dream, I felt that it was connected with my friend Mrs. Clark, whose happy letter had reached me on the 19th. This feeling persisted the next day and I wrote her describing the dream. She replied, telling me that my dream was similar to something which had occurred in her house on Christmas Eve.

Mrs. Clark sent an account of what occurred in her home on the evening of December 24, 1937, to Mrs. Parsons, who in turn forwarded it to us. Mrs. Clark also states that Mrs. Parsons' account of her dream as given above is substantially the same as the account that was sent to her immediately after the experience. Mrs. Parsons says that Mr. Clark, who died about a year ago, drank to excess at times and was completely irresponsible during such periods. The incident that Mrs. Clark records, however, was unique.

My husband had secretly been given a bottle of rum and was drinking it from a glass as I passed through the room. He thought I was spying on him; and later (about 11 P.M.), as I went through the hall, he thought I was listening to a conversation he was having

on the phone. I did not realize the significance of this in his mind and went to bed. The room was in darkness. (There were two other people besides my husband and myself in another part of the house—with door shut between—man and maid servant, husband and wife.) It might have been 1:30 or 2 A.M. when the light flashed on, waking me from sleep. My husband yanked my hair, threatened to choke me, said he would throw me out of the window, etc.

I knew the servants could not hear, as my husband had shut the door. Probably my fright did not last long as he stormed at me, but suddenly I screamed "Gertie!" (the maidservant's name) and he went out of the room, saying "Don't you let me see you leave this room!" I waited until perhaps 5 A.M. when it was faintly light, then stole past his door and lay down fully dressed on the lounge downstairs. At about seven, furious as I thought of what he had done, I went to his bedside and told him he was a coward and a bully. He listened without reply; I ran downstairs and put my fur coat on. Soon I heard him moving about, then he came running down the broad stairs you saw in your dream, past the window, with a dagger which he had bought in France in his hand. I escaped through the front door and ran to a friend's house. Later my husband was taken to a hospital.

(signed) F.

Mrs. Parsons herself makes some comments about her experience, and its possible relation to the events that took place in her friend's life on Christmas Eve:

It seems worth noting: (1) that I had gone to bed happy in the belief that my friend was going to enjoy a merry Christmas; (2) that the broad stairs and window of which I dreamed were part of the background of my friend's experience (though I had never seen the house); (3) that the victim of the attack had retreated to a room upstairs and that the nature of the attack was similar, and (4) that the incident of the knife was correct, though not in the same sequence.

The difference in time between San Francisco and the part of Canada where my friend lived was three hours. I went to bed at eight or eight-thirty. If the dream came at once, it would coincide with the beginning of the espisode—when my friend's husband was suspicious and angry. If it was the actual dream which caused me to awaken at 2:30 A.M., then the time in Canada would have been five-thirty in the morning. I am inclined to think, however, that the dream took place early because I was so restless and uneasy.

Mention was made above to the fact that Mrs. Parsons experiences a "beating in her ears" when psychic perception

is imminent. We were particularly interested in this, and asked her for more detailed information. On April 26, 1945, Mrs. Parsons wrote us as follows:

The sounds which come to me before some experience begin with a low humming. They are not like a surging in the ears but seem to come from *without*. The area of sound from outside increases and grows stronger until it is all around me and has a sound like a dynamo heavily whirring. Often there is an overtone like a prolonged note in another key. It continues for long periods and has kept me awake most of the night once or twice. In some instances this experience is not followed by the picture or dream immediately, but leaves after some time and then the perceptions come later. The intimations following these sounds, and the sounds themselves, come *involuntarily,* and often relate to persons or things with whom I am not individually involved.

When deliberately trying for some psychic experience (as when taking part in your long-distance experiment) and concentrating to that end, the preceding sounds are different. Then the reaction begins with a definite tickling in my left ear—so strong at times that it makes me shiver. This is followed by sounds which seem confined to the interior of the head. These sounds are of various degrees of strength, and are not disturbing and intrusive like the dynamo sounds. Sometimes they are musical and soft and may be on a low note like a recitative, like a male soloist or chorus, and again they may be thin and high like a soprano or a violin. They are pleasant and intimate sounds. They can be banished by effort of will if desired. The other dynamo sounds from without I cannot stop of my own volition. They begin and end unexpectedly.

Correspondence

London, England
14 September, 1945

To the Editor of the Journal

Dear Madam:

I have read with very great interest Dr. Gardner Murphy's articles on the problem of survival in the January and April, 1945, issues of the JOURNAL of the A.S.P.R. May I make a few comments with regard to the cross correspondences and the "Ear of Dionysius"?

The theoretical difficulties of supposing that any person could, without conscious intention, devise a plan as elaborate as that shown in the cross correspondences and the "literary puzzles," and could also, without conscious knowledge, put the plan into effect, seem to me formidable. But, theory apart, the factual difficulties of supposing that Mrs. Verrall did this are even greater.

Take, for example, "The Ear of Dionysius": this phrase first occurs in a script of Mrs. Willett, dated 26th August, 1910, and written in Mrs. Verrall's presence. It had no apparent relevance to its context in the script, and was, as Mrs. Verrall noted at the time, unintelligible to her; she asked her husband what it meant, and he said that it was the name of a place at Syracuse where Dionysius could overhear conversations (see S.P.R. *Proc.*, Vol. XXIX, p. 199).

The topic was re-introduced, on the 10th January, 1914. Mrs. Willett's script of that date was the first of three scripts by her, written within two months (10 January, 28 February, 2 March, 1914) in which the whole of the puzzle is set out, *barring the solution.* The solution is given in a script of the 2nd August, 1915, written by Mrs. Willett in the presence of Mrs. Verrall, who had not at that time seen the scripts of 28th February and 2nd March, 1914.

The solution, which knit together the "loose ends" of classical and other literary allusions in the earlier scripts,

was the story of the Greek poet and musician Philoxenus, or as the script abbreviates the name, "Philox," of Cythera. It is not a matter of conjecture whether Mrs. Verrall did or did not know his story, for in a note dated 7th August, 1915, she writes: "I found out who 'Philox' was by consulting the Classical Dictionary and last night identified the passage in Aristotle's *Poetics* to which A. W. V. [her husband] referred on August 2." There is no reason to suppose she had ever known the story, which an average good classicist would not be likely to know, unless like Verrall he had specialized in the study of Greek prosody, or like Butcher he had edited Aristotle's *Poetics*. The case required a great deal more than mere knowledge that there had once been a poet of that name. It is difficult to suppose that if Mrs. Verrall had ever known his very curious story it would have so completely passed out of her conscious memory; and that it should have been forgotten in the short interval between the 26th August, 1910 and the 10th January, 1914 is, I should say, quite incredible.

While therefore I am convinced that the explanation of the "Ear of Dionysius" puzzle is not to be found in Mrs. Verrall's conscious or subliminal knowledge or activities, there remains the quite separate point as to whether it constitutes satisfactory evidence of the survival of A. W. Verrall and S. H. Butcher. The difficulty, as Professor Murphy very truly points out, is that there is an awkward gap between Mrs. Willett's script of the 2nd March, 1914 and her script of the 2nd August, 1915. The difficulty seems to me to lie not so much in the mere lapse of time as in the fact that when the case is taken up again in August, 1915, Verrall and Butcher seem unaware of the state in which it had been left in the script of 2nd March, 1914. That script contained this passage: "Gurney says that she [Mrs. vestigators took this as an instruction that Mrs. Verrall was not to see the scripts of the 28th February and 2nd Willett] has done enough, but there is more, much more, later. Until the effort is completed the portions as they come are not to be seen by any other Automatist." The in-

March, 1914, and these scripts were in fact kept from her until after the sitting of the 2nd August, 1915. At that sitting Verrall and Gurney expressed surprise that Mrs. Verrall did not know of the scripts of 1914 and had not followed up the clues in them. If their supposition that she had known of these scripts and was following up the clues had been correct, the gap in time would be accounted for. But this still leaves unsolved the question why, in view of Gurney's emphatic pronouncement, they should ever have entertained that supposition. Professors (if Professor Murphy will forgive me) have in this country at any rate the reputation for being absent-minded and forgetful, and it is just possible that they do not free themselves of these failings on becoming discarnate. One must, I think, frankly admit a weakness in the case at this point, but any alternative explanation of the case seems to me to raise even more serious difficulties.

Yours sincerely,

W. H. SALTER
Hon. Secretary,
Society for Psychical Research

New York, N. Y.
October 25, 1945

To the Editor of the Journal

Dear Madam:

It has recently come to my attention that a book has lately appeared in which the Rhine research on psychokinesis is subjected to considerable criticism. Since similar research is currently being conducted at the Society's headquarters, perhaps a brief comment regarding this criticism is in order.

The book in question is entitled *Scarne On Dice* (Military Service Publishing Co., Harrisburg, 1945), by John Scarne and Clayton Rawson. Pages 79-88 of this volume comprise a chapter entitled "Educated Cubes," and it is with this

chapter only that I am concerned at this time, the rest of the book being a worthwhile and encyclopedic discussion of dice and dice games.

The major criticism restores to life the ghost of improper selection of data, which ghost I had thought long ago laid. Scarne implies that Rhine selected from all the subjects he asked to throw dice only "those who had more than their share of luck"—apparently disregarding the others. Now this is nothing short of puerile, of course. An experimenter would be entirely justified in selecting on the basis of preliminary experiments those subjects with whom extended work might be profitable; that this procedure would mean rejection of the data of any other subject is a *non sequitur*. Actually, however, Rhine and his collaborators state that there was no selection of subjects except on the basis of interest.[1] To draw from this the conclusion, as Scarne does, that Rhine "publishes only the significant reports in which high scores have been made and leaves out those which are at or below the chance level" is totally unwarranted.

There is also a criticism to the effect that Rhine used improper dice; *i.e.,* dice which were not structurally perfect or "true." This, also, is not a valid objection, as those familiar with the research know. In many of the researches reported, an approximately equal number of throws were made for each face, thus providing a control for any effect of bias due to faulty structure of the dice. In "High-dice" series, the same dice were thrown for "Low-dice," thus providing a suitable control. It is true, as Scarne points out, that dice change as they are used, first favoring one face, then another. But unless these small and subtle changes miraculously occur coincidentally in association with the faces being thrown for, the physical characteristics of the dice are essentially unimportant. Scarne completely fails to mention that a section of every published PK report is devoted to the problem of faulty dice, and to a description

[1] "The Psychokinetic Effect: I. The First Experiment," by Louisa E. Rhine and J. B. Rhine, *Journal of Parapsychology,* Vol. 7, March, 1943, p. 27.

of the control measures undertaken. In view of his irrelevant criticisms, I can only assume that his perusal of the original reports has been hasty.

Scarne is also worried because Rhine does not in every case state in advance the number of throws to be made by a subject—the idea being that a spurious result is obtained by stopping each subject when he is ahead of the game. Scarne, who seems to know a great deal about some aspects of probability theory, should certainly know that it is impossible to achieve a significant result by this stratagem. Were this type of reasoning valid we should all be more wealthy than we are, since it would be necessary only to go to the casino each evening, play until ahead, and then quit. It would be impossible to lose!

Scarne's other "criticisms" are of approximately the same order of cogency, scarcely worth individual refutation. It is regrettable that such a widely read book as this contains such a misleading—if not actually scurrilous—chapter since, as I have already mentioned, the book is in other respects a good one.

Yours sincerely,

ERNEST TAVES

Book Reviews

WHAT IS HYPNOSIS: Studies in auto and hetero conditioning, by Andrew Salter. Richard R. Smith, New York, 1944, 88 pp. $2.00.

After reading and re-reading the book *What is Hypnosis,* the present reviewer must confess that for him the question posed in the title remains unanswered. This is not to say that Mr. Salter's contribution is essentially a valueless one, nor one lacking in interest; but it *is* to say that any definitive answer to this rather inclusive question is probably a long way off as yet. Still, any light shed on the nature of hypnosis is welcome; let us therefore consider the contributions contained within this study.

The question is, What is hypnosis? and Salter's answer, boiled down to its essentials, is, Hypnosis is conditioning, or, specifically, "nothing but an aspect of conditioning." In other words, the induction of an hypnotic state proceeds in this manner: You talk to a person, stressing various soporific words, as *sleep, heavy, drowsy, tired,* etc. The subject listens to you, and in many cases actually does "go to sleep," or, more properly, goes into some level of hypnotic trance.[1] Why? Because, according to Salter, the word *sleep* is associated in the subject's mind with sleepy feelings, and all the hypnotist is doing is, again according to Salter, "ringing the bell"[2] of past associations involving actual, real sleepy feelings. The word *sleep* is bound up with associative reflexes, the result being that when *sleep* is said to the subject the word acts as the trigger of automatic reflex-reactions, and the subject, willynilly, goes to sleep—*if* he is properly trained, *if* the hypnotist is a good one, and so on.

The student of Pavlov will have no difficulty in schematizing this procedure in terms of conditioned and unconditioned stimulus and response; but what additional light does this throw upon the bedrock nature of hypnosis? A minimal illumination, it would seem.

Some obvious questions are left unanswered, the number of these depending upon how closely the parallelism between hypnosis and conventional conditioning procedures is drawn. Why, for example, does not a good hypnotic subject go into trance whenever he hears the word *sleep* repeated a few times—as Pavlov's oft-mentioned dogs would salivate whenever they heard a bell? We grant, that is, that after a subject has been properly trained by a given hypnotist, the ringing of the bell (*i.e.,* verbalizations re *sleep,* etc.) produces the

[1] Salter is quite right, it must be noted, in emphasizing the absence of identity between sleep and the hypnotic trance; they are not the same.

[2] This is an allusion to Pavlov's famous experiments in conditioning.

conditioned response, if you will, of hypnosis; but if the analogy is in any sense complete, why does the same verbalization *by another person* not induce hypnosis in the same subject—as in many cases it clearly does not? What of the differences which exist between hypnotists—why is one person a good one and another not? And what of the significance of transference, if all the phenomena of hypnosis are to be reduced to the bare framework of conditioned response and nothing more?

The point here is that, although I agree that some aspects of hypnosis may involve the phenomena of conditioning, neither Salter nor any other person can delineate, at this time, the extent to which other factors—transference, for one—are involved, and importantly involved too. Thus it seems to me that the author's premise that hypnotism is but an aspect of conditioning, and nothing more, is not sound, and that the time has not yet come when we can consider hypnotism to be, as Salter states, "the most scientific segment of psychology."

Lest these objections be perhaps over-evaluated, I should like to point out that, on the whole, this book has been well worth publishing; the experiments in autohypnosis are, if they are as described, impressive, to say the least. And there are a few other hints within the book which might be read with profit by those endeavoring to develop a more serviceable hypnotic technique. It will be sufficient to mention the "feed-back" method of inducing hypnosis, in which the subject is given a "series of short verbal conditionings, after which he is asked to report his feelings." The merit of this method lies in the utilization of the subject's introspections during subsequent induction of hypnosis. As Salter expresses it, "rather than persistently ringing standard verbal bells as is usually done, the subject's individual conditionings are found and fed back to him." This technique apparently resulted in the production of many good hypnotic subjects.

The book, then, is one which the student of hypnosis should read—albeit with a proper modicum of skepticism, especially where theoretical considerations are at issue. Thus read, the book makes a real addition to the literature of the subject.

ERNEST TAVES, M.D.

POLTERGEIST OVER ENGLAND: Three Centuries of Mischievous Ghosts, by Harry Price. Country Life, Ltd., London, 1945. 423 pp. 18 s.

Of the author of this book the London *Times Literary Supplement* said recently that he had "done more than anyone of his generation to establish psychical research on a scientific basis." The fly-leaf

contains nearly a score of titles on psychic subjects, testifying to Mr. Price's record of investigation in this field. It has indeed been a lifetime of interest in psychic matters, beginning with his attempt as a schoolboy to photograph an alleged ghost, as he describes entertainingly in this new volume.

It is a welcome successor to his *The Most Haunted House in England,* that detailed study of the Borley Rectory, which possessed every type of ghostly manifestation. That narrative closed with the destruction of the house by fire, which would seem to have written finis to its career of mystery, but in this book of poltergeists Mr. Price declares that in the blackened ruins of that rectory the hauntings still go on, and that he is preparing a new book about them.

Poltergeist Over England presents some 500 cases reported in England alone, and taken together they form an imposing mass of evidence as to what might be called the strangest phenomenon in human experience. One does not read far without noting the similarity in these poltergeist antics, whether of the 17th or the 20th century. At the same time these narratives tend to upset previously accepted generalizations about such phenomena. These are supposed to be of short duration, and yet here are instances that lasted for decades. Also, as a rule, persons are seldom hurt, no matter how violent the fracas, and yet the author cites horrible examples of people being burned alive in their beds or chairs, with no trace of scorching around them. Although the setting of fires is a common trick of the poltergeist, these cremations are something new, at least to this reviewer. It is true also that many visitations appear to center upon some child, usually a girl of puberty or adolescent years. Mr. Price states that "there *is* a connection—psychological or physiological—between young people and the observed phenomena," but these "young people" range from little children to married couples and sometimes there are no young people in the story at all.

It is also a curious, if not amusing, circumstance that a large number of these poltergeist tales emanate from rectories and parsonages, as if there were some reprehensible affinity between the gentlemen of the cloth and these malicious imps.

As to the question, "can we explain the poltergeist?" with which the book ends, the answer in one word is *no*. The author believes that there is evidence pointing to some intelligence behind these offensive visitations, also that a house may become saturated with the personality of someone who has lived and died in it to such a degree that on their emanations spirits can build up physical phenomena. Are these manifestations a desperate attempt to attract attention in order to communicate? This thought is suggested by the Hydesville

story and the purported message from Harry Bull in the Borley Rectory. However, it will probably be a long time before a plausible hypothesis is reached.

Meanwhile, here is an admirably presented body of evidence for the fact that the poltergeist is a real phenomenon. The author cites a recent case (1942) in which an insurance company paid damages of four hundred pounds for destruction wreaked upon a house by poltergeists. "It is not the man who *believes* in poltergeists who is credulous," declares the author, "it is the man who *doesn't*." For a specter seen at night may be dismissed as a dream or hallucination, but when an unseen hand, in daylight, smashes glass and crockery and throws furniture about, it becomes extremely factual.

Happily, in format, style and illustrations, this book is aimed at the general reader rather than the specialist. It should go far toward creating in the public mind a greater willingness to listen to evidence for phenomena that really happen but for which our present knowledge has no explanation.

WILLIAM OLIVER STEVENS

Obituary

We regret to inform members of the death of Frederick Bligh Bond at Dolgelley, Wales, on March 8, 1945. Mr. Bond was the editor of this JOURNAL from 1930 to 1935. An architect by profession, Mr. Bond's work included the Cosham Memorial Hospital, the medical school and other buildings at Bristol University. He was a specialist in medieval woodwork and Director of Excavations at Glastonbury.

Mr. Bond was widely known to readers of psychical research literature. In *The Gate of Remembrance* he presented the record of automatic scripts, obtained in his presence by a friend, which resulted in the discovery of the Edgar Chapel at Glastonbury. The location, plan, and dimensions of the buried chapel were described in the scripts. Later excavations revealed striking correspondences between the scripts and the actual facts. Independent and reliable testimony certified that some of the most important scripts were produced before the excavations were begun. Mr. Bond was the author of many books and pamphlets, both in his professional field and in psychical research.

L. W. A.

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.

Volume XL APRIL - 1946 Number 2

CONTENTS

Annual Meeting

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., was held on January 29, 1946, at the Rooms of the Society. The President, Dr. George H. Hyslop, presided at the Meeting. The following Members were present: Mrs. E. W. Allison, Mr. Arthur Goadby, Mrs. Lea Hudson, Dr. George H. Hyslop, Mrs. Lawrence Jacob, Mrs. Brian Leeb, Dr. Margaret Mead, Mr. Lawson Purdy, Mr. William O. Stevens, Miss Signe Toksvig, Miss Gertrude O. Tubby, Mrs. Henry W. Warner, and Mrs. John J. Whitehead, Jr.

The following Trustees were elected for a term of three years, ending January, 1949: Mrs. E. W. Allison, Mr. H. Addington Bruce, Dr. Waldemar Kaempffert, Mrs. R. L. Kennedy, Jr., and Miss Margaret Naumburg.

At the Meeting of the Board of Trustees, which took place immediately after the Annual Meeting, the following officers of the Society were re-elected for the year 1946: President, Dr. George H. Hyslop; First Vice-President, Dr. Gardner Murphy; Second Vice-President, Mrs. Lawrence Jacob; Treasurer, Mr. Lawson Purdy, and Secretary, Mrs. E. W. Allison.

The President has appointed the following Committees to serve for the year 1946:

RESEARCH COMMITTEE:

Dr. Gardner Murphy, *Chairman*
Dr. Waldemar Kaempffert
Dr. E. J. Kempf
Dr. Margaret Mead
Dr. Adelaide R. Smith
Dr. Montague Ullman

FINANCE COMMITTEE:

Mr. Lawson Purdy, *Chairman*
Mr. Gerald L. Kaufman

PUBLICATIONS COMMITTEE:

Mrs. E. W. Allison, *Chairman*
Mrs. E. de P. Matthews
Dr. Gardner Murphy
Miss Margaret Naumburg
Dr. Joseph B. Rhine
Dr. Gertrude Schmeidler
Mr. William Oliver Stevens

MEMBERSHIP COMMITTEE:

(Chairmanship temporarily vacant)
Mrs. Henry W. Warner, *Vice-Chairman*
Mrs. Lawrence Jacob
Mrs. Richard L. Kennedy, Jr.
Mr. William Oliver Stevens

FOR THE VOTING MEMBERS:

Mr. William Oliver Stevens
Mrs. Henry W. Warner

At the direction of the Board of Trustees of the Society, at its regular Meeting held on February 26, 1946, the JOURNAL was authorized to publish the following Resolution, which was adopted at the Meeting:

Resolved, That the American Society for Psychical Research, Inc. go on record as being opposed to any radio program purporting to demonstrate "thought-transference" or "mind-reading" which is not conducted under proper scientific auspices.

Spontaneous Experiences Reported by a Group of Experimental Subjects

L. A. DALE

Introduction

In this paper we plan to discuss some spontaneous experiences which came to us as a result of an inquiry made among percipients who took part in our long-distance telepathy experiments.[1] During April, May, and June, 1945, we sent a form letter to 203 persons[2] who had cooperated in these experiments; the most essential part of this letter was contained in the following three questions:

1. Have you ever had a *dream* which seemed to correspond with an event occurring at a distance, or occurring later?

2. Have you ever, when *awake,* experienced an exceptionally vivid impression which proved to correspond with a distant, or a subsequent event?

3. Have any members of your family had experiences of the types mentioned above?

In the final paragraphs we wrote: "If you answer 'yes' to either or both of the first two questions, would you kindly *write an account* of the incident, or incidents, giving as much detail as you feel is necessary to make the case clear to us . . . If you have answered question number three in the affirmative, we would appreciate receiving a

[1] "American Experiments on the Paranormal Cognition of Drawings," by Ernest Taves, Gardner Murphy, and L. A. Dale, JOURNAL A.S.P.R., Vol. XXXIX, July, 1945, pp. 144-150.

[2] Two hundred and seventy-two individuals took part in the entire experimental series, but for various reasons not all were polled in the present inquiry; some, for instance, were soldiers whose permanent addresses were unknown; others had previously been in correspondence with us about their experiences, had already had cases published in this JOURNAL, or had specifically stated that they had not had experiences of the sort in which we were interested. Since our primary aim in making the inquiry was not statistical but rather to get at least a few clear-cut cases which might perhaps shed new light on paranormal dynamics, the selection of individuals polled is of no importance.

first-hand account from the relative concerned . . . Even if all your answers are in the negative, we would appreciate having you return this letter so that we may keep it on file. It is of interest to us to know what proportion of our participants have had experiences of the types defined . . ."

Summary and Discussion of Results

Number of letters of inquiry sent out April-June, 1945:	203
Number of replies received (up to Nov. 15, 1945):	101[3]
Number of persons answering NO to *all* questions:	42
Number of persons answering YES to one or more questions:	59

	Number of YES answers
Question 1 (dream experiences):	26
Question 2 (waking experiences):	42
Question 3 (have members of the family had psychical experiences?):	27
Unclassifiable affirmative responses:[4]	2

Number answering YES to all three questions:	9
Number answering YES to two questions:	20
Number answering YES to only one question:	28
Unclassifiable:	2

Number of persons reporting dream experience(s) *only*:	7
Number of persons reporting waking experience(s) *only*:	21
Number of persons reporting *both* waking and dream experiences:	22
Family only:	7
Unclassifiable:	2

A few comments on these figures may be in order. First, it should be pointed out that by no means all the persons reporting "yes" to one or more questions actually described the experience or experiences which led them to making an affirmative answer, and thus we have no means of judg-

[3] Two responses were sent in by friends of persons originally polled.

[4] In this "unclassifiable" category we have placed the responses of two persons who simply said that they had had numerous psychical experiences, but did not state whether they were dream or waking experiences. Follow-up letters sent to both of them did not elicit any further details. We also received one account of experiences with mediums, but this has not been included in the tabulations.

ing whether or not the answer is justified. At present writing (December, 1945), follow-up letters have failed to elicit any details whatever from fourteen persons reporting affirmatively. For all we know, they may have experienced anything from full-fledged apparitions coinciding with death to the vaguest of "hunches."

In a few cases, "yes" answers are amplified by mention of episodes which hardly seem to afford evidence for the paranormal: for instance, the responses of Mrs. H. and Miss F., both of whom answered question two in the affirmative. Mrs. H. wrote, "Sometimes I have had a vivid impression that a surprise is coming, and then a few days later something entirely unexpected has happened . . ." and Miss F. wrote, "One day I felt utterly exhausted for no special reason and I went to bed although it was day time, which is rare for me. Subsequently I learned that a friend was, that same day, doing something which was unfair and which hurt me badly when I learned about it."

The reader may already have noticed the rather surprising preponderance of affirmative answers to the waking experience question. We suspect that a partial answer to this lies in the fact that rather vague "hunches" and "feelings" may have led in some instances to "yes" answers in regard to question two.

To conclude that more than 50 percent of those sending in answers to the questionnaire have had experiences which demand a paranormal explanation would be, we believe, unwarranted; actually, we can only say that the figures represent the *beliefs* of our correspondents in regard to the incidence of psychical experiences.

In spite of our very small sample, it may be of interest briefly to compare it with Dr. W. F. Prince's inquiry into spontaneous cases.[5] Dr. Prince polled (by letter) 10,016 persons whose names appeared among the 26,000 at the time listed in *Who's Who in America*. Approximately 27%

[5] "Human Experiences: Being a Report on the Results of a Questionnaire and a Discussion of Them," by Walter Franklin Prince, Bulletin XIV, Boston Society for Psychic Research, September, 1931.

responded to the questionnaire, and of these a little more than 18% gave affirmative answers as to paranormal experiences. In our inquiry, nearly 50% of those polled replied to the letter, and of these 58% gave affirmative answers. These differences can be accounted for in terms of the nature of the group polled in our own small inquiry. In order to find "naive" subjects to take part in the long-distance telepathy experiments, we advertised in the Personal columns of the *Saturday Review of Literature* and in the *New York Times*.[6] Our letter of inquiry was sent to those persons who not only responded to these advertisements, but who had been interested enough actually to take part in one or more evenings of experimentation. It seems reasonable to suppose that a large percentage of these persons did respond to the insertions and did take part in the experiment for the very reason that they, or members of their family, had had psychical experiences. Therefore we may assume that our group was selected in terms of *a priori* likelihood of getting favorable responses, while Dr. Prince's group was not.

As to the responses received, we have divided them into four categories, as follows: In Group I are placed cases which have some independent corroboration. Eight persons reported experiences which fall into this category; all but one are first-hand accounts. We shall present them in full. In Group II are placed the responses of seventeen persons who reported rather fully on their experiences, but who for one reason or another were not able to offer any corroboration. We shall refer more briefly to a few of these cases. In Group III falls a number of cases without corroboration, incidents with so little detail given that no conclusions can be reached, etc. No further mention need be made of responses falling into this category, nor of those in Group IV—fourteen "yes" answers with no details whatever given. Follow-up letters did not bring us any further information. (In an Appendix we shall present

[6] "The Construction of an American Catalogue," by Ernest Taves, JOURNAL A.S.P.R., Vol. XXXIX, July, 1945, pp. 152, 153.

the results of some ESP tests carried out with persons responding affirmatively to the inquiry.)

Since we have only eight cases that meet even minimum evidential standards, an attempt to classify them (whether telepathy, precognition, etc., or in terms of relationship of agent to percipient) would not be meaningful. We therefore present without further general discussion the eight cases falling into Group I. (Certain other experiences occurring to percipients whose major cases fall into this group will also be discussed under the same heading.)

Cases in Group I

The percipient in the case to follow has asked us not to use his name, nor names of places and institutions which might reveal his identity. Mr. F. M. is an associate professor in a large American university. In answer to our inquiry, he reported two experiences, of which the most recent is as follows:

In July, 1944, my son, Lt. T. M., came home for a fifteen-day leave after being commissioned at ——— as a bombardier and navigator in the Army Air Forces. When he was home on his leave, we avoided talking of his job; he wouldn't tell us anything about it anyhow. He was very uncommunicative. His leave was cancelled three days before it was over. When he was preparing to leave, I asked him how he felt about what was ahead of him. He looked at me very quietly and seriously, then he said, "Well, you know the casualties in the Air Corps are pretty high." I couldn't take that, and I broke a little for I felt that he wouldn't get through it. We didn't say much more. He was alternately very serious and inclined to joke. The cancellation of his leave had made him a little sore, but he was really quite cheerful when he said good-bye.

On the morning of September 18, 1944, I could not sleep; I got up an hour or so earlier than usual, and spent that time walking the floor. (My wife will vouch for these statements.) When it was about time to go to school, I went to the clock and set my watch. I set it at 8:17.

That afternoon a telegram came saying that our son had been killed in an airplane crash at 8:15 o'clock that morning at ——— Field, ———. Later the time of his death was established at 8:17 A.M. Coincidence? Sure! But it is not all coincidence.

My son was stationed at ———. He with his crew was undergoing intensive last-minute combat training. Saturday they had damaged their plane in ———, I hear; they had been given another one and sent to ——— Field the next day. That plane was damaged slightly in landing. They stayed overnight, and the crash came the next morning on the take-off. A few hours before my son was killed he wrote to a girl friend in ———. I believe he knew that death was coming to him; he didn't waver, of course. This letter, which was sent on to us, bears out these statements.

In answer to a series of questions sent on June 10, 1945, Mr. F. M. gave us a good deal of additional information. We believe that these details considerably strengthen the case. It will be especially noted that the watch which Mr. F. M. set at 8:17 on the morning in question belonged to his son, and that up to that time it had not been kept running. Questions and answers appear below:

[1. The accident occurred September 18, 1944. May I ask when your son was *last* home on leave—*i.e.*, how long before the accident had you seen him for the last time?]

My son was home on leave July 1 to July 12, 1944. It was his only leave.

[2. Is it unusual for you not to be able to sleep early in the morning, as was the case on the morning of September 18th?]

Yes, quite unusual. I do not have early classes at school, and have a habit of sleeping late. My usual time to get up is about 8 o'clock.

[3. When you walked the floor that morning, were you conscious of worrying about your son, or was it generalized anxiety and restlessness?]

Generalized, but more of a numbness than anxiety. Perhaps anxiety and restlessness and depression in a numb kind of way. Perhaps I should add that I fought against believing that anything could be wrong with my boy. I was not conscious of worrying about him, yet he was on my mind much of the time. "On my mind in an unconscious sort of way"—if that makes any sense. I was depressed and worried, but not aware of what I was worrying about. Through the day I went about my work in a dumb and absent-minded sort of way. I didn't do any more work than I had to in order to meet my classes. I was terribly blue throughout the day, possibly even a little sour-tempered, or glum. This was all most unusual for me.

[4. *About setting your watch.* (a) Had your watch stopped?]

Yes. Hadn't even been running for some time. My father had given

me the watch when I had graduated from high school. When my boy graduated from high school I gave him this watch. When he went into the Air Corps he left it behind, and after a while I started carrying it. But I never kept it running.

[(b) Was it your usual routine to set your watch each morning by the clock?]

No, as answered above. But on this particular morning, just before leaving for school, I set the watch at 8:17 A.M. This was not quite the exact time—a half minute or a minute, I should say, more than the clock actually said. I just didn't set the watch accurately. These motions were somewhat mechanical—just something to do. I remember standing before the clock wondering whether I should go to work or not. I decided to, and left soon after.

[(c) If so, at what time did you usually do this?]

Answered above.

[(d) When you set your watch at 8:17 you did this, of course, because your clock indicated the time as being 8:17?]

The clock, and I am quite certain of this, did not quite say 8:17. Explained above in Answer 4b.

[(e) I understand that your son was killed (instantly?) at 8:17 in ———. You were in ——— at the time, and set your watch at 8:17. Is the time in (the two places) the same? That is, was the coincidence in time actually exact?]

There is one hour's difference in time between (the two places). My son had been dead exactly one hour when I set my (really his) watch. The fact that the coincidence in time was not exact has most certainly occurred to me. It did at the time, *i.e.*, soon after we heard of his death. I do not remember at what time I got up that morning. It was all of an hour earlier than usual, though. I remember that I got up suddenly, though I was still rather sleepy. I believe, though I can cite nothing to prove it, that my boy awakened me. This belief is, of course, just an unreasoned conviction, but the thing is much too strong in me to permit me to believe anything else.

[5. You say that you believe your son had a premonition that death was coming to him, and that the letter he wrote to his girl friend bears this out. Do you mean that he definitely expressed in this letter a knowledge of his impending death?]

In answer to question 5, Mr. F. M. sent us a copy of a letter which his son had written to his girl friend at 3:30 o'clock on the morning of the day of the accident. For personal reasons Mr. F. M. prefers that we do not quote it, but there are several phrases which seem to justify Mr. F. M.'s feeling as to the premonition. The young lady

to whom the letter was addressed wrote: "I can't help but feel that he had a premonition something was going to happen."

In answer to our request for any newspaper clippings, etc., which would corroborate the date and time of the young lieutenant's death, Mr. F. M. sent us a page from a local newspaper. A full account of the fatal accident is given. He also inclosed a copy of the official telegram of notification, which read as follows: "It is with deep regret that I must inform you of the death of your son Lt. —— at approximately 8:17 AM Central war time 18 September 1944 in airplane accident at —— Field." Mr. F. M. further states that "army officials have told us repeatedly that death was 'instantaneous.'"

Finally, Mr. F. M. wrote that his wife had "added a few sentences, as you requested, to my answers. I asked her to 'lean over backwards' in this matter, and to say nothing that she was not fully convinced about." Mrs. F. M.'s appended note reads as follows:

> I remember noticing at the time my husband's unusual restlessness that morning. He was rarely awake so early—never, in fact, got up until later. I think my son had "premonitions," though he would have denied it.
>
> (signed) K. F. M.

To summarize this case, the percipient on the morning of his son's death, and within approximately an hour of it, did two things which were completely out of his usual routine: he got up suddenly about an hour earlier than his usual time for rising and paced around so miserably and restlessly that his wife noticed it, and for no apparent reason he wound and set his son's watch. This watch had not been kept running. It is true that Mr. F. M. had been more or less worried about his son for some months, and "felt that he wouldn't get through it," but this does not seem to us to account for his unusual behavior on the morning of the fatal accident, especially in view of the striking coincidence between the time at which he set the watch and the time of his son's death. In fact, we believe

it is possible that his apprehension in regard to his son, who, be it noted, was *not* overseas on active combat duty, may have resulted from a paranormal (precognitive) awareness of the future tragedy. We cannot, of course, speak of a precognitive "impression," since there was nothing as clear-cut and definite as this.

Mr. F. M. also sent us a rather detailed account of another experience—the paranormal awareness of the death of his dog. Although it is not possible at this date to obtain corroboration, we think the episode is well worth putting on record. It occurred in late July or early August of 1918. Mr. F. M. writes:

I had been in the Navy for from four to six weeks; had been very homesick, but believe I was over that at this time. I had left a dog "Teddy" at home; my brother and I had raised him from a pup and we thought a lot of him. One day it popped into my mind that Teddy was dead. I can say without any qualification that I *knew* Teddy was dead. It was an established fact to me. I wrote home, as I remember it, telling my parents that I knew Teddy was dead, and that I hoped they had buried him properly, etc. I well remember the amazement of my parents when they wrote back to me asking how I knew about it. I couldn't explain it, of course, but I did "just know it."

In answer to a series of questions, Mr. F. M. gave us the following additional information:

I was writing home, or preparing to write home, at the time. I was sitting on the deck (barracks-room floor), using a small suitcase as a writing desk. I was thinking of home, perhaps wondering what to say. Further, I suppose I was a little worked up—in some kind of an emotional mood. I had not been in the Navy long, and was lonely, sorry for myself, and all that; excellent condition physically—a little overwrought emotionally, I dare say. The phrase *Teddy is dead* just "popped into my mind"—that's about it. It was so true to me that it never occurred to me to question it. I am positively convinced that I wrote home, not to inquire whether Teddy was dead, but to say that I already *knew* he was. I cannot find today, in any of my old letters home, any mention of the incident, but not all of the letters have been saved. Mother, still living at ———, may possibly remember, though she is now old.[7] I had no normal reason to suppose

[7] At Mr. F. M.'s suggestion, we wrote to his mother, but she replied that she did not remember the episode.

that Teddy might die—I never thought of his dying. I did not "see" anything, and the incident definitely was not a dream. [Was it ever established how close the coincidence was in time? That is, did Teddy die on the very day you "knew" he was dead—or before, or after?] No. I never really inquired much more about it. I was away from home, and not in a position to check it. I do, however, believe that the coincidence was quite close.

Our second case, also a death coincidence, was sent to us by Mrs. E. B., a Southerner who now lives in a small town in upstate New York. Mrs. E. B. reported to us as follows:

On August 29, 1943, a Sunday afternoon, I was sitting on the porch with my husband, my brother, and my two young sons. We had just finished our Sunday dinner, which had ended at about two-thirty, and we were interested in a discussion of things in general. The two youngsters were talking with their uncle and teasing him. To sum up, we were enjoying a sort of siesta, as all Southerners do after a heavy meal. At three o'clock I turned to my husband and said, "Something has happened to Edward." Edward was another brother of mine. He was a bombardier aboard a B24. As far as I knew, he was somewhere near Sicily, doing anti-sub duty. I know it was three o'clock because I went into the house and looked at the clock. I started crying, and went up to my room for a while. My other brother who was visiting us left for Virginia that evening. Two days later he sent me the telegram from my mother's home. It said that Edward had been killed in action on August 29th. Edward had told me on his last visit home that he *knew* he wouldn't be back, and that I would know when anything happened to him. I should like to add that I was in good physical and mental condition at the time of this experience. My father, who is now dead, and Edward had both had psychical experiences. I believe that I had a psychic intimation of my father's death, as well as rather frequent telepathic experiences—but these latter are not important enough to describe in detail.

Mrs. E. B. very kindly answered a series of questions which we sent her on October 25, 1945. She also inclosed a corroboratory statement from her husband.

[1. You report that you turned to your husband and said, "Something has happened to Edward." How did this impression come to you? Did you have a mental picture of Edward in trouble—did you "see" anything, for instance? Or did the words "something has happened to Edward" just pop into your mind, without any definite visual impression?]

I had a visual impression of Edward lying on a cot, his face white and still.

[2. Did the impression come to you like a bolt from the blue, or was it a gradual awareness that something was wrong with Edward?]

It came like a bolt.

[3. When, at about three o'clock, you went up to your room in tears, were you convinced that Edward was dead, or only that he was in danger or trouble?]

I knew that he was dead.

[4. On your brother's last visit to you, he told you that you would know if anything happened to him. What was the approximate date of this last visit—that is, how long before August 29, 1943, when the experience took place?]

The last time I saw him was on May 8, 1943.

[5. Did you tend to be more or less constantly worried about your brother because of his dangerous job as bombardier?]

No. Nor was I worried about two other brothers who were both in dangerous places. I have learned to accept each day as it takes the place of another, and I am never alarmed about what is going to happen tomorrow.

[6. Prior to August 29th, did you ever have a definite impression that something had happened to your brother?]

No.

[7. Was Edward killed instantly?]

No; but he died without regaining consciousness.

[8. Is it known at what time on August 29th he died?]

Not by us; it may be recorded by the War Department. [Here Mrs. E. B. gave us the full name of her brother, and the name of his commanding officer. We wrote to the commanding officer in order to get fuller details about Edward's death, and especially the exact time of death. Up to now, we have received no answer.]

Mr. E. B. sent us the following note, which corroborates the essential points in Mrs. E. B.'s statement:

My wife told me on August 29, 1943, that something had happened to her brother Edward. Several days later she saw a messenger boy coming up the walk with a telegram in his hand. She said, "There is the telegram about Edward's death." When I opened it, the message was a notification of his death.

(signed) E. D. B.

Since the percipient is sure of the hour at which she had her impression, it is doubly to be regretted that we are not

able to ascertain the exact time of her brother's death. Nevertheless, it is certain that the experience took place on the same day as the death, but before the death could be normally known to her. Parenthetically, one point may be worth mentioning here, though of course no conclusions can be drawn. The first case we presented was that of Mr. F. M., who seemed to have a very unusual form of paranormal awareness relative to his son's death. The son was believed to have had a premonition that he would be killed. The same thing is true in regard to Edward, the apparent agent in this case, who told his sister that he "knew" he would not return.

The reader may have noticed one slight discrepancy between Mrs. E. B.'s first statement and her husband's corroboratory note: Mrs. E. B. said that her other brother, who had been visiting them on August 29th, sent her "the telegram" from their mother's home in Virginia. This was presumably the telegram sent to the mother by the War Department, and it was, one would suppose, received by Mrs. E. B. through the mail. Her husband, however, speaks of a messenger boy coming up the walk with a telegram in his hand. We have not wanted to bother Mrs. E. B. with further questions on this point, since it does not seem to be an important issue.

Our next corroborated case is very brief, and its main interest lies in the fact that the percipient was a child two years old. It was reported to us by the percipient's brother, now a medical student at a large eastern university, and it is corroborated by the father. The medical student reported as follows:

> My older sister had seen her (paternal) grandmother only once, at the age of one year. Approximately thirteen months later my sister, for no apparent reason—since the conversation had nothing to do with the old lady—said, "There's Grandma Blodgett!" The relative with whom the child was staying wrote to my father about this unusual remark. By the time he received it, he was aware of the fact that Grandma Blodgett had died the very day these strange words were spoken by the two year old girl. Incidentally, the people with

whom my sister was staying were unaware of Grandma Blodgett's demise.

The medical student's father wrote to us confirming his son's statement. He explained that he was not present, but learned of the incident (which occurred about twenty-two years ago) from a letter written to him by the child's maternal grandmother, who was caring for her that summer. We also learned, in answer to our questions, that the percipient, now a grown woman, does not remember anything at all of the experience. Her brother goes on to say that the child was "getting ready for bed when it happened, and presumably was sleepy. There were probably no clues to call forth the statement, since those present remarked that 'it came out of a perfectly blue sky, for no reason at all.'" It is not possible now to find out the exact time relations (between the grandmother's death and the child's impression), and of course it is impossible to learn at this date whether the child actually saw an apparition of her grandmother, or just what it was that provided a starting-point for her statement. It does seem certain, however, that the incident made a rather deep impression on the whole family.

The next case was also first reported by a relative, but a first-hand account was obtained from the percipient. Our informant was Miss Elizabeth McMahan, graduate student in psychology at Duke University, and a research assistant in the Parapsychology Laboratory at that university. Miss McMahan first wrote us on April 25, 1945, as follows:

The experience referred to . . . is that of an aunt, my mother's sister, at the time of my paternal grandfather's death. He died on the afternoon of March 11, 1943, and she had the impression that he was dead sometime late that night. She woke her husband to tell him of her dream (?) so vivid it had been. The strength of the case is lessened by the fact that my grandfather had been seriously ill for about six months, and the doctor had doubted his living through March. On the other hand, I am not sure that my aunt had heard this, since she lived outside the community. Certainly she had no regular means of learning of his death . . . The case of my aunt's dream certainly has weaknesses from the standpoint of good evidence

and should not, perhaps, be taken too seriously. Still, it was unusual enough to be impressive.

Miss McMahan went home for a vacation in June, 1945, and got a statement about the dream from her aunt. She sent us the statement with an explanatory letter, the relevant parts of which we quote below:

At last I am able to report to you concerning the dream of my aunt following the death of my grandfather. Since no record was made at the time of the occurrence, she has forgotten many of the details, and remembers only the outline of the dream . . . Neither she nor her husband remembers that she awakened him in the night to tell him the dream, although that had been my impression. At any rate, she did tell her husband upon awakening and before her brother arrived.

My aunt is inclined, I think, to underestimate the dream rather than otherwise—which is on the safe side. In her account she states that she believes she had heard that my grandfather might not live through the weekend of March 13th. I asked my father if that was the general impression, and he says he has no recollection that such was the case; *i.e.*, as far as he recalls, the doctors had said nothing about the unlikelihood of my grandfather's living through March 13th. According to my father's impression, my grandfather (his father) had been no worse on March 11th, before his death, than he had been for several days. At the moment just preceding his death he was propped up in bed talking with some friends who had stopped by. Grandfather's house was just beside our own house . . .

(signed) BETTY MCMAHAN

Statement from Miss McMahan's aunt: In the fall of 1942 my brother-in-law's father was taken ill with blood poisoning and remained in a serious condition for about seven months before his death. My husband and I live approximately eighteen miles from the community in which he lived, but I keep in fairly close contact with it through occasional visits to, and correspondence with, my family, who are neighbors of the McMahans. I knew, therefore, that the doctors did not expect Cousin F—— (as we called my brother-in-law's father)[8] to live through the month of March, 1943, and it seems to me that I had heard that he might not last through the weekend of March 13th. Of this latter fact I am not sure.

At any rate, on the night of Thursday, March 11th, I had a vivid dream. I dreamed that I stood in the hallway at Cousin F——'s

[8] Miss McMahan explains that calling persons "Cousin" who are not necessarily related to one is a custom in her southern community. The percipient was of course not related to Miss McMahan's paternal grandfather.

house looking through the partly opened door into the living room (where his bed stood), and I knew he was dead. At that point I awoke, but as it was dark I soon went back to sleep. The next morning I told my husband about the dream and remarked on its vividness.

Neither we nor anyone in the McMahan community had telephones, so at about 9:30 in the morning of March 12th my brother drove by to tell us of Cousin F——'s death and about funeral arrangements. I learned then that he died at around 3:00 in the afternoon of March 11th, some hours before my dream. (I did not get up or turn on the light to look at the clock, so I do not know the hour at which I dreamed.) I told my husband about the dream before my brother came with the news. Of course, I had been expecting to learn of Cousin F——'s death at any time.

Statement from Miss McMahan's uncle: As accurately as I can remember, the account given by my wife is correct. She told me about the dream before her brother arrived with the news on the morning following Mr. McMahan's death.

Miss McMahan has herself pointed out the weaknesses in her aunt's case, and there is no need to review them. Nevertheless, we have wanted for several reasons to present the case in full in spite of these weaknesses. We believe that it provides an answer to the critic of spontaneous cases who says that the percipient *always* tends to overemphasize the cogency of the episode; that is, that the percipient, as time goes on, forgets those aspects of his experience which do not coincide with the distant event, or reshapes the details of his impression so that they seem to relate more strongly to the distant event. We believe that Miss McMahan's aunt may have done quite the opposite; for instance, there is some evidence to indicate that she may in fact have awakened her husband to tell him about her dream, and forgotten it with the passage of time. In regard to this point, Miss McMahan has written us that she first heard about the dream a day or two after it occurred, when she returned home for her grandfather's funeral. "The only reason I have for believing she actually woke my uncle is that I considered it the strongest thing connected with the case, and was greatly surprised when, later, my aunt had no recollection of it. But I only have my impression to go

on, and it isn't very good evidence." The percipient also, after two years, believes that she had been told that Cousin F—— might not live through the weekend. Yet Cousin F——'s own son, who lived right next door, had no recollection that the doctors had said this. To sum up, we believe it possible that if the percipient had recorded her dream in detail soon after its occurrence, we might have had a case which presented good evidence for the paranormal.

It may be interesting to compare the next case with the one provided by Miss McMahan, since here the evidence points to the fact that the percipient, Mrs. G. A. did not remember accurately either her actual experience or the objective event, and that these errors of memory tended spuriously to *strengthen* the case rather than to weaken it. It is, of course, hardly necessary to state that we believe Mrs. G. A. reported to us in complete good faith; the fact that she made a source of corroboration available to us is proof of this. Mrs. G. A., a professional woman living in a middle-western state, briefly described three experiences in response to our questionnaire. Only the second will be presented in full here since it is the only one with any corroboration:

> Then again, in Washington, I awoke with a start, at four in the morning. I said to my husband, "Your mother's brother (whom I had never seen) has just died suddenly." My husband's uncle lived in Glasgow, Scotland. Sure enough, later mail confirmed this.

In answer to our request for a more detailed account, Mrs. G. A. sent us the following additional information:

> The incident occurred during the late winter or early spring of 1920, as far as I can recall—the death notice could be checked in the Glasgow *Weekly Herald,* I suppose. I just seem to have gotten the thought by a "flash"—no dream seemed involved—just the same sort of flash as when I was a child[9]—no preliminary step, no dream—a

[9] Mrs. G. A. is here referring to the first experience she reported: "At an early age (about six), while playing with other children, I suddenly rushed from the group into my father's arms, and said, 'Something has happened to Uncle J.' My father, who knew I had little knowledge of his brother, asked me what had happened. 'Something terrible,' was all I could reply. My father was impressed because I had left my play to go directly to him. Within the hour a telegram came saying his brother had been accidentally shot and killed. Coincidence? The death occurred in Philadelphia; I was in Washington, D. C."

"flash compulsion" to tell an immediate message. I think my former husband had not seen this uncle since early childhood, and my knowledge of him was indirect, of course. I think that my former husband would corroborate the episode. He will recall that letters from his family in Scotland within the fortnight confirmed the time of his uncle's death as coincident with my awakening him. The death was not anticipated.

We wrote to the percipient's former husband, Mr. E. H., at the address she very kindly gave us, and received the following reply:

I can corroborate the statement of Mrs. A., with the exception that my uncle had a stroke that night, but did not die for about a month afterwards. Mrs. A.'s words to me were, "Something has happened to Uncle George." I trust this will be of help to you. I wish to emphasize that my uncle had a stroke that night from which he never recovered. [Mr. E. H. then went on to describe in some detail a precognitive dream that he himself had experienced.]

Thus we see that we are probably after all not dealing with a death-coincidence; nevertheless, in spite of the fact that the uncle apparently did not die at the time of Mrs. G. A.'s impression ("something has happened to Uncle George") the coincidence seems rather striking.

The next incident was reported to us by Dr. Cora L. Friedline, Professor of psychology at Randolph-Macon Woman's College, Lynchburg, Virginia. In answer to our questionnaire, she reported five experiences; the one about to be presented in full occurred just a few days after she received the form letter:

On Tuesday, May 15, 1945, at five in the afternoon, I visited Miss B., a teacher at the college. The visit took place in her room at college and was one half hour in duration. I went in order to inquire if she would need her butter and her bacon which she keeps in my icebox (in my apartment across the street from the college). I had planned to go out of town on Wednesday and she usually cooked her breakfast in her room on Thursday morning and secured the food from my icebox the night before. She replied that she would not need the butter, etc., for Thursday (as was usually the case), but rather for Wednesday morning, and that she would come over to my apartment that night (Tuesday) and get it so that she would have it for the next morning. I then did a thing I had never done

before in the two years she had been coming to my home for her food. I said, "No, don't come; you stay in your room and I will bring it to you." She replied, "I will meet you in Main Hall at the college and get it." I said again that she should stay in her room and I would bring the food to her. I felt apprehensive about her going out, as if she might fall or come to some unknown harm. She did not stay in her room as I had suggested, but went for a walk on Rivermont Avenue, near the college. A boy of eight was riding a bicycle too large for him on the sidewalk. He came up behind Miss B., lost control of the wheel, and hit her, knocked her down, broke both wrists, and her glasses. She will be in the hospital for several weeks. This happened about eight-thirty in the evening, Tuesday, May 15th. I was to bring the butter to her at nine that evening. Just as I opened the door of the icebox, the telephone rang; it was a message that Miss B. had been injured and was on the way to the hospital. When I saw her the next day she remarked on how I had urged her to stay in her room.

Dr. Friedline made notes of this experience on the evening of its occurrence; she typed them and sent them on to us on May 21st. When Miss B. recovered from her accident she sent us the following corroboratory statement:

This is to certify that on May 15, 1945, Dr. Friedline urged me to stay in my room when I told her that I planned to go to her apartment that evening. Later in the evening, about 8 P.M., I went for a walk on Rivermont Avenue. A small boy drew up behind me on a wheel, knocked me down, and broke both wrists. When I saw Dr. Friedline later at the hospital, I remarked that she had advised me to stay in my room.

(signed) A. M. B.

Dr. Friedline writes that she did not tell her friend Miss B. that she was fearful she might fall or come to harm if she left her room; she simply urged her to stay at home, without giving any reasons.

As we said above, Dr. Friedline also reported four other experiences that were apparently paranormal. The first occurred some years ago, when she was a child of eleven. She writes: ". . . I went to school as usual in the morning, but suddenly about quarter to ten I heard 'Cora, come home; your father is dying.' I asked the principal if I might go, after first asking my teacher, who refused to allow me to

go. I went home quickly and my father died within the next few minutes." In answer to questions, Dr. Friedline states that her father had been ill, but that his death was not expected. The voice was heard inwardly—not exteriorized as in one of the cases below. No corroboration is now obtainable, but the experience was fully described and sent to this Society in 1914.

The second experience occurred fourteen years later. Dr. Friedline writes that "a friend's husband had left me at home. He and his wife and I had just come in from the Adirondacks together in the car, and in the back seat was a bag full of Pekingese puppies. We did not unload the puppies at the apartment, and he drove off. Suddenly I said to my friend, who had remained with me, "The puppies have fallen from the car on Fifth Avenue." When my friend's husband returned, he reported that this had actually happened. They had fallen from the open car on Fifth Avenue and all of the traffic was stopped while a policeman helped to pick them up. The pups were not hurt. I cannot recall any visual imagery—it was rather that the situation just came to me all at once out of a clear sky."

The two final experiences reported are recent. One was a dream which may have been precognitive; the other concerns a voice apparently heard by both Dr. Friedline and a young friend who was with her at the time. Dr. Friedline reports: "On Sunday, March 12, 1944,[10] I dreamed that I was riding on a bus to Somerset, Pennsylvania. The bus was passing my mother's home—it was time to get off—if I got off the dream would end, but I did get off and went into the house. There was mother surrounded by people. She was lying on the couch. She was dying. It did happen more or less that way, for that evening the minister telephoned to say that my mother was very ill—to come at once. I left at four in the morning by bus and arrived at my mother's home on Tuesday afternoon, March 14th, at 2

[10] Dr. Friedline tells us that it is her custom to make rough notes of apparently paranormal dreams and impressions soon after their occurrence. Hence the exact dates.

P.M. There was mother on the couch as in my dream, with a neighbor sitting by her. Her heart had given out and she died on March 25th. It is true that she was 93 years old, but I had no special reason to expect her death at that particular time."

Dr. Friedline continues: "Then in July, 1944, I went home again—to mother's home after her death. About the 15th of July, as I sat by the radio, which was *not* turned on, with a friend (a girl aged thirteen), we both heard a voice say 'Cora.' There was no one but ourselves in the room, and no one outside the house. We could not explain the voice, which was a feminine one."[11]

Mr. and Mrs. Henry Bollman, of Gloucester and Boston, both reported a number of experiences in response to our inquiry. One experience occurred shortly before our questionnaire was received, and it is corroborated. Mr. Bollman was the percipient, and he reported as follows in a letter written April 27, 1945:

> About two weeks ago, one afternoon, I said to my wife, "I fear that Sara Ellen [a friend of the family] is having some serious trouble with her babies." I was in Boston and Sara Ellen was in Gloucester, 38 miles away. Two days later I met Sara Ellen in Boston. She said that on the day and at the time I was concerned over her children, her youngest child, age two, managed to get at some cleaning fluid, and drank it. She was violently ill; she was taken to the hospital, received treatment, and recovered the next day. There was, naturally, much emotion expressed in the family of Sara Ellen during this event. I seemed to receive some intimation of it—at a distance.

At the end of this statement by Mr. Bollman, Mrs. Bollman added the following note: "On one occasion Mr. Bollman came rushing into town on a July Saturday afternoon because he had a strong mental picture of a man standing trying to get into his office, which was closed for

[11] We asked Dr. Friedline if it would be possible for her to get an account of this incident from the child. In November, 1945, Dr. Friedline wrote: "I wrote my small friend in Somerset, but she does not now remember whether or not she heard the voice herself, though she does remember the incident. I should have clinched the matter at the time, and should have made a record then and there (as I usually do), for I am very sure that she heard the voice and said she did."

the weekend. On my husband's arrival, there was a man there who was in town only for a few hours, and who contracted for some business which was the equivalent of several months' income."

In response to a letter in which we asked for fuller information about the "Sara Ellen incident," Mr. Bollman wrote as follows:

The experience took place on Friday, April 13, 1945, early in the afternoon. I was in my apartment in Boston. I was in good health, but recuperating from an illness—well, not overly strong. I was resting in my room, but was wide awake. The impression came to me mentally; I did not "hear" anything. I merely was aware that Sara Ellen was having great difficulties with her babies—nothing more definite than this. However, the feeling persisted all afternoon—during the time of the crisis. Two days later I learned that one of the children had accidentally swallowed cleaning fluid left momentarily in reach. She was rushed to the hospital at about the time of my impression. She recovered after emergency treatment.

Sara Ellen—Mrs. Harry B. Scholefield, of Gloucester—is an old friend and neighbor. We see her very often, and are in close harmony with her. In fact, she is a member of our little group that meets weekly to discuss psychic experiences. (We are keeping notes on these meetings which may interest your Society.) Yes, I mentioned the experience to Sara Ellen—afterwards. A critic could dismiss the case as mere coincidence, but not as faulty memory. The date and times are positive.

Mrs. Bollman wrote us at some length about her husband's experience, in a letter dated June 28, 1945:

The Sara Ellen episode is so typical of my husband's ability to know what is going on elsewhere in time or space that I hardly paid enough attention to it at the time to remember it well. Sara Ellen and her parents have been our close friends for twenty-five years. As a family they are all exceptionally "aware." The parents, especially her mother, have had a number of supersensory experiences, prophetic dreams, etc. Sara Ellen herself is rather psychic. They live near us in Gloucester. They had taken an apartment for several weeks in Boston, where we were at the time, and the parents were to return to the country on a Friday, allowing Sara Ellen to come in and have the use of the apartment over the weekend. We knew the time she was expected, and hoped to get in touch with her to ask her for dinner that evening.

Sometime Friday afternoon, in fact it may have been before the child got hold of the cleaning fluid, and well before the time Sara Ellen was expected to arrive in Boston, I returned from an errand and found my husband walking around our apartment rather restlessly. He said immediately, "I have an idea that Sara Ellen won't come because something has happened to one of her babies." When Mr. Bollman called Sara Ellen's apartment later, the woman in charge said that Sara Ellen had notified her that her arrival would be postponed—no reason given. We called Saturday, but she was out. On Sunday Sara Ellen came in to see us and told us the story of what had happened. It is my impression that the cleaning fluid episode took place later than when my husband spoke of possible difficulty, but I could not be sure of this. We have so many of these experiences that it does not stand out very clearly. One thing that might be of interest is that whenever I remember certain experiences that seem to be out of the normal course of events, they seem to be set in a sort of "brown haze" which separates them from the other surroundings. When I entered the room and was greeted by Mr. Bollman's statement, it seemed as if it took place in that atmosphere; that is, that he stood in that "other" atmosphere, speaking. Incidentally, our daughter Annette, who is eighteen, is also very psychic, and I can rely on her intuitions as if on a time-table.

Once again, we notice a slight discrepancy between the percipient's own statement and the corroboratory note: Mr. Bollman said he was aware that Sara Ellen was having serious difficulties with "her babies." Mrs. Bollman quoted her husband as having said to her on the 13th that "something has happened to *one of her babies.*" As the impression was in any case very general, it seemed important to learn whether Mr. Bollman had ever expressed any apprehension about Sara Ellen's children prior to the incident under discussion. We therefore wrote to Sara Ellen (Mrs. Scholefield) asking for information on this point. She replied that she had never known Mr. Bollman to express the slightest apprehension about her children, except on this single occasion. She also said that her child had gotten hold of the cleaning fluid at about 2:45 on Friday afternoon. Mr. Bollman told her about his impression on the following Sunday.

Mrs. Bollman, as we said above, reported briefly on some of her own experiences. She also sent us an account of a

"haunted house," located in Tarrytown, New York, which the Bollman family bought in 1920. "There were all sorts of manifestations—footsteps, lights, thumpings, voices, and figures were seen by some people." Miss Annette Bollman, then a young child, apparently saw an apparition in the house on several occasions. Mrs. Bollman is now preparing a fuller report on these experiences, and we hope to present it in a later issue of this JOURNAL.

As we have said, the reports of eight persons fall into Group I—the category containing cases that have some independent corroboration (however weak they may be from other points of view). The final report under this heading comes from Miss Jeanne Girardet, of Pittsfield, New Hampshire. Miss Girardet, a school teacher, has lived for many years with a friend, Miss Anne Selleck, with whom we have also corresponded at some length. They write that they not infrequently seem to be in telepathic communication, though the incidents are rarely clear-cut enough to warrant a report. Miss Girardet wrote: "With me, things come unexpectedly out of a void and . . . they never have to do with anything of any special importance. During my years of anxiety about relatives in France, one a prisoner in Germany, I didn't have a trace of telepathy or clairvoyance." In response to our questionnaire Miss Girardet sent us a detailed account of a number of experiences, two having occurred during her early childhood in France. The most clear-cut is one in which she was the apparent agent, Miss Selleck the percipient. Miss Girardet described the incident first, and then Miss Selleck sent an independent account:

Between the years 1923 and 1928 we (Miss Selleck and I) had an apartment at the Hotel Chelsea, on West 23rd Street, New York City. It had been built as a cooperative apartment house a good many years before. The rooms were large, the walls thick, and the doors closed tightly. Miss Selleck's bedroom and mine were separated by a large living room and we kept our doors shut at night so our open windows wouldn't make it cold in the morning. One night I was seized with acute pain—an attack of intercostal neuralgia. I thought

of getting up and calling Miss Selleck—she couldn't hear if I stayed in my room. I had decided I would let her sleep and stick it out alone when the door opened and she came in saying, "Did you call me?" Apparently she had heard my voice calling her name. Now, I had *not* called, I am positive. I had only thought of getting up, opening the door, and going to her room to call her.

Miss Selleck wrote as follows on July 19th, 1945:

In your letter to my friend Jeanne Girardet, which she received yesterday, you asked if I would give an account of our experience in telepathy from my point of view.

Some time between the years 1923 and 1928—I cannot be more precise as I date the event only by reference to the apartment in which we were then living—I awoke suddenly in the middle of the night with the impression that I had been called by name. Miss Girardet is French, and speaks with a noticeable accent, so that my name, Anne, as she pronounces it—and as I heard it—is quite characteristic: the "A" clipped short, the n-sound very distinct. The apartment was in the Hotel Chelsea in New York City, an old house with thick brick walls. The living room lay between our bedrooms, and we had found that when the bedroom doors were shut, as they were that night, we could not hear from one room to the other even if we shouted.

I lay for a while, debating in my mind, for it was cold, and I did not want to wake Miss Girardet for nothing. The impression was so strong, however, that it overcame both inertia and scruple. I got up, put on bathrobe and slippers, and crossed the living room. A streak of light under her door told me she was awake, and when I opened the door, I found her in great pain with an attack of intercostal neuralgia.

I was not in the habit of going to Miss Girardet's room at night, and she is sure she did not call me, although the idea came to her mind, but she decided there was nothing I could have done for her, and did not want to disturb me. I heard nothing while I was hesitating about getting up.

We are inclined to attach some importance to this case because the percipient, Miss Selleck, *acted* upon her impression; in spite of "inertia and scruple" she got up in the cold and dark and went to her friend's room, where she found her in great pain. We can by no means attach similar importance to another case reported by Miss Girardet, and corroborated by Miss Selleck, but we shall nevertheless

present it, leaving the reader to draw his own conclusions. Miss Girardet wrote:

We were going to leave for Europe, having a half-year's leave of absence from the school where we were teaching. I wasn't at all well . . . also it was the last week of January, 1920, a terrible winter, transportation most difficult. Two of our colleagues had asked us—Miss Selleck and myself—to supper that night and we had felt we had to accept. On the day, toward the middle of the afternoon, I was feeling wretched and said to Miss Selleck, "If only I didn't have to laugh at Miss X's jokes, I could stand it." The poor lady fancied herself as a humorist and demanded appreciation. At supper time we reached the ladies' apartment. One of them opened the door. The other, Miss X, was going through a pantomime indicating that she couldn't make a sound. Her friend said, "She was all right, she didn't have a cold, but at four o'clock she suddenly lost her voice!" I don't know what you would call that. I hope I hadn't bewitched the lady!

Miss Selleck wrote in regard to this incident:

I remember very well indeed the case of the "bewitching" of Miss X. It was in January, 1920, about 4 P.M., and we neither of us wanted to go out to supper that night. I remember Miss Girardet, looking out of the window at the falling snow, saying, "If only we didn't have to listen to Miss X's funny stories, I think I could bear it!" Then the scene in the vestibule, Miss X making gestures of welcome and despair, while Miss Y explained that her friend had been perfectly well until four that afternoon, when she had suddenly and completely lost her voice. I don't think we saw them again before we sailed, or ever heard how long the "spell" lasted.

Miss Girardet reports that several members of her family have had paranormal experiences, notably her maternal grandmother and her father. In particular, she has first-hand knowledge of a death-coincidence experience of her father's. The episode is rather remote (date unknown), of course, but worth putting on record in the context of Miss Girardet's own experiences. The point of view of the percipient may be of interest too.

My father woke up knowing that a friend had died. The friend was away from home. My father heard of the death the next day, or very soon after. Also my father had been associated in business with a certain man and, at his death, had helped his daughters to

settle their affairs. They had then gone to Paris to live. (We lived in Le Havre.) One of them was consumptive, as they used to say in those days. My father was not in communication with them, and did not know how the sick one was getting on. One night he woke up and said to my mother, "Melle Lenoir is dead." A death announcement came a day or two after. The other sister came back to Le Havre to visit and had dinner with us. I remember my mother telling her about the incident and my father coming home afterwards. The sister said to him, "I think her spirit came to you." My father only looked embarrassed and grunted. He simply would not speak of such occurrences as these, and put me off when I questioned him. So I don't know how the knowledge of those deaths had come to him.

Thus we have completed a presentation of the eight cases which fall into Group I—cases which have some independent corroboration. Six of the eight percipients report more than one paranormal experience, and some of these have been discussed in more or less detail. Four of the corroborated experiences were of the death-coincidence type, and four were associated with illness or accident. Two concerned recent war tragedies. Dr. Friedline's experience in connection with her friend's accident is the only one that seems to be of a precognitive type. We have no full-fledged apparitions in this category, though we do have several in our second category. In the eight principal cases, only one percipient was definitely known to have been asleep and dreaming (Miss McMahan's aunt), five were more or less wide awake, and two percipients were *awakened* by the breaking-through of the impression. Mrs. G.A. reported that she "awoke with a start" and told her husband that his uncle was dead (or that something was the matter with him). Miss Selleck said that she "awoke suddenly" with the impression that her friend Miss Girardet had called her name. Certainly such experiences as these cannot be placed in the "dream" category. The authors of *Phantasms of the Living*[12] put cases of this type in a category which they called "Borderland." Chapter IX, Vol. I, of *Phantasms* presents a discussion of Borderland cases, and a large num-

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

ber of examples.[13] Before going on to present some of our own cases which fall into Group II, we wish to digress in order to discuss some problems which interest us in connection with a study of the Borderland cases which appear in *Phantasms.*

Interim Discussion of Borderland Cases in *Phantasms*

Gurney, who was responsible for a large part of the authorship of *Phantasms,* wrote as follows on Borderland cases: ". . . the passage from sleep to waking admits of many degrees; and a very interesting group of cases remain which cannot properly be classed as dreams, and yet which do not appertain to seasons of complete normal wakefulness. The discussion of these experiences, *which occur on the borderland of sleeping and waking,*[14] will form the natural transition to the waking phenomena with which we shall be occupied during the remainder of our course . . .

"There are certain reasons why this borderland might be expected to be rich in telepathic phenomena. An impression from a distant mind may or may not originate a sensory hallucination; but if it does so, this seems more specially likely to occur at any season, or in any state of the organism which happens to be favourable to sensory hallucinations in general. Now the state between sleeping and waking has this character. Persons who have never had hallucinations of the senses at any other times, have experienced them in the moments which immediately precede, or immediately follow, actual sleep . . . It would seem, then, that the reasons which make bed a specially favourable place for such experiences [hallucinations in general] are to be sought, not only in peculiarities of the sense-organs at the moments immediately contiguous to sleep, but in the more general conditions of quiet and passivity, of a comparatively anemic brain and of the partial lapse of the higher directive psychical activities . . . At any rate, bed being—from whatever

[13] Further examples of Borderland cases are given in Vol. II, pp. 449 ff.

[14] Italics ours.

causes—a place favourable to phantasms, it is reasonable to surmise that it may be a place favourable to the phenomena with which we are concerned in this book—the phantasms which coincide with reality. Considering how small a portion of our waking life is included in the few moments after waking from sleep [or before falling asleep] . . . it is remarkable how large a proportion of our veridical examples . . . fall within these seasons."

In other words, then, Gurney distinguishes between two categories included in the borderland state—those cases which occur immediately before the onset of actual sleep, and those which occur during the period of waking up from sleep. Going through the cases, however, presented in the Borderland chapters in both volumes of *Phantasms,* it seemed to us necessary to distinguish a *third category*—a category where we do not feel it is possible to say that the experience occurred on the *borderland* of sleeping and waking. We are referring to those numerous instances where the percipient is quite literally jolted out of what appears to be deep sleep and into a wide-awake state by the breakthrough of the impression. Case No. 179 (Vol. I) is typical of what we mean. The percipient was "soundly asleep," then was "suddenly aroused" by feeling his hands grasped. He "instantly" sat up and saw an apparition of his brother-in-law. The brother-in-law was later learned to have died that same night.

We thought it might be of some interest to go through the 110 numbered cases presented in the two volumes of *Phantasms* under the heading of Borderland Cases, and tabulate just how many occur in the three following categories: (1) Percipient just falling asleep, (2) percipient just waking up,[15] and (3) percipient awakened by the

[15] In a few instances it was difficult to decide whether a case should be put in the "falling asleep" or in the "waking up" category: for instance, the case of Lord Brougham, who was dozing in a warm bath when he experienced an apparition. It seemed reasonable to place this in the "falling asleep" category. The cases in category three, however, are all unequivocal, and are characterized by the monotonous repetition of such phrases as "I woke from a sound sleep feeling someone was in the room," "I was suddenly aroused by a violent noise," "I suddenly awoke hearing my child's voice," etc., etc.

break-through of the impression. We found, unfortunately, that we had to exclude 26 cases because of insufficient information (second-hand accounts, etc.), and this left us with a total of 84 cases with which to work:

Percipient just falling asleep:	21, or 25% of total
Percipient just waking up:	13, or 15% of total
Percipient awakened by break-through of impression:	50, or 60% of total

Typical of the first category is Case No. 168: The percipient lay down to rest about midnight and saw a vision of a former lover. The lover appeared in deep mourning and said, "My father is dead." The father died at about that time. And Case No. 508: The percipient was in bed "just dropping off to sleep" when she had a vision that led her to believe that her nephew had been injured. Next morning she received a letter telling of an accident to her nephew. The accident had occurred several days before the vision. To illustrate the second category we may refer to Case No. 153: Just as the percipient awoke in the morning he heard the voice of a dead friend say that his brother and sister-in-law were dead. They both died a day or so later. Or Case No. 170: The percipient awoke in the morning, looked to see the time, and saw an apparition of her mother. A sister of the mother, whom she greatly resembled, died at about the time. An example of category three has already been given; another typical case is No. 155: The percipient was "suddenly awakened from a deep sleep" by hearing his mother's voice telling him that she was dead. "I was not in a drowsy state when I woke up, but all my senses were as clear and as vivid as they are now I am writing this . . ." His mother died that same night.

It has been suggested to us that it might be of interest to look into the time relations existing in connection with cases in the three different categories; that is, the suggestion was made that experiences falling into the third category might to a significant degree tend to coincide exactly in time with the distant event, while experiences in the

"falling asleep" and "waking up" categories might tend to be either of the "deferred" type or the "precognitive" type. We have therefore re-examined the 84 cases already referred to with this problem in mind. Unfortunately, we had to discard 40 of these because insufficient details were given as to the time relations[16] between the percipient's impression and the distant event, and we were left, therefore, with only 44 cases with which to work. We have tabulated these cases in Table I below:

TABLE I

	Percipient falling asleep	Percipient waking up	Percipient awakened by impact of impression
"Retrocog"	1	1	4
"Simulcog"	8	6	20
"Precog"	1	1	2

A word of explanation may be necessary to explain our abbreviations for time relations as used in the table. By "retrocog" we simply mean that the impression took place more than an hour *after* the death (or other distant event) to which the impression seemed to relate; by "simulcog" we indicate that the impression and the distant event took place at, or approximately at, the *same time;* and by "precog" we categorize those impressions which took place an hour or more *before* the distant event. None of the cases in the "precog" column give any evidence whatever of true precognition; in all four instances the apparent agent was seriously ill at the time of the percipient's hallucination, death then following in from one hour to two days later.

[16] All too frequently it is simply reported that "my cousin died that same night," or "my friend died within several hours of the time I saw his apparition." In such cases, obviously, it is not possible to know whether the percipient's experience took place before, during the moment of, or after the death of the distant agent.

We started out by asking the question whether the sort of impression which literally jolts the percipient into wakefulness is more likely to coincide in time with the distant event than the impression which comes to the percipient who is in a drowsy state—a borderland state between sleeping and waking. Unfortunately we have far too few cases to warrant statistical discussion, but as far as the data in Table I are concerned, the answer is "No." We find that 77% of our "drowsy" percipients (grouping together cases in columns one and two) had experiences which coincided approximately exactly in time with the distant event, and that the same percentage, 77%, of our rudely awakened percipients were equally precise as to time relations.

We have, however, noticed one qualitative difference between some of the experiences occurring to drowsy percipients and those experiences which actually awaken the percipient: in our first category (percipient falling asleep) we have 21 cases; six of them are "visions" (to use the percipients' own words) rather than fully exteriorized phantasms or apparitions. For example, in Case No. 149 the percipient fell into a "semi-slumber" and had a hypnagogic vision which related to a scene in a book that his daughter was at the time reading. His eyes were closed. In Case No. 503 the drowsy percipient reported that "before me seemed to rise the vision of the interior of a cathedral . . . in the open space before the chancel lay a coffin enveloped in its heavy black pall." This vision seemed to relate to the funeral of the percipient's brother, which was taking place at the time (unknown, of course, to the percipient). In Case No. 505 a woman just dropping off to sleep saw a complicated London street scene, with people running toward her sister's house. She felt that her nephew had been hurt. Next day she received a letter from her sister saying that the child had been in an accident several days before.

These examples will suffice. Here we seem to have an almost clairvoyant activity on the part of the percipient; it is, at any rate, as though the percipient took the *active role*

in the same way that he presumably does in cases of "traveling clairvoyance." But we have *no cases at all of this type* in our third category. Percipients who are awakened from deep sleep *all* experience (in the accounts studied) fully exteriorized hallucinations of sight, sound, or touch. In all but six of the fifty cases the agent is dying or dead. The apparition is often actually mistaken for the distant friend in the flesh; the voice seems to be *there* in the room, and the percipient gets up to find out why he has been called; or he feels himself roughly shaken by the shoulder and looks up to see his friend or relative *there* standing by the bed.

At the risk of great over-simplification, then, we might say that it looks as though it were the *agent* who played the important role in cases in the third category, while the percipient "does the work" in the vision type of experience. And it would seem, consequently, as though a very light sleep or drowsy state on the part of the percipient would be more favorable to *experimentally* induced paranormal phenomena than a state of deep sleep (either hypnotic or drug-induced) because the deeply sleeping subject is probably not able to report anything at all unless his experience is so violent as to startle him into wakefulness, and this implies a sort of motivation *on the part of the agent* that would be all but impossible to achieve in an experimental situation. Perhaps, however, in spite of difficulties, some light may eventually be thrown on the problem by using both agents and percipients in hypnotic and drug-induced trance states of varying depths.

The salient point, however, that emerges from this study of Borderland experiences is the *urgent need for many more cases* of all types—cases that rest on a solid evidential basis (unfortunately this is not true of a number of *Phantasms* cases), and that are reported in the fullest possible detail. If we had, for instance, in our "percipient falling asleep" category not a mere handful of cases, but five or ten times as many, all recorded in detail, and as many more in the other categories, we might have emerged with some fruitful

relationships, solidly supported by statistics, which would have been of real value in defining experimental research. May we therefore once again ask readers of this JOURNAL to send us accounts of paranormal experiences. In order that these experiences may be of the greatest possible service to psychical research, the following points should be kept in mind:

(1) The percipient should write down the full details of the experience as soon as possible after its occurrence. If he procrastinates in writing the account, important details are almost sure to be forgotten. (2) The agent should be asked for an independent statement as to just what occurred to him at the time of the percipient's impression. If the experience was of the death-coincidence type, there will probably be documentary evidence—newspaper clippings, etc.—and members of the agent's family may be willing to testify as to the facts. (3) A statement should be obtained from a person, or persons, to whom the percipient described his experience *before* he knew about the distant event by normal means. If, therefore, you experience an apparition, or hallucination of any kind, or an exceptionally vivid dream or waking impression, tell your family about it at breakfast! It may not, of course, turn out to be veridical, but if it does there will be independent corroboration. Particular care should be taken to record dates and times very accurately.

Cases in Group II

Seventeen persons sent us accounts of experiences which we placed in Group II because no independent corroboration was offered. Some of these cases, nevertheless, are of unusual interest and deserve to be reported in spite of evidential weaknesses. We realize that these experiences do not occur for the edification of psychical researchers, and very often there are good reasons why corroboration cannot be offered. We want to make it clear that we accept these accounts as honest records of experiences that no doubt occurred as stated, and our reason for placing them

in a category designated "II" is a quite arbitrary one. We shall present the first one in full, since it seems to be a good example of a rather rare type of experience—the telepathic sharing of pain. On May 9, 1945, the percipient, Mrs. C. R., wrote to us as follows:

On the evening of November 11, 1936, I went upstairs in my home in ———, Minnesota, and prepared to go to bed. A few minutes later I was standing before the mirror in the bathroom brushing my hair when I experienced a very sharp sensation, almost as though someone had struck me, well below the ribs, on the right side. I remember that I sat down on the edge of the bathtub and wondered if I should call my husband, who was still downstairs. I was afraid I was going to be quite ill. I waited, and then as I felt no further pain I decided to say nothing about it. Otherwise I had felt well all day, and after the first sensation had passed I felt in complete normal health.

At three o'clock that same night—by this time the morning of November 12th—I was awakened from sleep by the ringing of the telephone. I went downstairs to answer it, and it was a telegram from my mother stating that my father had just died. My parents' home was in ———, Massachusetts. Later in the morning I talked with my mother on the telephone and she said that she had been awakened shortly after midnight and found my father suffering a most extreme and agonizing attack of angina pectoris, and an hour or so later he had died. Allowing an hour for the difference in time, the onset of the attack corresponded exactly with the time I had felt the sharp blow on my body, in ———, Minnesota.

I had not seen my father or mother for almost four months and had no idea that my father was in ill-health. He had seen a doctor that day, for the first time in years, on November 11, and had been told that he had angina pectoris. I, of course, knew nothing about it. I am the eldest child of my parents, and have always felt that I was closer to my father than his other two children, and that the psychic affinity that sometimes exists between a parent and child existed beween us. I believed then, and I still believe, that the pain I felt at that moment, fifteen hundred miles from my father, and in complete ignorance of his illness, was a sign of this.

The case of Mrs. C. R. immediately brings to mind the case of Mrs. Severn, as reported in *Phantasms,* Vol. I, pp. 188-189. Mrs. Severn thought she felt a hard blow on the mouth at the exact time her husband was hit on the mouth

by the tiller of his sailboat. As far as we remember, this is the only case of spontaneous telepathic transference, or sharing, of pain that appears in *Phantasms.*

The next two experiences reported might be placed in the Borderland category, since in each instance the percipient was awakened from sleep by the break-through of the impression. The first account comes from Mr. J. A., of Tennessee. His mother was the percipient. Unfortunately we have not been able to obtain a first-hand account from her. On October 17, 1945, Mr. J. A. wrote us as follows, after having first described a precognitive dream that he experienced in 1941:

. . . A few years ago I was living in ———, Arkansas. We owned a small farm about a mile from town. I drove to the farm very early in the morning with a wagon and team of mules, returning late at night. Before leaving for the farm this particular morning, I had to build a fire and cook my breakfast as my mother, who usually cooked for me, had gone to visit my sister in ———, Missouri, about forty miles away. I built a hot fire and went out to the barn to feed the mules. It happened that the fire, being unusually hot, set fire to the accumulated soot in the upper part of the chimney, so that the carbon coating the inside of the chimney burned, the flames coming out of the chimney and shooting upward for several feet. These flames were seen by our next-door neighbor. As he lived on the side of our house from which it was impossible to see the flue of the chimney, it appeared to him that the house itself was on fire. He rushed out to our barn shouting loudly, "Your house is on fire, your house is on fire!" Several other neighbors came to the same conclusion and started yelling at the same time. At about this moment I heard the shouting and turned to look at the house. I received a very vivid impression that the house was on fire, but a much stronger one of fright and dread caused by the madly shouting people. I remember distinctly that I became excited and was so weak I could hardly walk. I managed, however, to get to the house, and soon discovered that there was very little danger of it catching on fire. We quickly extinguished the fire in the chimney and everything was all right.

Now, the unusual thing about this event was that a few days later, when my mother returned from her visit, she told me about a peculiar happening. Early on the morning in question she woke up (in my sister's house in Missouri) with a strong impression that the house was on fire. She tried to wake my sister and get her out of the house

before it burned down. My sister finally convinced her that everything was all right. I checked with my mother and sister, and found that this occurred on the morning when I had the exciting time with the burning chimney, and that the two events had occurred at the same time in the very early morning—about 4 A.M. The distance between our home in Arkansas and my sister's home in Missouri is about 40 miles, as stated. The interesting thing to me is that my mother thought my sister's house was actually on fire, whereas it was our own home in Arkansas which was in danger at the time.

The second experience of the Borderland type was reported to us by Mr. E. B., of New York. He wrote in answer to our inquiry:

In 1928, while I was in Switzerland, the thought of a woman I was then interested in actually woke me out of a deep sleep. I realized that something rather terrible, possibly an accident, had occurred to her. I immediately noted down the exact time of this impression. I then cabled to America, but received a reassuring answer. Upon my return to New York some three months later, however, I learned that a serious accident had occurred to my friend. The exact hour, allowing for time difference, was correct.

We asked Mr. E. B. if it would be possible to get a statement from the apparent agent. He replied that although she is still alive, certain conditions made it impossible to call on her to corroborate his statements.

Fully externalized apparitions were reported by two of our correspondents. Miss D. C. in 1930, when living in an old farmhouse, saw the apparition of an old man with peculiar buttons on his sea-jacket. The figure passed from the enclosed stairway of her living room into a small room at the other end of the house. It was 10 o'clock in the evening and the percipient was wide awake. A year later she discovered that the house in which the apparition appeared had been built by an ancestor and that his brother had been a seaman who habitually wore his sea-jacket in later life. We were not able to get more details about this episode from the percipient due to her serious illness.

Mr. H. A., of Minneapolis, reported a series of experiences that occurred in 1929, when he was eight years of age. During a two months' period he repeatedly saw the

apparition of his great-grandmother, who had died three years before. "She appeared to me to sit in the chairs, get up, and walk around just as any human being in the flesh would do. I saw her clearly, but no one else did, and this caused me endless confusion. Then I began to try to keep others from realizing what was troubling me. I will never forget these apparitions because they were so unique in my life's experience." Mr. H. A. knew his great-grandmother during her lifetime, and of course knew of her death. Therefore the apparitions cannot be considered as veridical since they conveyed no information that was not already known to the percipient.

Dr. B. H., professor at a large western university, reported a rather unusual case of "clairaudient" telepathy. He and a friend, Mr. G., edit a magazine. Their headquarters are in a local bookstore. When Mr. G. is away, Dr. B. H. forwards to him all third-class mail received at the bookstore. One day (date not stated) Mr. G. returned unannounced from a trip. He went to the bookstore and had violent words with the storekeeper because he had received some of the third-class mail opened. Dr. B. H. did not know that his friend G. had returned, nor that this unpleasant episode with the storekeeper had occurred. Three days later, however, he entered the store, still not knowing that his friend had returned. The store was quiet and nearly empty. Then Dr. B. H. "heard" distinctly the angry words of Mr. G., and felt the intensity of excitement and noise in the air. "In undertones and then more plainly I heard the whining voice of the storekeeper saying he had not opened the mail, and did not know who had. Such a scene had occurred, it so happened, and I received nearly every detail of it some three days later on coming into the store where it transpired."

It is indeed unfortunate that we were unable to get any more information about this unusual episode from Dr. B. H. We especially wanted to know whether his friend G. was present in the shop at the time of the experience, and whether the shopkeeper was present. Presumably no one but

Dr. B. H. heard the voices, etc., but even this is not definitely stated in his report.

The reports remaining in Group B are somewhat less clear-cut. Among them we have two waking precognitive impressions, a series of precognitive dreams, two waking impressions more or less coinciding in time with deaths, an account of quasi-physical phenomena (raps, movement of small objects, etc.), and a report on mediumistic experiences. Two couples, husband and wife, report frequent telepathic experiences. "Telepathic contact between my wife and myself is so close and so definite that hardly a day passes without several instances . . ." writes one correspondent. And another, Mr. S., says, "Mrs. S. and I have frequently had what seemed to be spontaneous telepathic communications—as, for example, meeting her in Grand Central a few days before Christmas, 1937, and having her say 'I have just one more present to buy—for Mac—and I know just what I want.' To which I instantly replied, 'Yes, that little water color in the corner of an art shop window somewhere between Park and Fifth around the low fifties.' And I was right, although we hadn't looked at the picture together—never had mentioned it."

Conclusion

This, then, completes our presentation of the results obtained in an inquiry into spontaneous paranormal phenomena carried out among a group of experimental subjects. The purpose of this paper has not been to "prove" the reality of spontaneous telepathy, but simply to show the kind of results that may be expected from a small poll carried out among people known to be interested in psychical matters, and to contribute to the literature available to students of this subject. To conclude, we wish to offer once more our heartfelt thanks to the many people who patiently read through and answered our long and question-filled letters. And we are especially grateful to those of our correspondents who have allowed us to use their names in connection with their experiences.

Appendix: Further Experimental Work Carried Out With Persons Reporting Spontaneous Experiences

Between October, 1945, and January, 1946, we carried out some ESP research with eight of the persons responding affirmatively to our inquiry in regard to spontaneous cases. The results warrant only the briefest mention. A total of thirty-five decks of standard ESP cards was called by the GESP method,[17] and a negative deviation of 29 hits was obtained. This gives a CR of approximately — 2.45 ($P = .007$), which is suggestive. It is perhaps not without interest to note that seven of the eight subjects had negative deviations (ranging from — 1 to — 8), and the eighth subject had a zero deviation. We were not able to work with a larger number of subjects since most of our correspondents live outside of New York. It may be wondered why we collected so few runs from each subject. This is because in each case they made their guesses very slowly; it took, in fact, the best part of an afternoon to obtain an average of about four runs from each subject. In some cases it took the subject half an hour to complete twenty-five guesses. We of course cannot say that this fact has any provable bearing on the negative deviation obtained, but it did lead to a good deal of restlessness and boredom on the part of the experimenter (agent). To the extent that GESP success reflects field-relations between agent and percipient, this negative attitude on the part of the agent may be worth reporting.

[17] GESP (general extrasensory perception): a technique which permits the operation of either telepathy, clairvoyance, or both. In these tests apparatus was used which has been described in the April, 1943, issue of this JOURNAL, pp. 71-72.

Mr. G. N. M. Tyrrell's Presidential Address

LYDIA W. ALLISON

Mr. Tyrrell's Presidential Address to the (English) Society for Psychical Research is an important document by one of the most highly respected and experienced workers in the field. It bristles with provocative ideas and compares the relative advantages of the main current research methods. It must be read in full to be appreciated. Several copies of the Address are in our library and available to members.

Mr. Tyrrell first considers the past and present work of the S.P.R. He reminds us that Henry Sidgwick, the most influential professor of his time at Cambridge, said in the first Presidential Address to the Society in 1882 "that if only a tenth part of what has been alleged by generally reliable witnesses could be shown to be true, it is quite impossible to exaggerate its scientific importance." "If that importance was clear to Sidgwick," Mr. Tyrrell comments, "it should be still clearer to us today. For not only has the evidence grown in quantity; we can now see that the things we have been discovering are very unlike the things known to science and common experience; and it is precisely in this that their importance lies."

A quotation follows from the Presidential Address of Professor William McDougall in 1920, who believed that telepathy was very nearly established among the facts recognized by science. "If and when that result shall have been achieved, its importance for science and philosophy will far outweigh the sum of the achievements of all the psychological laboratories of the universities of two continents."

The address then summarizes the accomplishment of the Society. Mr. Tyrrell refers to the pioneer work in hypnosis at a time when hypnosis was despised; to the Census of Hallucinations which resulted in the course of time in the

collection and publication of more than 2,000 carefully sifted cases; to the early experiments in telepathy, by no means negligible, when statistical technique was in its infancy; to the extensive explorations of trance mediumship; to the newspaper tests and book tests constituting an experimental side to trance mediumship; to the technique of proxy sittings; to the extensive inquiry into automatic writing and to the cross correspondences. Of the latter Mr. Tyrrell thinks critics have not even yet fully appreciated the far-reaching assumptions necessary in regard to the scope of telepathy and the perfection of dramatic creations, if the genuineness of the communicators be denied. Finally, he refers to the "epoch of statistical research" termed "Extra-sensory Perception," in which independent investigators in England, America, and in Holland have all reached results accepted as positive by this method. The inquiry into physical phenomena alone has proved disappointing. This remains a difficult problem for the future.

In considering the results of 63 years of research Mr. Tyrrell says: "We must surely be struck by the fact that the paranormal has not evaporated under critical inquiry . . . Why is this, if paranormal phenomena are no more than imaginative superstition, as many have averred? If all is a myth, why have not our methods of research exploded it?"

Mr. Tyrrell then introduces a question of great import and suggests an illuminating explanation.

"Much more than a *prima-facie* case for the paranormal has been established; and, as Henry Sidgwick said, *if* these things are true, their importance cannot be overestimated. Yet the scientific world for more than half a century has regarded our results with apathetic indifference not untinged with contempt. Surely this fact is highly significant. Men of science are not as a rule apathetic. The mainspring of science is curiosity. The spectacular advances of science in this century were not produced by apathy. Why has no spark of enthusiasm been kindled in men of science by the extraordinary faculties of the human mind which our researches have brought to light? I do not pretend that the answer to this question is simple; but I maintain that the answer is as important for us as any problem of direct research."

The Enchanted Boundary, by Walter Franklin Prince, past president of the English Society and former research officer of both the American and Boston Societies, is then analyzed to illustrate Mr. Tyrrell's argument. The book contains documented quotations in which men of science reveal their attitude towards psychical research. The examples quoted by Mr. Tyrrell serve to illustrate the general tendency of many professional men to avoid dealing with specific and concrete facts in detail. When challenged by direct question their answers are evasive, charged with emotion, antagonistic or puerile. Nor does the introduction of mathematics into the subject overcome the general bias.

"Not infrequently, scientific critics, in order to escape from evidence of the paranormal, go so far as to jettison the fundamental principle of science, namely the appeal to fact, and fall back on *a priori* arguments instead . . . I do not wish to give the impression that this attitude towards psychical research is universal . . . Nevertheless, critics of psychical research often betray a carelessness, an inaccuracy and a disregard for fact which would wreck their reputations if applied to any other subject: and their colleagues pass over this behavior without rebuke, which shows that some universal blindness must prevail . . . With a few notable exceptions, most people will not lift a finger to gain knowledge of the human personality, unless it be for some limited, practical end. The cause of this cannot be small or unimportant."

Mr. Tyrrell interprets this curious attitude towards psychical research as "something which pulls the human mind back to the normal as soon as it tries to take a peep outside it. Surely this can be nothing but a psychological factor in the mind, for clearly it is not rational. There is something having the character of a universal complex, which rejects the paranormal and prevents the mind from straying away from the normal." Although he has spoken chiefly of men of science in connection with this attitude, Mr. Tyrrell regards the attitude as "broadly human," affecting in the same way philosophers, divines, men of letters, the educated public generally, and even the man in the street.

"I think it is true that the scientific philosophy of the present age has accentuated this attitude by making the external world seem much more definite and more adequate as a source of explanation. By revealing that it is a system of law, it has squeezed the mystery out of it . . . Thus, facts which do not seem to square with the world as the unimaginative scientific mind sees it, appear a good deal more improbable than they used to do . . . We are dealing with something universal which is not peculiar to psychical research but which psychical research is peculiarly effective in bringing to light . . .

"But can there be a universal, psychological complex? I think the very ubiquity of this complex gives us the clue to its nature. It is *biological*: it is part of our adaptation to life. We human beings are adapted to our environment, not merely physically, but mentally and psychologically as well. Mother Nature has subtle resources at her disposal. She can touch us from within as well as mould us from without . . . Our whole mental and psychological make-up is such as to focus every resource of our being on the world in which it is our duty to live; so exacting is this world that everything extraneous has to be eliminated or blacked out."

In the interests of biological efficiency Mr. Tyrrell suggests that even intellectual beliefs or knowledge which, though true, would have a distracting influence on thought as applied to action must be kept at bay. "Consequently, as soon as something extraneous and exotic appears in the field of view, this psychological factor sets to work to eliminate it, just as the body eliminates a thorn. That is why we find scientific men ready to abandon the empirical principle of science and fall back on *a priori* reasoning rather than accept evidence for the paranormal."

Mr. Tyrrell then considers whether the refusal to examine evidence for the paranormal may not be objected to on solid and rational grounds, and whether alleged facts such as telepathy and precognition are not incompatible with the laws of nature which have been so firmly established by science. He explains at length why telepathic information is so often partly wrong. It is because the conscious experience of the percipient is a *created symbol* which stands for the telepathic event.

"It is a creation, just as a dream is a creation, contrived by some subliminal factor in the personality; and that

factor has a strong dramatic sense and is not above elaborating and embroidering the signal it creates." This, he says, applies equally to precognition and also to clairvoyance if the latter occurs.

> "The point is that the fundamental process takes place in a region of the personality which lies altogether apart from the external world to which our bodily senses give us access. I do not of course mean that it takes place spatially outside this world; I mean that it takes place in what I can only call an 'elsewhere' . . . In rough words I am saying that telepathy and precognition take place in an extended region of nature which is not open to sense-perception and into which quite possibly space and time do not . . . enter in the same way in which they enter the physical world."

Mr. Tyrrell's answer to objections that paranormal phenomena are incompatible with the laws of nature is that "although they are indeed entirely different from known phenomena, and cannot be provided with a niche in the existing order, they do not contradict or conflict with this order because they are *additional* to it and exist in an extended region where things are different." But he adds that he is aware that he has over-simplified the situation in order to keep his main argument clear. Space does not allow a summary of his comments relevant to this point.

Qualitative and quantitative methods of research are then discussed and compared. To understand Mr. Tyrrell's views on this question the reader is referred to his article "Is Measurement Essential in Psychical Research?" which appeared in the January, 1945 issue of this JOURNAL. In the Address the author draws attention to the very interesting fact that "the phenomena of the Cross-correspondences, full of highly suggestive and enlightening information, almost entirely controlled themselves. The investigators were observers and recorders; but this did not make the Cross-correspondences unscientific. To have attempted to control them would have been lunacy, for you cannot investigate a spontaneous phenomenon if you begin by destroying its spontaneity." Mr. Tyrrell summarizes the situation as follows:

"So long as we are content to deal with dim and uncertain borderland phenomena we may employ the method of controlled experiment and follow in the footsteps of physics. We may introduce mathematics and reap the standard advantages that go with it . . . But it is necessary to pay for these advantages by having to remain on the edge of the subject and paddle in the shallows. Another serious consideration arises. Is it justifiable to extrapolate conclusions arrived at by studying the marginal phenomena of psychical research and extend them to the whole of the subject? Can we assume, in other words, the uniformity in this subject that we justifiably assume in physical science? . . . Not only do different types of phenomena occur with different subjects, but there is no reason why the kind of thing which happens close to the conscious level need happen at deeper levels . . . Statistical methods can deal with the fringe of the subject only, and, although it is well worth applying them in this restricted area, we should not devote more than a proportion of our energies to this research. The more informative phenomena lie in the qualitative field. Not that any hard and fast line necessarily lies between qualitative and quantitative research . . . but, faced as we are with an immense and unexplored continent, it seems to me more important to obtain a sketch-map of the interior, however rough, than an ordnance survey of the beach, however accurate."

But Mr. Tyrrell postulates a strong reason for pursuing statistical work. It appeals to the scientist "because he wishes to draw all observable phenomena into the compass of his existing ideas and to express them clearly in terms of them despite the fact that these existing ideas may not be adequate to the task. Numerical results *appear* to have clarified the subject-matter with which they deal in the way the scientist desires. Therefore those engaged in psychical research should pursue statistical work and should advertise statistical results."

A difficult question is then proposed and elaborated. "Is stronger evidence needed to convince us of what is improbable than of what is probable?" In weighing the pros and cons, Mr. Tyrrell does not decide between the two possible answers, but suggests that the question is one for professional philosophers. Critics, he says, attribute first-rate spontaneous and qualitative evidence to chance because they consider it improbable on antecedent grounds. Mr. Tyrrell

suggests that there is no valid ground for regarding paranormal phenomena as being antecedently improbable. They "may seem very strange and it may not be possible to provide a niche for them in the existing scheme of nature as science has disclosed it; but . . . we are not justified in assuming that the whole of nature has been revealed . . . These strange phenomena take place in an 'elsewhere,' and of the character of that 'elsewhere,' and of what is likely to happen in it, we have no antecedent knowledge at all . . . Yet the assumed antecedent improbability of the paranormal dominates the attitude of all critics towards it and accounts for the neglect of the evidence. Surely this makes the main contention of this thesis clear, namely that the attitude is *psychological* and not rational."

Mr. Tyrrell urges that we should realize how wide our field is and try once more to see psychical research through the eyes of Frederic Myers, "as a subject which lies at the meeting place of religion, philosophy and science, whose business it is to grasp all that can be grasped of the nature of human personality. Whatever throws light on this personality is our concern." He points out that astonishingly little attention has been given to the experiences of genius, where a "surprising amount of the world's finest achievements have entered the consciousness of their originators from somewhere outside." He believes the states bordering on hypnosis, trance, and automatism may constitute the principal field for psychical research. Academic psychologists, he says, have investigated mainly the region of the normal consciousness and psycho-therapists have entered the so-called "unconscious" for practical and therapeutic ends. The field of psychical research is immensely larger.

Finally Mr. Tyrrell considers the general situation which psychical research is beginning to reveal. Is human intelligence far more specialized and adapted to its surroundings than has been suspected, he asks. Is the boundary of sense perception as well as the boundary of thought, subjective, "the result of a human personality which is mentally, psy-

chologically and physically specialized, so that nature extends beyond the limit up to which such a specialized being has direct cognizance of it? If this is the general situation, can we obtain further confirmation of it and more information about it? . . . if the analytical method proves futile will even the method of mental expansion carry us far? If we are soon halted, will our quest have been in vain? I do not think so."

Mr. Tyrrell thinks that even then psychical research could bestow one outstanding benefit. "It could help to throw the everyday world into a truer perspective. It could help us to realize what we are and how we are situated. It could enlighten us regarding the entire human situation."

The address closes with a sentence quoted from a letter which Thomas Huxley once wrote to Charles Kingsley. Mr. Tyrrell thinks we might well take it for our motto.

"Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."

Library Note

We wish to thank a Member, Mrs. Dorothy Wenberg, for her excellent work in re-organizing and carding our Lending Library.

A "Discourse" Attributed to Sir Oliver Lodge

WILLIAM OLIVER STEVENS

In June, 1945, the (English) Society for Psychical Research issued a "Special Number" of its *Journal,* devoted exclusively to a presentation of a record, with comments, of a sitting held by the Rev. C. Drayton Thomas with Mrs. Gladys Osborne Leonard. Quite unexpectedly, says Mr. Thomas, the result of that sitting was a long communication purporting to be from his old friend Sir Oliver Lodge.

For the benefit of those in our own Society who have only recently become interested in psychical research it might be said that the three names connected with this sitting combine to give it exceptional interest. Sir Oliver Lodge, the alleged communicator, needs no introduction as having belonged to that brilliant and courageous group of scholars and scientists who were the pioneers of psychical research in England. Indeed, he was one of the last survivors, dying as late as 1940.

Mrs. Gladys Osborne Leonard is easily the foremost psychic, or medium, of this generation. Her mediumship has been made the subject of long and critical study on the part of the best minds in the movement and her standing is unassailable. In fact, any extended communication coming through her is an event.

The sitter, the Rev. C. Drayton Thomas, is a Methodist clergyman who holds an outstanding position through his own contributions to the literature of this subject, extending over twenty years. He is perhaps best known for the book tests and newspaper tests that he has received through Mrs. Leonard.[1] It might be explained that in the former experiment some book is indicated in its exact position in the sitter's or someone else's library, a page number is given, and words are located on some part of that page

[1] See *Life Beyond Death With Evidence,* by C. Drayton Thomas, W. Collins Sons and Co., Ltd., Glasgow, 1928, pp. 36-39, 113-124, 138-151.

which are applicable to a question asked or to the purported communicator. The newspaper test is still more striking because words are referred to as due to appear in a certain column of a newspaper—usually the *Times*—the next day. At the hour when the statement is made the newspaper is not yet made up, and the information conveyed is utterly unknown to either medium or sitter. The newspaper test is, of course, a form of prevision. Both tests are designed to preclude the possibility of telepathy from the living.

These two types of evidence were received by Mr. Thomas through Mrs. Leonard, with his deceased father and sister as the communicators. The results were published a number of years ago, but Mr. Thomas has been active in this field ever since, notably in proxy sittings, and is one of the distinguished names in psychical research at this time.

So much in the way of introduction to call attention to the background of the sitting that is under review here, explaining why it is that the S.P.R. should have regarded it as worthy of publication in a "Special Number." The sitting took place on April 20, 1944, over a year before the report was published. "Having submitted the communication to several experts," writes Mr. Thomas, "I am encouraged by their advice to offer it for consideration by members of the S.P.R."

At the outset it may be said that there are three features of this communication that deserve notice. First, it runs in a natural, conversational style, as between two friends, both of whom have long since been convinced on the truth of survival. Secondly, for the greater part of the sitting, Feda (Mrs. Leonard's control) seems to be directly quoting the alleged communicator, rather than speaking in her usual characteristic fashion. Still more unusual is the fact that occasionally words were spoken in "direct voice"; this, Mr. Thomas explains, "was clearly heard in a strong whisper, which sounded as if originating from a little distance in front of the medium." Thirdly, since the message seemed to come directly, instead of through the childish and

often ungrammatical idiom of Feda, Mr. Thomas takes pains to show that the style is the same as that of Sir Oliver in life. This point is set forth by extended quotations from his books. This, thinks Mr. Thomas, is also strikingly true of Sir Oliver's extemporaneous speaking. He indicates also that, with the conspicuous exception of reincarnation, the views expressed in this communication are in harmony with the convictions that Sir Oliver had expressed publicly during his lifetime.

In the September (1945) issue of the Spiritualist magazine *Light,* a correspondent, Miss Mercy Phillimore, expresses her "acute disappointment" over this discourse. She draws attention to the well-known fact that Sir Oliver had left behind at his death a test document in the custody of the S.P.R. and another one of similar character with the London Spiritualist Alliance, with the idea of thus establishing his identity after death in a manner that would impress the skeptics. In this communication to Drayton Thomas no allusion is made to either document. Probably many readers will share Miss Phillimore's disappointment that no allusion is made to the proposed test. Miss Phillimore declares her opinion that the whole Discourse is only "a revelation of what I would call the Leonard-Feda psychology," and she upbraids the S.P.R. for its "descent into uncritical spiritualism." This remark is interesting as coming from an avowed Spiritualist. It is possible that some of her disapproval stems from the fact that she does not agree with what the communicator has to say about the origin of evil as rooted in our animal evolution, and therefore she cannot accept the communication as genuine.

Feda's statements cannot, of course, be regarded as evidential. The Discourse, however, is a verbatim record of a sitting taken by an experienced investigator, and in view of the great mass of evidential material of the highest quality that has been given through Mrs. Leonard during the past thirty years, it seems important for the future student of the entire Leonard phenomena to have at his

disposal examples of all types of material. It is not known at the present time to what extent the ideas expressed in the Discourse coincide with Mrs. Leonard's; it is, however, known that Sir Oliver was not a believer in reincarnation during his lifetime. In order that the American reader may form a partial judgment, excerpts from the Discourse are quoted below. The sitting opened as follows:

Feda: Here is somebody who wants to talk to you, somebody Feda knows, and has been waiting to talk to you. Do you know who it is? It's S'Oliver.

C.D.T.: He is most welcome.

Feda: He says, I wanted to come before, but I felt it was not worth while until I had progressed in some of my studies and arrived at certain conclusions.

C.D.T.: I shall be most interested to hear them.

Feda: He thinks that there is nothing very remarkable in them, but perhaps coming from me, he says, it may interest you and carry a certain amount of weight.

After certain personal messages for Sir Oliver's family, the communicator goes on with statements about the spirit body "in which one finds oneself after death":

Feda: . . . Now this body . . . in which one finds oneself after death . . . is indeed a body. It seems to be very much more a body, a material body, than I had supposed would be possible. The status, he says, the make-up, let us call it, of this body seems to be ready-made; that is, you see, we have made it during our earth life; and I feel that there is a considerable difference in the content or make-up of each body . . . I am going to call it the spirit-body . . . I would say that the condition of the spirit-body is governed voluntarily during the earth life and automatically after passing. The process seems beyond our control now . . . It is more within our power to bend, to shape, to govern that spirit-body during our earth lives than it is after. That is why it behooves us to have some knowledge . . . about these matters. We do make, we create in a way, the quality, the strength, the power of our spirit-body during our earth lives. We pass into it, the body that we have made, and it is there, and, believe me, it is more difficult to shape it and alter it after than it is during the earth life . . .

Now, during the earth life I kept an open mind about this vexed

question of what is called reincarnation . . . There were other problems, questions of a vital character, that needed my attention. I let it be till I knew . . . This body, this spirit-body, is unable to adapt itself completely . . . until it has had certain experiences and benefited by them . . . And, believe me, these experiences have to be all round. They have to be varied, and I think that there are few people who can get the sufficiently varied experiences and tests in one incarnation that will enable them to stay permanently on this side. They have to come back until the spirit-body is built up . . . The spirit is there, but the spirit-body has to be made like the garment clothing the spirit. And this garment takes a long time in the making, a long time. They tell me it is extremely difficult to adjust oneself to the conditions of this side . . . that is to say, if you are going to use your powers to their full extent, if you are going to avail yourself of the opportunities that are there . . .

And of course should he live such a life—that is to say, a ten percent life, let us call it, he stagnates. You cannot stagnate on this side . . . You lose what progress you have made, you lose your ten percent if you stay too long in that status of stagnation that you would undoubtedly fall into, drift into, without the weapons on which to sharpen your spiritual faculties . . . You haven't the weapons here . . . You have got to go back to the earth to have them at your command again . . . You get a certain amount of help on this side, but nothing is done for you that you must do and should do for yourself . . . But when it comes to the point, when it is seen that this person must come back, help is given. In other words, his education is taken in hand by those who are competent to deal with him, and he is told, as a child would be told, in what way he has to learn certain lessons and what other lessons there are in which he has failed, or which he must learn, and which he must go back into the school of life to learn . . . He is taken in hand, and he is instructed in the things in which he is lacking . . . and he is told that these same instructors, teachers, will watch over him when he comes back to the earth, and that, if he should be willing and attain a sense of unity with them, believe in them . . . he will find himself in touch with these same leaders. He will most probably have them introduced to him as the Guides. I remember hearing far too much about the Guides at several of my earlier sittings. In fact, I was rather bored with the Guides. But now I understand; I have met them and I have recognized them as old-time friends . . .

I feel the time will come when science will embrace so much more of what we have called the metaphysical . . . It must be so. There must be a true science of spirit, mind and physical. We cannot separate them; not one of the three can do without the others . . .

. . . I had a firm conviction that there was a Being, an intelligent and beneficent Being above and beyond and in all things, and that we could not do without Him, and that if there were things in which we felt we did not want Him those things were not good . . . But if there were things in which I felt He could cooperate or would wish to cooperate, I felt eager to do those things. I kept God in my life and in my plans and in my ideas, and I have every reason to be thankful that I did so . . .

Now . . . to come back to this spirit-body. The earth-body we know . . . this physical body has only a temporary existence . . . But this spirit-body . . . is within the power and the will of man to create and to shape so that it will have immortal and eternal existence after the death of the physical, after man has made it sufficiently harmonious to its spiritual conditions and surroundings, that is to say, those into which it will enter after death. If he is able to do that, it is not incumbent upon him to enter into another physical body at some later period and go through the same processes . . . But most people find it necessary. Some at a very low ebb . . . are compelled to come back—at least, I don't want to say that word compelled, but they come back automatically . . . There is always . . . what we call the Divine Spark that animates us automatically . . . it is this Spark which is always calling men back to God . . .

Now this being so . . . it is something . . . man will eventually attain to, the state in which he can continue his life, his progress, his evolution on our plane, the plane on which I exist now . . . But it may take him some considerable time, and I think that we could, in modern language, speed up the evolution of man if we let him know why he must evolve and the trouble he will save himself if he chooses to endeavor to do this . . .

. . . He will know it is worth while endeavoring to take not only himself, as he calls this limited physical body, in hand but to take his two selves . . . in hand and perfect them so that he has a second body, his spirit-body, ready perfect to enter when the time of death comes which is so inevitable . . .

We have split up life into two parts far too drastically . . . We have talked about the spiritual life and the earth life or the physical life. The two are one and we must make them one again . . .

. . . This physical instinct is what is known as evil . . . I haven't come across any embodiment of evil, but I look upon the purely physical instinct . . . as containing whatever evil there is in the universe, and that the spirit of man, being pure, is separated from it, but that the will of man poised between the two states can be affected by the evil thoughts, the mass-consciousness, you see, of the

physical . . . There must be intelligent desire for progress. And there must be the intelligent desire for effort, personal effort to attain that progress . . . I am not sure myself that this something that we call will-power, which is possessed by every man and woman living—I am not sure it is not an offshoot, a sort of secondary spark from the Divine Spark . . . it is not something that man has to attain or to develop; it is there: but he can develop it further. He has the nucleus of it. Nothing is beyond man—that is my point. God has not set a standard for man which it is not within his power to attain . . .

Mr. Thomas makes extended comments on this communication. At the outset he says that he was not expecting to hear from Sir Oliver. As to identity, he received the impression that not only was Feda transmitting word for word, but that he was actually listening to his old friend speak in his characteristic style, especially when talking extemporaneously. This style is distinguished by "crisp, short sentences," interjections in the midst of longer sentences, and here and there unnecessary repetitions of words and phrases. Mr. Thomas took pains to compare this message with Sir Oliver's Liverpool lecture on Relativity, and found certain striking similarities of style, etc., which led him to the opinion that "the internal evidence strongly suggests that this discourse originated in the mind of Sir Oliver Lodge." But the strongest evidence, declares Mr. Thomas, is something that he is unable to share with others, "the convincing impression of Sir Oliver's presence and personality which I felt while listening to this discourse. It was as if the years had rolled back and I was again hearing Sir Oliver broadcast, as he did on occasion not long before his death."

After discussing some of the problems and difficulties of "transmission" Mr. Thomas goes on to a consideration of "intention." With one notable exception, he says, the chief ideas in the Discourse are identical with those already expressed by Sir Oliver in life. The one exception is reincarnation. At first he thought that the topic might have been introduced because of Mrs. Leonard's own opinions and interests, but as the Discourse proceeded "it became

apparent that reincarnation was the final teaching up to which well-ordered thought had been leading."

Of the significance of this communication Mr. Thomas says, "The amount of evidence required for any particular belief varies with different persons and with the importance and implications of the matter in question. An easy and hasty acceptance of some things makes but little difference, if any, to one's life and thought. It is quite otherwise with such statements as are given in this discourse. No one need be the worse, or at any disadvantage, for accepting them, even if they were but fanciful dreams. If on the other hand they correspond broadly to facts here and hereafter, then their importance is immense and should influence thought and action, our philosophy and our religious life."

Notice

It is well known that before his death in 1940, Sir Oliver Lodge deposited a sealed "test letter" at the Society for Psychical Research, 31 Tavistock Square, London W.C. 1, England. We have been requested by the Rev. C. Drayton Thomas to ask Members of our Society who may have knowledge of any messages purporting to come from Sir Oliver in reference to this test letter to forward them without delay to the S.P.R. at the above address.

Research Note

In the October, 1945, issue of this JOURNAL, in some notes referring to our repetitions of Whately Carington's experiments on the paranormal cognition of drawings, the question was raised whether our results were influenced by the fact that we did not restrict ourselves to the use of naive subjects, *i.e.*, subjects who had not previously participated in similar experiments. It will be remembered that in Experiments CA and CB of the series under discussion only naive subjects were used, and that in Experiments CC and CD both naive and experienced subjects were used. It was stated in our Note (p. 241) that we planned to determine the relevance of this variable by treating separately the responses of the naive subjects who took part in CC and CD. This has now been accomplished, and we may say at once that nothing has been discovered which seems to influence the earlier interpretation. The naive subjects in Experiments CC and CD did not score significantly in any respect. The numerical data are appended to the end of this Note. It will be seen that these findings do not, so far as they go, indicate there is a difference in scoring ability, in multiple series, between naive and experienced subjects.

In a later repetition of the Carington method, some other hypotheses that have been suggested will be *experimentally* tested.

Scores obtained by Naive Subjects in Series CC and CD

Experiment	Score	Variance	Sigma	CR	P
CC 1	—2.430	35.912	5.993	— .41	.34
CC 2	6.818	37.958	6.161	1.11	.13
CC 3	—6.253	34.012	5.832	—1.07	.14
Total	—1.865	107.882	10.387	— .18	.43
CD 1	—3.383	100.163	10.008	— .34	.37
CD 2	—4.413	65.713	8.106	— .54	.29
CC 3	—1.048	30.278	5.503	— .19	.42
Total	—8.844	196.154	14.005	— .63	.26

ET, GM, and LD

Correspondence

New York, N. Y.
January 10, 1946

To the Editor of the Journal

Dear Madam:

In Mr. Barnouw's exceedingly interesting article "Paranormal Phenomena and Culture" in the January issue, a point is made which I do not fully understand; thinking that possibly others may be interested in the problem, I wonder if Mr. Barnouw would care to make a comment.

In referring to *Phantasms of the Living,* he mentions (pp. 17-18) the "comfort and ease of the social life depicted in its pages," implying that the leisure class was in general more predisposed to paranormal experiences than were others. But throughout *Phantasms* and "the Census of Hallucinations," the cases are drawn relatively often from those classes which have enough education to understand the problem and to cooperate effectively, and there is no evidence that members of these classes actually experienced such phenomena more often, relatively, than others. Indeed, the authors of "the Census of Hallucinations" say (p. 35) . . . "the preponderance of educated persons among our informants remains too great for our statistics to afford a good basis for ascertaining the distribution of the phenomena investigated among different social grades. But so far as they throw light on the question, they point to the conclusion that differences of education and occupation lead to no material difference in tendency to hallucinations."

Mr. Barnouw suggests that there may be a predominance of cases among "well-to-do" families or among the "aristocracy." I wonder whether he would care to discuss the relation of strong friendships, love of home, etc., to economic or social status.

In connection with Mr. Tyrrell's comment that spontaneous cases are less frequent today than a half century ago, it must be remembered that the two great collections of cases were made approximately fifty years ago, and no ambitious search has been made since that time.

I would be grateful if Mr. Barnouw would comment more fully on the relation of Victorian culture to the paranormal.

GARDNER MURPHY

New York, N. Y.
February 4, 1946

To the Editor of the Journal

Dear Madam:

I did not mean to imply in my article that the leisure class is generally more predisposed to paranormal experiences than the lower classes; and I sincerely hope that my speculative remarks about Victorian England will not be suspected of harboring reactionary political implications. The passage referred to by Dr. Murphy must be understood in its context as one aspect of my general thesis concerning the effects of cultural and social conditions upon the etiology of paranormal phenomena. In relation to Victorian England I discussed only one class of paranormal phenomena: apparitions and monitions coinciding with an accident or death of a friend or relative—experiences of the kind collected in *Phantasms of the Living.*

It seems significant to me that the first major contribution of psychical research dealt largely with this particular class of phenomena. Apparently, such occurrences were rather numerous in Victorian England; and many striking, well-documented cases were published. Nowadays, relatively few good accounts of this kind appear in the pages of the British and American journals of psychical research. In this connection I quoted Tyrrell's statement to the effect that "For some reason or other the supply of spontaneous cases has declined in recent years and the bulk of them date from the latter half of the nineteenth century."[1]

Tyrrell's comment is one which challenges the imagination and makes one discontented with his phrase "For some reason or other . . ." We are impelled to ask ourselves: What are, in fact, the reasons for the apparent decline of spontaneous cases? What other aspects of life are involved?

At this point Dr. Murphy raises the objection that the two great collections of spontaneous cases were made half a century ago, and that no ambitious search for similar data has been made since then. Of course, if no decline of spontaneous cases has actually taken place, there is nothing to be explained. However, the British Society *has* apparently made consistent attempts to accumulate more cases, without much success. I quote from an address by Mrs. Salter, long editor of the *Journal* and *Proceedings* of the S.P.R., who should be in a position to know: "In recent years there has been a considerable

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[1] *Apparitions: being the seventh Frederic W. H. Myers Memorial Lecture,* by G. N. M. Tyrrell, Society for Psychical Research, London, 1942, p. 16.

falling off in the Society's harvest of spontaneous cases, *in spite of repeated efforts to collect them*"[2] (Italics mine).

To be sure, we can never know for certain the actual percentage of spontaneous cases in Victorian England and in England of the present day. Nor have I any accurate statistics of such cases among the Chippewa Indians, with whom I contrasted the Victorians. Without statistics, my remarks can only be speculative. Nevertheless, certain generalizations can be made. Let me review my comparison of Chippewa and Victorian society; and in this way I may be able to answer some of Dr. Murphy's questions.

Until recent times, as I explained in my article, Chippewa children were encouraged to fast for a dream or vision. Many individuals experienced the stereotyped hallucinations upon which the culture placed so much emphasis. Of course, these self-induced hallucinations differed from the spontaneous apparitions described in *Phantasms of the Living*. Although some of the Indians seem to have been acquainted with the category of apparitions coinciding with death, such cases appear to have been rare among them, despite the natives' apparent susceptibility to hallucinations of other kinds.

The situation in Victorian England was just the converse of this. High status was not associated with hallucinations: quite the contrary. Children were not encouraged to have visions or to see spirits. Any aberrant departure from normal sense perception and practical everyday bourgeois behavior was frowned upon and feared. Among the Chippewa Indians a man who talked with spirits might become a medicine man, the most respected and wealthiest member of his society; but in Victorian England a man who talked with spirits would very likely be bundled off to an insane asylum. Nevertheless, despite such attitudes and despite the general absence of hallucinatory phenomena in Victorian England, the number of reported cases of apparitions coinciding with death was relatively high.

If the foregoing statements be accepted, we have the following riddles to answer:

1. Why were relatively few spontaneous death-coincidence cases reported among the Chippewa Indians?

2. Why were relatively numerous cases reported in Victorian England?

3. Why are fewer good cases reported in present-day England and America than there were in Victorian times?

Unfortunately, in our contrast of Chippewa and Victorian England,

[2] *Psychical Research: Where do we Stand? being the eighth Frederic W. H. Myers Memorial Lecture*, by Mrs. W. H. Salter, Society for Psychical Research, London, 1945, p. 12.

we are opposing two societies which differ enormously in size and degree of civilization. It would be much better if we could compare two simple "primitive" societies of roughly equal population, in one of which—under ideal conditions— paranormal phenomena of a certain kind were reported, and in the other of which they were lacking. In such a case we might be able to isolate the significant variables. But in the absence of such ideal conditions, let us pursue our contrast of Chippewa and Victorian society for what it may reveal.

My remarks about the Chippewa Indians are based on a summer's field work in Indian reservations in northern Wisconsin, supplemented by the field notes of other investigators in the area and by the published material relating to the Chippewa. My Ph.D. thesis (as yet unpublished) deals with the effects of acculturation on the personality of these Indians.

One of the main points which I made about the Chippewa Indians in my article was that their social relationships were hedged about by a great deal of fear and mutual suspicion. Some elaboration on this score may help to clarify my statement.

The Chippewa were semi-nomadic hunting-gathering people with an "atomistic" form of society. They lived in small bands or family units which were held together by only a minimum of political organization and economic or social cooperation. Among these hunting groups the only division of labor, aside from the medicine-man specialist, was that between the sexes. The adult Chippewa male and his wife formed the basic social and economic unit of Chippewa society. The man hunted and fished; the woman did most of the other necessary tasks, such as taking care of the children, dressing hides, making clothes, cooking food, and so on. During the winter, particularly in times of famine, the family nucleus of husband-and-wife would frequently break away from the larger group and live alone.

Unfortunately, there was little rapport between Chippewa husbands and wives. Marriages were often arranged by parents against the will of both parties. Men looked down on women and were also afraid of them because of the supposed magical influence of menstrual blood. It was believed that the touch of a menstruating woman could kill or paralyze a child. Cases of paralysis are still attributed to this cause. A menstruating woman was also believed to drive away game, blight the surrounding vegetation, and ruin a man's supernatural power.

The life-history material which I collected in Wisconsin, together with the attitudes expressed in Chippewa folklore, seems to indicate a considerable amount of undercurrent hostility between men and women. But suspicion and suppressed antagonism extended to other

classes of human beings as well. Until recent times everyone feared old men, particularly medicine-men, who were conceived to be full of supernatural power. It was said that they could kill a man at will or turn into bears, wolves, and fireballs, in which guise they could work malevolent sorcery. Hallowell has written about the social and psychological aspects of this widespread fear of sorcery.[3]

Not only were older people generally feared and menstruating women avoided, but people in mourning were shunned as well, because their touch was also believed likely to kill or paralyze a child and ruin a hunter's luck. One could elaborate on these points at great length; but I merely wish to indicate the fact that Chippewa social relationships were very strained and uneasy; and that affective ties among them were not strong. The only person with whom a man ever really felt on easy terms was another man of his own age, with whom he had grown up and hunted for many years. Hunting partners were often close friends. As I mentioned in my article, brothers-in-law fell into this category; and the only account which I collected comparable to the spontaneous cases of *Phantasms of the Living* was one which involved a brother-in-law. This I felt to be a significant indication of the influence of culture on paranormal experiences.

When we contrast Chippewa society with that of Victorian England, we move into a very different realm. Instead of small scattered semi-nomadic hunting groups, we have a very large industrialized society with a sedentary population settled in huge urban cities, towns, and small villages. In the latter part of the nineteenth century an intricate network of communications—roads, ships, railroads—bound not only the parts of Great Britain together, but reached out to the remotest corners of the earth. School education, books, magazines, and newspapers further extended the Englishman's acquaintance with the outer world.

One result of the higher social density and increased means of communication was that many individuals were thrown into contact with more people than a primitive hunter ever believed to exist. A Chippewa Indian seldom saw more than about sixty human beings; and his range of possible friends was a very narrow one. This range was much wider in Victorian society—especially among the more well-to-do families whose sons attended the great public schools and universities of England. It is true that many city-dwellers suffer a greater degree of social isolation than members of a well-integrated rural community; but it is also true that a society with high social density brings many varieties of people together into various kinds

[3] "Aggression in Saulteaux Society," by A. I. Hallowell, Psychiatry, Vol. 3, 1940, pp. 395-407.

of relationships, and that in favorable circumstances these relationships need not be of a purely superficial nature.

In my article I mentioned the stress laid on friendship in Victorian literature, an emphasis which we find not only in the popular poets and novelists, including Tennyson, Dickens, and Thackeray, but also in the now-fashionable psychological novels of Henry James. It is well known that the Victorian popular novelists also stressed the joys of home life and romantic love. We are close enough to the Victorian tradition to take all of these attitudes more or less for granted. It requires the study of another culture to throw our own values into perspective. A reading of Chippewa folklore texts, such as those collected by William Jones,[4] helps to dramatize the idealism of Victorian literature. This idealism was fed by many streams of cultural tradition—the Greek philosophical tradition, the Roman legal tradition, the Christian religious tradition, the eighteenth-century idea of progress and perfectibility of man, and many others. No doubt, those who wrote about love and friendship often did so with a false and sanctimonious air; and there was undoubtedly a great deal of sentimentality, hypocrisy, and stuffiness in the Victorian age. Nevertheless, the cultural traditions cited above did tend, I believe, to encourage strong affective bonds between individuals. The status of women was high in nineteenth-century England when contrasted with that of the Chippewa wife. Maternal care was good. Means of subsistence were relatively ample, removing one possible source of anxiety and friction. This again was particularly true of the more well-to-do families of England, who also had more leisure for the cultivation of friendships. In short, for reasons such as those given above, I think it safe to say that Victorian England provided a good social milieu for the formation of deep emotional ties. Since strong ties of this kind seem to underlie a majority of the reported spontaneous cases,[5] I concluded in my article that "we should not be surprised by the relatively large number of apparitions coinciding with death, despite the general absence of other forms of hallucinatory phenomena." For the same reasons, I think it is not surprising that few cases of apparitions coinciding with death were reported among the Chippewa Indians, despite the frequency of other forms of hallucinations among them.

To repeat, I did not say that "the leisure class was in general more predisposed to paranormal experiences than were others." I believe that the well-to-do families of Victorian England did possess

[4] *Ojibwa Texts*, by William Jones, Publications of the American Ethnological Society, Vol. 6, Brill, Leyden, 1917.

[5] "An Examination of Motivation as Found in Selected Cases from *Phantasms of the Living*," by Edmond P. Gibson, JOURNAL A.S.P.R., Vol. XXXVIII, April, 1944, pp. 83-105.

certain strategic advantages for the cultivation of friendships and family loyalties. It is the latter which predispose to veridical apparitions, not class affiliation *per se*. An upper class generally does possess strategic material advantages, but this need not give rise to strong emotional ties, nor need poverty exclude them. In nineteenth-century England we have to reckon with the traditions I referred to above, which gave a special quality to Victorian social relationships, particularly among the literate, well-educated people.

This brings me to Dr. Murphy's quotation from the Report on "the Census of Hallucinations" to the effect that "so far as they throw light on the question," the statistics "point to the conclusion that differences of education and occupation lead to no material difference in tendency to hallucinations." It may well be that I have laid too much emphasis on the comfort and ease of Victorian life; but even so, I do not believe that the above quotation is relevant. I am not so much interested in the incidence of hallucinations in general as in the small percentage of them described as "veridical" or "coincidental." The Census served as a general dragnet, incorporating various kinds of hallucinations, not only "coincidental" ones. Thus the quotation seems to me to be beside the point.

One question which I cannot answer is why there seems to have been a drop in the reported number of spontaneous cases since the latter part of the nineteenth century. This may reflect a deterioration in human relationships, connected with the world's struggle through two global wars of long duration. At the turn of the century F. W. H. Myers complained of "the decline of any real belief in the dignity, the meaning, the endlessness of life."[6] If anything, this decline seems to have continued and deepened since the days when Myers and his group of colleagues tried "to unravel from confused phenomena some trace of the supernal world."

VICTOR BARNOUW

[6] *Human Personality and its Survival of Bodily Death*, by F. W. H. Myers, Longmans, Green, and Co., New York and London, 1903. Vol. II, p. 279.

Book Review

UNBIDDEN GUESTS: A Book of Real Ghosts, by William Oliver Stevens. Dodd, Mead & Company, New York, 1945. 317 pp. $3.00

This is Mr. Stevens' second book in the field of psychical research, the first, *Beyond the Sunset,* having appeared in 1944. In his first volume the author was primarily concerned with evidence for survival; he summarized and interpreted for the general reader the various types of phenomena which bear more or less directly on the survival problem. In the present volume the scope of Mr. Stevens' interests is wider, and much material is presented which is not directly relevant to the question of survival. The term "ghost," in fact, as used in the title, is broadly defined to include not only visual hallucinations, or apparitions, but also auditory phenomena, movement of objects, cases of motor automatism, visions of inanimate things, and the like. The case material has been compiled mainly from five sources: historical documents, general literature, spiritualistic literature, and personal communications from friends. Cases in this latter category are of special interest since they have never before appeared in print.

In the first and second chapters "quiet" and "noisy" haunts are contrasted. Among the former is an account by Nathaniel Hawthorne of an apparition he saw over and over again in the reading-room of the Boston Atheneum. A curious feature of the experience is that Hawthorne says "it was not until long after I had ceased to encounter the ghost that I became aware how very odd and strange the whole affair had been . . ." In the chapter on "noisy" haunts we have five poltergeist cases. Some are rather well known to students of poltergeist phenomena, but the first, the "Case of the Stone-Throwing Devil," was found by Mr. Stevens in a rare pamphlet printed in London in 1698, and written by Richard Chamberlayne, one-time Secretary for the Province of New Hampshire, in the United States. In the year 1682 the family of one George Walton, a New England farmer, was plagued by an epidemic of stone-throwing, and other unpleasant manifestations. Stones flew about inside his home, smashing every window, and when at work in the fields he was in a single day struck more than forty times—"shrewd, hurtful blows." Apparently Chamberlayne had the makings of a psychical researcher, for he kept a day-by-day account of the happenings, and obtained attestations from nine witnesses.

In Chapter III, "Other types of Haunting," Mr. Stevens presents four cases which were reported to him by friends. The last of these

concerns automatic writing which gave information apparently unknown to the automatist. The amount of detail received concerning the life of the deceased communicator is quite extraordinary. This case would be of particular value to psychical research if corroboration could be obtained, but unfortunately we are told that the original records no longer exist.

Four cases of retrocognition are presented in Chapter IV, the earliest of which is said to have occurred in 1642. Mr. Stevens has again gone to historical sources, and refers to another rare pamphlet, this one entitled "The Prodigious Noises of War and Battle at Edge Hill Near Keinton in Northamptonshire." On four occasions a number of witnesses seemed to see a reenactment of the Battle of Edge Hill, which had taken place in the same neighborhood several months before. As in the case of the "stone-throwing devil," the necessity for independent testimony was realized by the seventeenth-century reporter of the episode, and attestations were obtained from the principal witnesses. The remaining cases are from our own times, one from Sir Ernest Bennett's book *Apparitions and Haunted Houses,* another the famous case "An Adventure," and the third a hitherto unpublished experience of Mrs. Eileen Garrett's.

After discussing in the fifth chapter apparitions appearing at the moment of death, with examples from S.P.R. *Proceedings* and our own JOURNAL, Mr. Stevens presents some cases of "ghosts with a mission." In this chapter are two extraordinary reports received by him from correspondents. In the first, an apparition gives as evidence of identity the serial numbers of ten thousand dollars' worth of Government Bonds said to be in a strong box in a specified bank. When the percipient conveyed this information to the deceased man's son the latter communicated with the bank, had the box opened, and found the bonds with the serial numbers as specified! The son had not known of the existence of the money. The percipient had never known the deceased man, and only knew the living son very slightly. In the second case, a destitute couple find a paid-up insurance policy worth $950 as a result of communications purporting to come from a deceased relative. This reviewer does not know of a single case in the serious literature of psychical research that parallels these in the exactness of the information conveyed. It is very greatly to be regretted that they are not reported entirely in the percipients' own words, and that independent corroboration is not given. Presented as they are, they remain for this reviewer merely anecdotes.

In the remaining chapters Mr. Stevens devotes attention to "ghosts that merely come and go," to miscellaneous types of phenomena—apparitions of animals and inanimate objects, death-bed visions, religious visions, etc.—and to a final discussion and summing

up of the problem. Still another unusual historical case is presented in these pages, summarized from a rare pamphlet published in Bath, Maine, in 1826, and entitled "Immortality Proved by the Testimony of Sense." The author of the pamphlet, the Rev. A. Cummings, reports on the apparition of a woman which appeared repeatedly in a Maine seaport village during the year 1799, and was seen by over a hundred people. As in the other historical cases unearthed through Mr. Stevens' research, the original reporter collected affidavits from witnesses, and, interestingly enough, divided these into two groups—"those who saw, heard and still doubted, and those who saw, heard and believed that the ghost was really the spirit of their deceased neighbor."

Many volumes of "real ghost stories" are to be found upon library shelves; their aim is merely to amuse and entertain the casual reader. In spite of its title, Mr. Stevens' book is in a very different category both as to purpose and as to method of presentation. We believe that his purpose has been to present to the intelligent general reader, in a simple and straightforward way, some of the serious evidence for apparitions and veridical hallucinations, and to give him insight into the implications of these phenomena. He has succeeded admirably. There is no attempt to dramatize, to overemphasize, the writing is restrained, and the presentation is systematic and orderly. Oversimplification of essential problems is no doubt inevitable in a popular presentation such as this, but Mr. Stevens urges his readers to consult original sources for a more detailed study; if this advice is followed the necessary correctives will be provided. In short, Mr. Stevens is doing splendid service in his role as mediator between the technical literature of psychical research and the general reading public.

A. K.

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.

Volume XL JULY - 1946 Number 3

CONTENTS

Open Meeting

At a Meeting of the Board of Trustees held on March 26, 1946, it was decided by the Board to invite the Voting Members of the Society to an Open Trustees' Meeting on May 28th, instead of holding a separate May Meeting of Voting Members, as decided upon at the Annual Meeting in January. The President, Dr. George H. Hyslop, presided at the Open Meeting held on May 28th, and the following Members were present:

Mrs. Edward W. Allison, Mrs. Valentine Bennett, Mr. Arthur Goadby, Mrs. Lea Hudson, Mrs. Lawrence Jacob, Mr. Gerald Kaufman, Dr. Gardner Murphy, Mr. William Oliver Stevens, Miss Signe Toksvig, Miss Gertrude Ogden Tubby, Dr. Montague Ullman, Mrs. Henry W. Warner, and Mrs. John J. Whitehead, Jr.

The Membership Committee: Report on Activities

A series of lectures and teas was held during the 1945-1946 season under the direction of Mrs. Henry W. Warner. These meetings were attended by a large number of Members, and their friends. Each lecture was followed by a period of informal discussion. The Committee is now mak-

ing plans for a continuation of the lecture program next season. The dates of the 1945-1946 lectures, the speakers, and their topics, were as follows:

November 28, 1945	"Unbidden Guests: A Book of Real Ghosts," by Mr. William Oliver Stevens.
December 19, 1945	"Patience Worth and her Poems," by Miss Hettie Rhoda Meade.
January 22, 1946	"Frederick Bligh Bond, the Man and the Psychic," by Mrs. Henry W. Warner.
February 20, 1946	"Dr. James H. Hyslop, the Founder of the American Society," by Miss Gertrude Ogden Tubby.
March 20, 1946	"Psychical Phenomena among the Maoris," by Mr. Alexander Markey.
April 24, 1946	"Next Steps in Psychical Research," by Dr. Gardner Murphy.

Readers of this JOURNAL are asked to send us clippings of accounts relating to psychical phenomena, spontaneous cases, etc., which they may come across in their daily newspapers. Such clippings from out-of-town publications will be particularly appreciated, since ordinarily they do not come to our attention. The name and date of the publication should be attached. Communications in regard to such newspaper accounts may be addressed to the Executive Secretary.

We wish to announce that the Rooms of the Society will be closed on Saturdays during the months of July and August.

The Psychokinetic Effect: The First A.S.P.R. Experiment[1]

L. A. DALE

Abstract: An experiment in dice-throwing, designed to test the hypothesis that mind may directly influence matter, was performed at the A.S.P.R. during the winter and spring of 1946. Subjects in the experiment were fifty-four college students, who were divided into two groups in terms of their willingness or unwillingness to accept the possibility of "mind over matter." The subjects threw four dice at a time down a specially constructed chute, their task being to try to make these dice fall with a specified face turned up. A total of 31,104 single die throws was performed. The six die faces were thrown for as target an equal number of times. Duplicate recording was carried out; the experimenter and the subject independently recorded on suitable record sheets all the die faces that turned up. In cases of discrepancies between experimenter's and subject's recording, the lower score was taken as official. The total number of "hits" (turning-up of the desired face) obtained in the experiment was 171 beyond mean chance expectation. This positive deviation yields a CR of 2.60, which is significant. A striking decline in rate of scoring was noted as the subjects progressed from the first to the fourth run on the record sheet. These and certain other analyses performed on the data show their extrachance nature, and confirm the hypothesis that mind may directly influence matter in a way not understood by present-day physics.

Introduction

In March, 1943, an epoch-making event occurred in the field of psychical research. In the pages of the *Journal of Parapsychology,* edited by Dr. J. B. Rhine and his associates at Duke University, appeared the first of a long and brilliant series of papers on the "psychokinetic effect" (1).[2] Psychokinesis, or PK for short, is popularly called "mind over matter," and involves the hypothesis that mind may act directly and volitionally upon an outer physical system.

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

[2] Numbers in parentheses refer to papers listed in the Bibliography, pp. 150-151.

Dr. Rhine avoided the older and more familiar term "telekinesis" not only because of its implications of distance, but also because of its unfortunate associations with fraudulent physical mediums, questionable dark-room séances, and so forth. Since the beginnings of organized psychical research there have been investigations of spontaneous physical phenomena of the poltergeist type — rappings, movement of objects in an apparently inexplicable way, etc. — and of the claims of physical mediums to produce materializations, levitations, movement of objects without contact, and so on. But the results of such investigations have been ambiguous, and there has been no unanimity of opinion among scientific investigators as to the occurrence of paranormal physical phenomena.

Looking back over the years from the vantage point of 1946, it seems almost incredible that we have had to wait for more than half a century for the development of a straightforward experimental approach to the problem of mind over matter. But it was not until twelve years ago, when Dr. Rhine with his characteristic genius and energy went right to the heart of the problem with his PK experiments, that a start was made in this direction. Quite simply, Dr. Rhine's subjects were asked to "will" that certain faces (or combinations of faces) of a falling die or dice should come to rest uppermost. It was very easy then to evaluate the results from the point of view of chance by the same statistical methods that are used in the ESP or card-guessing type of experiment, and to rule out counter-hypotheses to PK such as those of faulty dice, skilled throwing, etc. Since the first published report appeared in 1943, some thirty papers presenting original PK research have been published in the Duke *Journal,* and several others in the *Proceedings* of the (London) Society for Psychical Research.[3] In 1944 Dr. Rhine wrote an introductory account of the Duke work for our own JOURNAL; readers of the present experimental report are urged to refer to this

[3] *Proc.* S.P.R., Vol. XLVIII (1945), pp. 277-300.

paper, since in it Dr. Rhine describes much more fully than it is our purpose to do here the background of the problem, the results of the experiments to date of publication, and their implications.[4] For those who wish to go more fully into detail, we present at the end of this paper a complete bibliography of the Duke work. It is sufficient to say here that a great preponderance of the papers have reported positively in favor of the PK hypothesis. The British investigator Donald West, in his critical survey of the American PK work,[5] concluded that ". . . the case for PK does not seem to be challengeable; it is probably even more clear cut and conclusive than the case for ESP itself."

The A.S.P.R. Experiment

It was against this wide background of already existing PK research that we decided in September of 1945 to perform our own experiment. In planning the research an effort was made to meet certain criticisms which have been raised in relation to some of the already existing PK research,[6] and to anticipate criticisms which might later be raised by other writers. (See Experimental Plan, Appendix I.) The purpose of the research was to obtain answers to two major questions: (1) Does PK occur in the new experimental situation?[7] and (2) if it does, what is the bearing (if any) of the subjects' expressed attitude toward the possibility of PK on their scoring ability? Minor questions concerned the possibility of consistently demonstrating PK through the work of a large number of subjects, and the influence of sex upon scoring ability.

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[4] "'Mind over Matter' or the PK Effect," by J. B. Rhine, JOURNAL A.S.P.R., Vol. XXXVIII, October, 1944, pp. 185-201.

[5] A Critical Survey of the American PK Research," by Donald West, *Proc.* S.P.R., Vol. XLVIII (1945), pp. 281-290.

[6] Donald West, *op. cit.*, pp. 281-290.

[7] It is necessary, of course, in any parapsychological investigation, to ask a bedrock question concerning the occurrence in the experiment of the paranormal phenomenon hypothesized. Without evidence that the phenomenon (in this case, PK) is present, questions concerning its nature are irrelevant.

Methodology and Procedure

Subjects: The subjects were 54 college students, principally from Hunter, Columbia, and the City College of New York. There were 29 women and 25 men.[8] They were paid at the rate of a dollar an hour. None of them had previously taken part in PK experiments, but some had been subjects in ESP research. Experimentation began in January, 1946, and was completed by the end of March.

Experimental equipment and materials: The dice used were four ordinary commercial dice, red with scooped-out white spots. They were 5/8 inches on a side. (Our original plan called for the use of "good" professional dice, with inlaid faces — so-called "perfect" dice true to 1/1000 of an inch — but such dice were not obtainable at the time we started the experiment. In any case, this was not important. Even if "perfect" dice (which through wear and tear would soon cease to be "perfect") had been available and used, we would have had to depend on the experimental set-up and statistical controls to rule out the hypothesis of faulty dice. This point will be further discussed under the heading of "Results.")

Figure 1 shows the randomizing chute down which the dice were thrown.[9] The photograph is taken from above to show the baffles over which the dice had to bounce before landing in the dice-box. The chute itself (B) is three feet six inches long, five inches wide, and four inches deep. It is covered over by a glass strip. There are 55 baffles. The inner measurements of the dice-box (C) are eighteen and one half inches by twelve inches. It is lined with a padded material, and illuminated by bulbs set along the edges. The cover is shown closed in the photograph, but it was kept open during the experimental session. The

[8] We wish to thank Dr. B. F. Riess, of the Department of Psychology at Hunter College, and Mr. Donald Cook, undergraduate student at Columbia University, through whose cooperation we obtained most of our subjects.

[9] We wish to thank Mr. William Triebel, of the City College of New York, for building this apparatus for us, and also for taking the photograph.

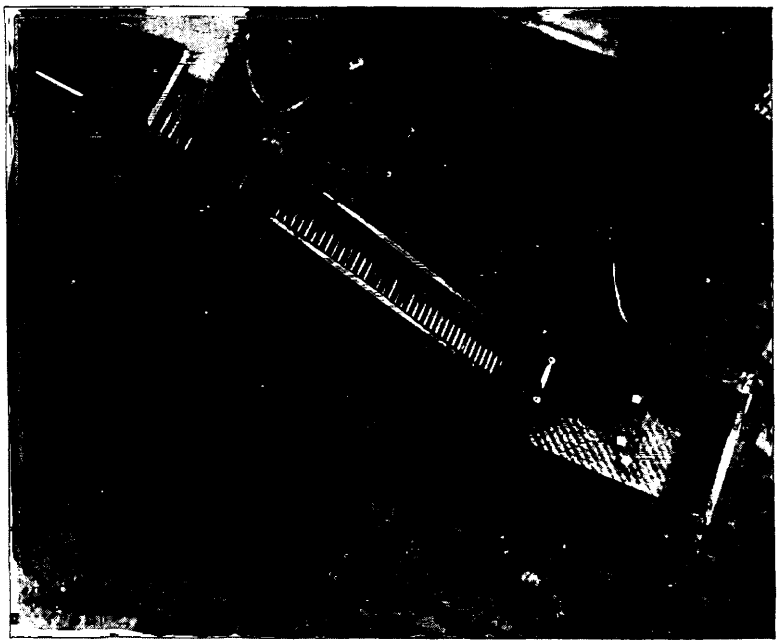

FIG. 1. Randomizing chute down which dice were thrown.

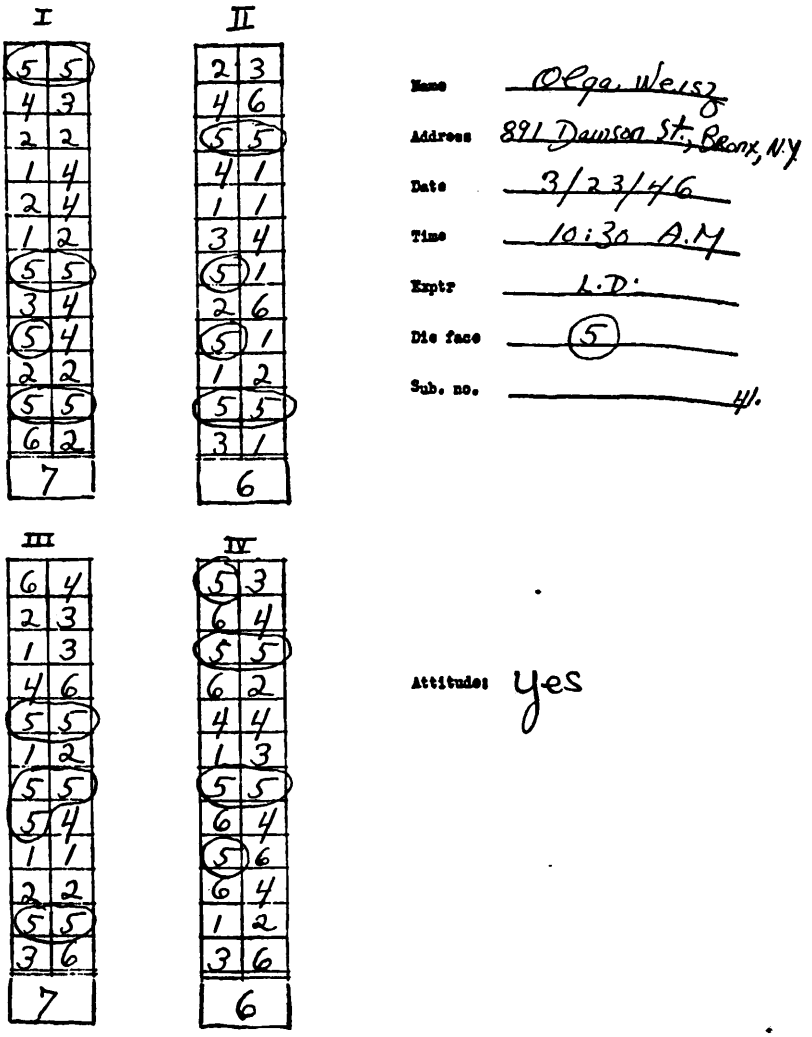

FIG. 2. Subject number 41's first record sheet. The five-face is the target for the whole page. The hits are circled. A score of four in each column is expected by chance. Thus subject number 41 was plus 10 on this page.

dice were shaken in a dice cup and then poured into the open mouth (A) of the chute, finally coming to rest in the dice-box. The type of record sheet used throughout the experiment is shown in Figure 2.

Method of acquiring data: Each of the fifty-four subjects was used for one sitting only. After determining and recording his attitude (see below under "conduct of the sitting"), the subject was asked to throw four runs[10] for each die face as target, thus in all filling six record sheets (see Figure 2), one for each target face. Four dice were thrown simultaneously from a regular dice cup down the chute; therefore six throws of these four dice completed the run. The order of the target faces thrown for was rotated in the following manner: The first group of nine subjects filled out their first page trying for *ones,* the second page trying for *twos,* and so on up to *sixes.* The second group of nine subjects started out on their first page trying for *twos,* then for *threes,* and ended up on their last page trying for *ones.* The third group started with *threes* and ended with *twos,* and so on with this method of rotation until the last group of nine subjects, who had for their first target the *six* face. Thus each die face was not only thrown for an equal number of times in the whole experiment, but was also represented with equal frequency as first, second . . . or last target in the session. The need for this rotation of faces will become clear when decline effects and other statistical analyses are discussed below.

Both the subject and the experimenter kept a complete record of every die face that turned up, the experimenter keeping her record in ink. At the end of each run, subject and experimenter both counted the number of hits appearing in the column, then went on to the next run on the page.

[10] The Duke work has standardized a "run" in PK as 24 single die readings, thus approximating the standard run of 25 guesses in ESP card tests. It should be remembered that 24 die readings constitute the run no matter whether, for instance, all 24 dice are thrown at once, whether one die is thrown 24 times, or whether, as in the present experiment, four dice are thrown six times.

(When the data were checked and analysed at the end of the experiment, all discrepancies in respect of hits between subjects' and experimenter's recording were carefully noted, and the *lower score* was in every case taken as a basis for statistical analyses.)

To summarize, then, 1296 runs (31,104 single die readings) were completed by the subjects, each die face having been thrown for an equal number of times, and suitably rotated in regard to its order of appearance as target on the series of six record sheets.

Conduct of the sitting: Each of the 54 subjects made an individual appointment for a session and, as stated above, was used in one session only. The session lasted anywhere from fifty minutes to an hour and a half, depending upon the rate of speed at which the subject worked, how many questions he (or she) felt like asking, and so on. No attempt was ever made to rush the subject through the working period; on the other hand, if he obviously wanted to finish quickly and with a minimum of conversation, the experimenter kept things moving rapidly. In spite of a rather highly routinized experimental plan, every effort was made to create an informal atmosphere within the framework of this plan. Cigarettes and gum were offered, and time out was taken for casual conversation at the completion of each page in the series of six record sheets. Appreciation was expressed when the dice seemed to be turning up well. Most of the subjects volunteered the information that they enjoyed the session, asked that a report of the experiment be sent to them, and offered to take part without remuneration in future dice-throwing experiments.

The first step in the conduct of the experiment was inquiring as to the subject's attitude toward the possibility of PK. In order to make this as objective as possible, the experimenter memorized a series of statements and questions, and repeated them verbatim to each subject just as soon as the ice was broken by casual conversation. The memorized material is presented in full in Appendix II. It

is enough to say here that the subject wrote down "Yes" or "No," in accordance with his attitude, on the first page of his set of six record sheets. Then the experimenter explained that a reward of ten dollars would be sent at the end of the whole experiment to the subject who obtained the highest total score.

A dozen of the sessions were witnessed, either in whole or in part, by Dr. Ernest Taves, by Dr. J. L. Woodruff, or by friends of the subjects.

Results[11]

Since hypotheses alternative to PK, such as chance, faulty dice, etc., can only be ruled out in the light of a number of interlocking analyses which were performed on the data, we present in this section with a minimum of discussion the results of these analyses, and in the next section go on to a fuller consideration of them.

As stated, 1296 runs of 24 die throws were performed. The number of hits obtained beyond chance expectation was 171, and the average score per run[12] was 4.13. This positive deviation of 171 gives a CR of 2.60, and a P-value of .005. Thus, only five times in a thousand similar large-scale experiments would such a deviation be expected on a chance basis. Our results in terms of total deviation are summarized in Table I.

The way in which the hits were distributed on the six faces of the dice is shown in Table II.

To what degree the concentration of hits on the five-face and the six-face shown in Table II is a matter of mechanical bias of the dice and to what degree it may be due to some *psychological* factor favoring the higher faces

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[11] All statistical analyses were carried out under the direction of Dr. Ernest Taves. We wish to thank Dr. Taves for his valuable assistance in this task. We also wish to thank Mr. Donald Cook, who re-checked all our calculations.

[12] If 24 dice are thrown with a specified face as target, one sixth of them should by chance turn up with that specified face. Therefore the average score per run (of 24 die readings) expected by chance is 4.00.

TABLE I

Results of PK experiment in terms of total deviation from chance expectation

N (in single die-throws)	31104
Hits obtained	5355
Hits expected	5184
Deviation	+171
Mean score (per run)	4.132
SD[13]	±65.727
CR	2.60
P	.005

TABLE II

Number of hits and deviation from chance expectation on all faces of the dice as targets

	One-face	*Two-face*	*Three-face*	*Four-face*	*Five-face*	*Six-face*	*Total*
No. of hits	826	909	837	879	939	965	5355
Deviation	—38	+45	—27	+15	+75	+101	+171

(the six-face seems to be preferred by nearly all subjects) can only be determined by extensive control data. Such control data are now being gathered and will be reported at a later date. But, in any case, the hypothesis of mechanically biased dice is irrelevant in connection with the extra-chance deviation obtained. Since each die face was thrown for as target an equal number of times, the effect of mechanical bias would cancel out. It is impossible, that is, for dice "loaded" to favor, say, the three higher faces not to *disfavor to approximately the same degree* the three lower faces. In this case, of course, there could be no significant total deviation from chance expectation.

Next we wish to dispose of the question whether the

[13] The Standard Deviation (SD) is obtained from the formula $\sqrt{npq}$. In this research, where a specified die face was the target, n is the number of single die throws, p is probability of success (1/6), and q is probability of failure (5/6).

TABLE III

Comparison of scores obtained by subjects who accepted and subjects who rejected the possibility of PK

	Ss who accepted the possibility of PK (41)	*Ss who rejected the possibility of PK* (13)	*Total* (54)
N (in runs)	984	312	1296
Hits obtained	4052	1303	5355
Hits expected	3936	1248	5184
Deviation	+116	+55	+171
Mean Score	4.117	4.176	4.132
SD	±57.271	±32.249	±65.727
CR	2.03	1.71	2.60
P	.02	.04	.005

CR/d ("accepted"-"rejected") negligible

subjects' attitude toward the possibility of PK was a variable of any importance in this experiment.

It will be seen from Table III that 41 subjects placed their mark in the "Yes" area and 13 placed their mark at the "No" point (complete rejection) on the continuum shown in Appendix II. The subjects who rejected PK obtained a slightly higher run average than those who accepted it, but the difference between the two groups is not significant. We conclude, therefore, that in this research the attitude expressed by the subject towards the possibility of PK was a variable of no importance. In all further analyses we cease to differentiate between the two groups.

Because of the homogeneous nature of the data under consideration, we were able to make use of what is known as the "split-half" method of estimating their reliability. This method is often used in psychological testing, but as far as we know it has seldom been applied in parapsychological testing. A word on the use of the method in psychological testing may be helpful. Suppose that a "general information" test consisting of twenty true-or-false statements is given to a group of subjects; we may then wish

to know something about the *consistency* with which this test measures the ability of these subjects. If the subjects were retested and scored at more or less the same level as on the first occasion, we would conclude that the test had some reliability; but if there were wide discrepancies in the scores obtained on the two occasions, we would say that the test was unstable, or lacking in reliability. Now, for a variety of reasons it is not always feasible to retest the subjects, or to use a parallel form of the test. But the test can be divided into two equal parts, and the scores on these two parts can be examined to see if there is any correlation between them. If there is found to be a significant correlation between the two sections of the test, then we may conclude that the scores are not chance artifacts, and that the test has a useful degree of reliability, providing a rough measure of the ability of the subjects. If the subjects in a hypothetical "information test" merely answered the twenty true-or-false statements at random, getting some correct by chance and missing others, we should not expect to find a significant correlation between the results on the two comparable halves — even-numbered and odd-numbered questions, for instance.

Briefly, then, we pooled the scores that the subjects in the PK test obtained on their odd-numbered record sheets, and compared, or correlated, these with the scores deriving from their even-numbered sheets. The amount of positive correlation found between these two sets of scores was clearly significant.[14] Those subjects who scored high on odd-numbered sheets tended to a significant degree to score high on even-numbered sheets; conversely, subjects scoring poorly on odd-numbered sheets tended to do equally poorly on even-numbered sheets. (Since each die face was thrown for an equal number of times, and was systematically ro-

[14] The self-correlation of the half-test was .30; application of the Spearman-Brown formula indicates that the reliability coefficient of the whole test is .46, which is between six and seven times its *PE*. Thus the subjects' scores on half their runs provide a significant predictability regarding the scores on the remainder of the task. This finding, of course, is independent of the significant positive deviation which was obtained in the whole experiment.

tated from page to page, no bias of the dice can have any bearing on this significant correlation.) The results of this statistical test on our PK data have two strong implications. The first bears on the question of chance, and the second on the dynamics of PK itself. With a chance distribution of hits, there would be no expectation of a significant correlation between scores on odd-numbered and even-numbered pages. Thus the test reinforces the significance of the CR of 2.60 obtained in respect of the total positive deviation of the experiment. But the fundamental implication of the "split-half" finding would appear to be that the psychokinetic effect is not chaotically distributed throughout the work of the subjects, but rather that it varies in degree from one individual to another. There seems to be, in other words, a psychokinetic "gift" — either a gift inhering in individual subjects, or a gift of the experimenter[15] which is liberated in the presence of some subjects more freely than in the presence of others. This does not mean that we have accurately measured each individual's PK ability (or the ability of the experimenter on different occasions), which would require a much higher correlation. But, to sum up, it *does* mean that a non-chance factor runs through the data — a factor partly responsible for the individual differences in the scores.

For some years interest has focused on "decline effects" which have in various ways manifested themselves in ESP research.[16] Many ESP series have been marked by a deterioration of scoring rate within the run, or across the page, or from the beginning of an experimental series to the end. Quite naturally, therefore, the Duke University research group was interested in examining their PK data for evidence of comparable decline effects. Reference to the papers listed in the Bibliography will show that they

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[15] The role that the experimenter may perhaps play in bringing about the PK results is discussed later.

[16] For a general review of decline phenomena and position effects in ESP, see "The Midas Touch in Psychical Research," by Ernest Taves and L. A. Dale, JOURNAL A.S.P.R., Vol. XXXVII, April, 1943, pp. 57-83.

found decline phenomena in abundance in their large mass of PK data. Almost every paper has a section devoted to analyses for position effects, and some of the best evidence for PK derives from these analyses. Decline effects were also fund in the data from our own experiment, and analyses of these will be presented next.

TABLE IV

Comparison of scores obtained on Runs I, II, III, and IV (of each of the six record sheets)

	Run I	*Run II*	*Run III*	*Run IV*	*Total*
N (in runs)	324	324	324	324	1296
Hits obtained	1396	1351	1308	1300	5355
Hits expected	1296	1296	1296	1296	5184
Deviation	+100	+55	+12	+4	+171
Mean score	4.309	4.170	4.037	4.012	4.132
SD	±32.863	±32.863	±32.863	±32.863	±65.727
CR	3.04	1.67	.37	.12	2.60
P	.001	.05	.36	.45	.005
CR/d (I-IV) 2.07					

From the data of Table IV we see an orderly decline in rate of scoring from Run I to Run IV on the record page.

TABLE V

Comparison of scores obtained on first half of record sheet with scores obtained on the second half

	First half	*Second half*
N (in runs)	648	648
Hits obtained	2747	2608
Hits expected	2592	2592
Deviation	+155	+16
Mean score	4.23	4.025
SD	± 46.476	±46.476
CR	3.34	.34
P	.0004	.37
CR/d (1st half-2nd half) 2.11		

If we pool the number of hits obtained on the upper half of the record page (Runs I and II) and compare this number with the hits obtained on the lower half of the page (Runs III and IV), we get the result tabulated in Table V.

The psychokinetic effect is thus seen to be most highly concentrated when subjects start work on the record sheet. They score high on the first half of the sheet, then peter out to almost nothing as they progress to the lower half, then go high again at the top of the next sheet. The greatest concentration of hits occurs in the first run of all. Therefore, quite naturally, it is of interest to ask where the hits occur within the individual runs. One might reasonably predict that the greatest concentration of all will occur in the *first half of the first run.* Table VI shows that this is just what did occur.

TABLE VI

Location of hits in first half of the run versus the second half of the run

	Run I	*Run II*	*Run III*	*Run IV*
Hits and deviation in first half	727 +79	668 +20	656 +8	630 —18
Hits and deviation in second half	669 +21	683 +35	652 +4	670 +22

Total first half: 2681
Total second half: 2674
Difference: 7
CR/d negligible

From the data of Table VI it is apparent that many more successes were recorded in the *first half of the first run* than in any other subdivision of the record sheet containing the same amount of material. This concentration of hits in the first half of the first run results in a deviation from

chance expectation which is statistically significant,[17] but the tendency to do well at the beginning of the run is not maintained in the other runs. Pooling *all* runs and comparing the hits obtained on the first half of the run with hits obtained on the second half of the run, we see that there is no significant difference. But the fact remains that more than one-third of the entire positive deviation obtained in the whole experiment comes from the first half of the first run (on each record sheet), the *second* half of the first run showing a rather striking falling-off effect.

There is another way in which a decline might manifest itself, and that is from page to page as the session progressed. It will be remembered that each subject filled out six record sheets, one for each die face. Therefore we pooled the hits obtained for the six pages, and compared the deviations.

TABLE VII

Comparison of scores obtained on pages 1-6 of each subject's work

	Page 1	*Page* 2	*Page* 3	*Page* 4	*Page* 5	*Page* 6
Hits obtained	881	884	881	904	895	910
Hits expected	864	864	864	864	864	864
Deviation	+17	+20	+17	+40	+31	+46

We see from Table VII that no decline in rate of scoring occurred as the session progressed; on the contrary, a positive deviation of only 54 was obtained on the first three sheets pooled, versus 117 hits beyond chance expectation on the last group of three sheets. This difference is not statistically significant, but it is suggestive. This result was entirely contrary to the expectation of the experimenter, who believed that results would dwindle as the session progressed.

[17] Since the cell containing the positive deviation of 79, derived from the first half of the first run, is one cell selected from eight, the CR representing its deviation from chance expectation is to be taken with a grain of salt; but for those interested in its exact value (as pointing to a problem worthy of study in future research), the CR is 3.40, and P is .0003.

We were also interested in the possibility of a *chronological decline* (or incline) in the data. Experimenting went on at a fairly regular pace from January 12 to March 30, 1946. Dividing the subjects into six chronological groups, 9 subjects to the group, we get the following deviations:

Chron. Periods:	1	2	3	4	5	6
Deviations:	+66	—17	+18	+12	+34	+58

The subjects in chronological periods 1, 5, and 6 were all women except for two subjects; in periods 2, 3, and 4 the subjects were principally men. The question may be raised whether the women did well because they happened (through the method of making appeals for subjects) to come at the beginning and end of the experiment — initial and terminal salience — or whether the salience exists simply because the men did badly *per se*. There is no way of answering this question with assurance, but at least we can compare the actual deviations obtained by male and female subjects.

TABLE VIII

Comparison of scores obtained by male and female subjects

	Female Ss (29)	*Male Ss* (25)	*Total* (54)
N (in runs)	696	600	1296
Hits obtained	2923	2432	5355
Hits expected	2784	2400	5184
Deviation	+139	+32	+171
Mean Score	4.200	4.053	4.132
SD	±48.166	±44.721	±65.727
CR	2.89	.72	2.60
P	.002	.24	.005
CR/d (F-M) 1.63			

Table VIII shows that the women obtain scores which are independently significant, while the men score only very slightly above chance.

In Table V we showed that the psychokinetic effect was most highly concentrated in the first half of the record sheet We therefore thought it would be of interest to examine the distribution of hits obtained by female and male subjects in respect of position on the record sheet. Table IX compares, in terms of deviation, the scores obtained by women and men on the first and second halves of the record sheet.

TABLE IX

Comparison of scores obtained by male and female subjects on first and second halves of the record sheet

	Female, first half	*Female, second half*	*Male first half*	*Male second half*
N (in runs)	348	348	300	300
Deviation	+101	+38	+54	—22

The women obtained 51.0% of their hits on the first half of the record sheet (Runs I and II), and the men 51.6%. Thus we see that both women and men subjects declined at approximately the same rate as they progressed from the first half to the second half of the record sheet.

This completes the presentation of the major analyses performed on the data. Two minor analyses, however, remain to be discussed. The first concerns the grouping of hits, and the second recording discrepancies.

It will be remembered that four dice were thrown at a time. Special attention was focused during the session on the turning-up of doubletons, tripletons, and (especially) quadruplets of the desired face. Analysis showed that, given a positive deviation of 171, the grouping of hits was *not* significantly different from chance expectation; there was no measurable tendency, that is, for the PK effect to

act in an "all or none" fashion upon the four dice which were simultaneously thrown.

As stated before, in every sitting a duplicate record was kept by the subject, the experimenter keeping the official record in ink. All die faces were recorded by both subject and experimenter. In spite of the greatest care, 21 discrepancies (in respect of hits) were found between the subjects' and the experimenter's recording. In twelve instances subjects recorded one hit fewer in a run than the experimenter; in nine instances the subject recorded one hit more than the experimenter. In every case the *lower* score was taken as official.

Discussion

Hypotheses alternative to PK:

Before we can interpret our results as confirming the hypothesis that mind can act volitionally upon the falling dice, certain counterhypotheses must be considered.

The hypothesis of chance is untenable in view of the CR of 2.60, derived from the total deviation, the significant result deriving from the application of the "split-half" method of self-correlation, and the orderly decline effects observed in the data. The experiment was especially designed to rule out the hypothesis of faulty dice. It is true that the dice favored the higher faces (Table II); but, in view of the fact that each die face was thrown for as target an equal number of times, this cannot account for the positive deviation. The decline effects and the self-correlation result clinch the case, so to speak, both from the point of view of chance and from the point of view of faulty dice. It is equally far-fetched to suppose that "skilled throwing" could have contributed to the results. The dice were shaken in a dice cup, and then thrown down a chute more than three feet long. No "expert," as far as we know, will attempt to control dice except when he is allowed to throw them by hand along a smooth surface. The theory

of optional stopping (the hypothesis that an experiment is arbitrarily stopped at a favorable point) is irrelevant since the exact amount of data to be collected in the experiment was determined in advance. Recording errors did occur, since there were discrepancies between subjects' and experimenter's tabulation of hits; but the lower score was always taken as official, and it is hence extremely unlikely that recording errors led to a spuriously high deviation. Quite to the contrary, it is probable that the experiment was penalized by this method. Computing errors are equally unlikely. Dr. Taves and the present writer worked together on all the analyses, checking on each other, and then the whole material was rechecked by Mr. Cook. Only one error was found by Mr. Cook, a very minor one. The correction of this raised the CR of the difference between scores obtained on the first half of the record sheet versus scores on the second half from 2.08 to 2.11 (Table V).

All these counterhypotheses, then, are insufficient to account for the positive results, and the only alternative to PK is bad faith on the part of the experimenter, with collusion on the part of at least some of the subjects. The original data are open to the inspection of any interested person.

Tentative remarks:

In this section we assume that the PK effect has been established (largely, of course, by the brilliant work done by the Duke group), and that it operated to produce the results in the experiment just reported. We wish now to go on to a brief and *very tentative* consideration of some of the problems raised by our results, and of some of the variables that may have operated to bring them about.

The present experiment is quite unusual in that it purported to test the PK ability of a *large group of subjects.* Except for C. B. Nash's research (17) employing 113 subjects, most of the experiments reported have dealt with the results of a few subjects working intensively, and often

over long periods of time. The work of Margaret Pegram Reeves, who performed nearly a thousand runs in one series and more than seven hundred in another (2, 20), illustrates the point. Reference might also be made to the Gibson research, in which Mrs. Gibson, in her capacity as principal subject, performed with highly significant success something in the neighborhood of five thousand runs (3, 7, 12). The question raised here is whether we are justified in drawing the conclusion that we have measured the PK ability of our large group of subjects; that is, whether the *subjects* themselves have actually had any direct part in producing the PK effect noted.

If we complete a piece of card-guessing research using, say, 54 subjects, and if our results are clearly significant, then we may say with assurance that at least *some* of our subjects displayed paranormal abilities. Although the experimenter in such a series may — and almost certainly does — play an important role in contributing to the results, it is the *subject* who is doing the guessing, and if he guesses right he "takes the credit"! But the situation is by no means so clear in PK experimentation. It is our tentative hypothesis that the *experimenter* influences the dice, and that the subject plays his role in either liberating or inhibiting this ability of the experimenter. It is, as it were, the reverse of the situation found in telepathy and/or clairvoyance research. Evidence for this hypothesis is far from being conclusive, but there are straws in the wind both in our own research and in the published reports of research carried out elsewhere.

First, it may be relevant to mention here the fact that a PK experiment was of particular interest to the present writer since she had initially become interested in parapsychology as a result of a series of spontaneous experiences believed by her to have been psychokinetic. Thus an experimental validation of these personal experiences meant a good deal to her. Motivation, then, was intense on the part of the experimenter; we doubt whether it was on the

part of the subjects. It is true that most of them seemed eager to do well, and found the sessions amusing and interesting, but this hardly constitutes intense motivation.

The total deviation obtained in the series does nothing, of course, to differentiate between subjects' and experimenter's roles; but it may be that our hypothesis is supported by the findings of Table III, where we see that subjects rejecting and subjects accepting the possibility of PK both scored above chance, and at about the same level. In ESP research there is some evidence to indicate that the subject's attitude toward ESP may significantly influence his scoring ability.[18] If it is true, as has been said, that "PK shows in general the closest sort of relationship with ESP,"[19] then we should expect that the attitudes of PK subjects might influence their scores. If the experimenter in the series under discussion was in fact acting throughout as the real PK subject, there is no discrepancy: she is, as far as is humanly possible, a "believer" in the reality of PK. In fact, she just "tried a little harder" in sessions with subjects who denied the possibility of PK.

Another indication is provided by the fact that women subjects scored significantly, while the men subjects did not. There is no reason to suppose, on the basis of published research, that women are *per se* more gifted with PK than are men. But if the experimenter were acting as subject, the result makes psychological sense. She felt, on the whole, rather tense and on the defensive with the male subjects, and wondered if they did not find the whole thing a ridiculous performance. But with the women subjects she felt much more at ease, and enjoyed their sessions thoroughly. No inhibitions were felt about "talking to the dice," expressing pleasure at a good throw, dismay at a poor one, and so on. Another point may be brought up

[18] *Cf* "Separating the Sheep from the Goats," by G. R. Schmeidler, JOURNAL A.S.P.R., Vol. XXXIX, January, 1945, pp. 47-49, in which she found that her subjects who accepted the possibility of ESP scored above chance, while those who rejected this possibility scored below chance.

[19] "'Mind over Matter' or the PK Effect," by J. B. Rhine, JOURNAL A.S.P.R., Vol. XXXVIII, October, 1944, p. 200.

here. It will be remembered that a reward of $10.00 was offered to the subject obtaining the largest positive deviation in the whole series. This reward was won by the *first* subject in the experiment — a young lady who obtained the rather striking deviation of plus 27 on her twenty-four runs. This initial success or "primacy effect" makes sense in terms of the experimenter's acting upon the dice, since it was only within her frame of reference that the subject was *first;* the prize-winner's session marked the beginning of a long-planned-for experiment, and it was by way of being a happy and exciting occasion for the experimenter.

It is interesting to note that in C. B. Nash's second reported PK experiment (30) no significant difference in scoring average was obtained by those subjects who accepted PK and by those who did not. As in our experiment, both groups scored well above chance. Here again, we think the experimenter may have been the determining factor. Nash says, in connection with the distance factor which he was also testing, that he rejects the hypothesis of the experimenter's influencing the dice because the experimenter "was not consciously playing that role . . ." This seems almost unbelievable to us; we defy an experimenter remaining in the vicinity of falling dice to resist trying to influence them to fall with the desired face uppermost! And a final straw in the wind from the published research of the Gibsons' (3). Mr. Gibson scored at a significant rate when Mrs. Gibson recorded for him, but when he worked alone he scored at virtually a chance level. He points out that the stimulus of an interested observer may have led him to do extrachance scoring. But another possibility — one which is not considered in the paper — is that it was Mrs. Gibson who actually functioned as subject when recording for her husband. In both witnessed work and when working alone Mrs. Gibson scored extremely high. She had proved herself to be a gifted subject.

To summarize, then, it seems to the present writer that

we cannot naively assume that the person designated as "subject" in a PK experiment is actually the subject in anything like the sense that he is in ESP research. Certain generalizations as to the incidence of ESP ability have been made on the basis of large-scale experiments in which many subjects have taken part;[20] for the reasons just discussed we doubt whether we shall be able to reach even tentative conclusions as to the proportion of the population showing PK ability until suitable apparatus for *self-testing* is devised and put into use. Finally, any PK research which attempts to shed light on the effect of distance on PK will have to have both subjects and experimenter (and every one else knowing the die face aimed for) working at the prescribed distance from the dice.

As for the decline effects appearing in our data, there is little to say. Because of the structure of our record sheet, they cannot be compared too closely with the decline effects (quarter distributions of the page and of the set) which have been so strikingly reported in the Duke research (2, 8, 10, 15, 24). We feel that the decline from Run I to Run IV on the record sheet (in our data) can perhaps better be compared with certain declines which have been reported in ESP research. There has been a general feeling in ESP research that a change of conditions — or a change in the stimulus material used — may tend to favor scoring. Pratt and Woodruff tested this hypothesis, among others, in their experiment reported in 1939 in the *Journal of Parapsychology*.[21] They found that subjects scored significantly better with "new" material than with "old" material (material to which they had become accustomed). Perhaps, in capsule form, so to speak, this is fundamentally

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[20] *Extra-Sensory Perception After Sixty Years*, by J. G. Pratt, J. B. Rhine, *et al*, Henry Holt and Company, New York, 1940. Under the heading of "What Proportion of the General Population has Shown Measurable ESP Ability?" the authors very tentatively suggest that published research indicates one person in six may have measurable ESP capacity.

[21] "Size of Stimulus Symbols in Extra-Sensory Perception," by J. G. Pratt and J. L. Woodruff, *Journal of Parapsychology*, Vol. II, December, 1939, pp. 121-158.

what occurred in our PK data. The subject (or the experimenter) started out on the page trying for a certain die face — say the one-face — and this constituted "new" material. As he progressed along the page, the material became "old," and there was a decline in scoring. On the next sheet a new goal was set — a new die face is now aimed for — and the scoring rate improved. And so on through the six sheets, each sheet starting off with a new die face as target. The experimenter strongly had the feeling of a "new deal" as each sheet was turned over. A pause was always made when a sheet was completed, cigarettes would be lighted, there was some casual conversation, and the experimenter would make some such remark as, "Well, now let's forget all about the fours and see how well we can do on the fives," etc.

Nor do we believe that there is anything surprising in the "*incline* effect" found with respect to the scores obtained on the six pages throughout the session. Table VII shows that more than twice as many hits were obtained on the last three pages than on the first three. Although this difference does not reach statistical significance, we think it may be indicative of a real psychological process at work. Quite simply, we feel that as the session progressed, subject and experimenter got better acquainted with each other; both relaxed and began to enjoy the procedure (even the "No" subjects began to talk to the dice by the third or fourth sheet!), and the PK effect was able to manifest itself more freely. There is nothing psychologically inconsistent, then, in the significant *decline* from run to run on the page, and the suggestive *incline* from page to page during the session.

Summary: Data from the first PK experiment performed at the A.S.P.R. have been presented, counterhypotheses to PK have been considered, and the conclusion has been reached that the hypothesis of "mind over matter" is the only one adequate to account for the results obtained. This conclusion is based on the total positive deviation of the

series, on certain "lawful" decline effects, and on the findings from the split-half method of estimating reliability. Finally, it is of interest to note that the PK effect was apparently sturdy enough to manifest itself within the framework of a rather highly routinized experimental procedure.

Appendix I

Outline of procedure to be used in proposed PK experiment

Subjects: fifty-four college students, Hunter, Columbia, CCNY, etc.

(a) to be divided into two groups in terms of their willingness or unwillingness to accept the PK hypothesis.

Apparatus: the Triebel chute (see attached sketch).

Record sheet (see attached sample).

Dice—it is recommended that "perfect," professional dice with inlaid faces be used.[22]

Plan for each sitting: Each subject will be used for one sitting only. After determining and recording attitude, the subject will be asked to throw four runs (a run here to consist of 6 throws of 4 dice) for each die face, thus filling six record sheets, one for each face. Both the experimenter and the subject will record the die faces (duplicate recording) so that the possibility of recording errors affecting the results will be reduced to a minimum. The order of the target faces to be thrown for will be determined in the following manner:

Subjects 1-9 will throw	1-2-3-4-5-6	Subjects 28-36—4-5-6-1-2-3	
" 10-18 will throw	2-3-4-5-6-1	" 37-45—5-6-1-2-3-4	
" 19-27 will throw	3-4-5-6-1-2	" 46-54—6-1-2-3-4-5	

Amount of data collected according to this plan: A total number of 1296 runs will thus be completed by 54 subjects, an equal number for each die face. This is 31,104 single die throws.

Estimate of cost: It is estimated that the sitting will take about an hour and a quarter. Therefore it is recommended that each subject be paid $1.50. It is also recommended that a Reward of $10.00

[22] The recommendation in regard to "perfect" dice was not carried out. See p. 126.

be sent, at the end of the series, to the subject obtaining the highest total score. Thus the cost of the experiment will be $91.00.

Remarks: It is believed that this plan would meet criticisms which might be raised under the headings of (1) biased dice in relation to the free choice of target face, (2) unequal number of throws for the various faces, (3) "skilled" throwing, (4) inadequate recording (recording errors), and (5) optional stopping.

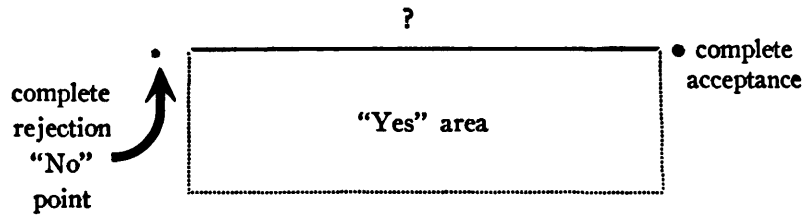
September, 1945
L. D.

Appendix II

Determination of subjects' attitude toward the possibility of PK

After a casual chat with the subject, the experimenter plans to say approximately the following (committing it to memory):

"As you know, some people believe that mind may directly influence matter. We have planned this experiment using dice to test this belief. Some similar experiments have been carried out at Duke University and they have been very successful. I am going to ask you to try to "will" certain faces of the dice to turn up (showing dice and apparatus). Do you think there is any possibility that we can influence these dice as they roll down the chute? If you think that there is any possibility at all of doing this, then I am going to ask you to write down "Yes" on this record sheet (showing record sheet). But if you think it is absolutely impossible for the mind to influence matter, that is, falling dice — even in the slightest degree — then I want you to write down "No" on the record sheet. Perhaps this will make clearer what I mean (showing continuum drawn on back of record sheet, as follows):



The experimenter will then ask the subject to place a mark on the continuum to represent his attitude. Unless he places the mark at the actual point of "complete rejection" he will be classified as a

"Yes." After the subject has stated his attitude, and has written "Yes" or "No" on his record sheet, the ten-dollar reward will be explained.

Appendix III

Total scores and deviations obtained by the fifty-four subjects on their six sheets (24 runs). A score of ninety-six is expected by chance.

Sub. No.	Sex	Score	Dev.	Sub. No.	Sex	Score	Dev.
1	F	123	+27	28	M	89	—7
2	F	98	+2	29	M	106	+10
3*	F	90	—6	30*	M	109	+13
4	M	98	+2	31	F	91	—5
5	F	101	+5	32	F	94	—2
6*	F	95	—1	33	M	78	—18
7	F	100	+4	34	M	98	+2
8*	F	116	+20	35	F	101	+5
9	M	109	+13	36	M	110	+14
10*	M	89	—7	37	F	93	—3
11	M	115	+19	38	F	94	—2
12	M	62	—34	39	F	105	+9
13	M	89	—7	40*	F	92	—4
14*	M	95	—1	41	F	108	+12
15	M	94	—2	42	F	90	—6
16	M	107	+11	43	F	111	+15
17	F	94	—2	44*	F	104	+8
18*	M	102	+6	45	F	101	+5
19*	M	101	+5	46	F	115	+19
20	M	108	+12	47	F	83	—13
21	M	92	—4	48	F	97	+1
22	M	108	+12	49	F	102	+6
23	M	82	—14	50	F	108	+12
24	M	88	—8	51*	F	109	+13
25	M	113	+17	52*	F	100	+4
26*	M	101	+5	53	F	104	+8
27	M	89	—7	54	F	104	+8

Note: Subjects marked with an asterisk rejected the possibility of PK.

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Book Review

Carington's Outline of the Facts, Theory, and Implications of Telepathy

E. DE P. MATTHEWS

An important and provocative book by Whately Carington, under the title *Thought Transference,* has recently appeared.[1] It consists of three parts: the first dealing with experimentation past and present; the second, with the Association Theory of Telepathy and the Psychon Theory of Mind, and the third with Implications.

A very able résumé, by Margaret Pegram Reeves, of a great part of this material (published as a *Proceedings* of the London S.P.R., Vol. XLVII, 1944) appeared in this JOURNAL in April, 1945. As this is accessible to most readers, the present remarks will be largely confined to the general theory of the mind.

Mr. Carington makes it clear that his theory is tentative and provisional. However much a reader may disagree with him, yet one must be grateful for his courage in raising most ingeniously, and in an informal and provocative way, all the important questions.

THE ASSOCIATION THEORY OF TELEPATHY

This hypothesis, much praised for its beautiful economy, can be roughly summarized as follows: the mind consists entirely of two classes or constituents called psychons: sense data and images. The images have a common repository in an underlying subconscious. An object or idea O in my mind may be associated with another, K. The normal presentation of K to you may bring the idea O to your mind also, evoked by K from the mutual subconscious. In this manner, the postulate of "passing" or "sending" ideas

[1] *Thought Transference: An Outline of Facts, Theory, and Implications of Telepathy,* Creative Age Press, Inc., New York, 1946. 287 pp. $2.50. The English edition of the book, which was brought out in 1945 by Methuen, was entitled *Telepathy: An Outline of its Facts, Theory, and Implications.*

from mind to mind, which gives the affair an unwarranted spatial character, may be obviated.

The Psychon Theory of the Mind

In 1939, Professor H. H. Price made a plea for an hypothesis that would cover as many paranormal phenomena as possible. In 1945 Dr. J. B. Rhine appealed for a sorely needed hypothesis of psychophysical relations. The contention made here is that the last-mentioned need is antecedent to, and indispensable for the first one.

Sensa and Images: If the tenets of Mr. Carington's theory are set beside those of Hume's,[2] certain parallels will be observed.

Carington: "The mind consists of sensa and images, and of nothing else whatsoever."

Hume: "I never can catch *myself* at any time without a perception, and never can observe anything but the perception."

Carington: "Images are exactly the same sort of things as sensa, and differ from them only as regards constancy and vividness."

Hume: "The difference between these [impressions and ideas] consists in the degrees of force and liveliness with which they strike upon the mind."

The Self: To continue with the comparison of Carington and Hume.

Carington: "In particular, I do not find it necessary to accept . . . anything in the nature of a 'pure ego or self' as constituents. I contend it is absurd to invoke something like a Pure Ego or Transcendental Self or mystical what's-it, occupying a unique and privileged position, and to say that it is conscious *of* something or other—or *of* anything at all."

Hume: "For my part, when I enter most intimately into what I call *myself,* I always stumble on some particular

[2] Quotations from Hume are taken from *A Treatise on Human Nature,* Book I.

perception or other of heat or cold, light or shade . . . etc." "[Another person] may perhaps perceive something simple and continued, which he calls *himself,* though I am certain there is no such principle in me . . . The mind is a kind of theatre, where several perceptions successively make their appearance, pass, repass, glide away, and mingle in an infinite variety of postures and situations. There is properly no simplicity in it at one time, nor identity in different . . ."

It may be noted that while Hume was writing this, he was performing an operation entirely different from the one to which he limits his own mind. He was looking into himself, and comparing his states of mind on successive occasions by observing them carefully (if not successfully). But what was *it* in him that "observed" *its* own mind? It is difficult enough to stretch these clusters of "impressions" or psychons into anything resembling a judgment or a predication. Even then, if judgments are merely the presentations to your immediate perception, you are obliged to accept them all on the same terms. Eddington points out that a datum of science, for example, is not awareness of sensation, but awareness that a sensation is like, or is different from, a sensation we formerly had. But how is this comparison to be made when there is no self or act of consciousness that may appraise the invading set of psychons?

"The mind being completely passive is helpless in the matter, and has no control over the clusterings" (as Joad said of Hume's mind). This is to treat the Self "as if it were like a piece of matter completely analysable into its component parts. It is in short to regard it as the aggregate or sum of its components. Now the entity which is typically the mere sum by addition of its component parts is a machine."[3] A mechanistic state of things is one in which changes are determined entirely by relations other than *self*-directive power. (The atomism of the Psychon Theory is contradicted by Gestalt principles, which are very influential at present.)

[3] *Guide to Philosophy,* by C. E. M. Joad, p. 234.

Hume went on to say: "I am first affrighted and confounded by that forlorn solitude in which I am placed by my philosophy . . . Most fortunately it happens . . . that nature herself . . . cures me of this philosophic melancholy and delirium . . . I dine, I play backgammon, I converse and am merry with my friends . . . and when I return to these speculations, they appear so cold and strained and ridiculous, that I cannot find it in my heart to entertain them any farther."

Hume's state of "forlorn solitude" might be ameliorated, we at first hope, in the present system by the comfort derived from possible incoming telepathic communications. But not only are "images exactly the same as sensa"; even the endo-somatic (inward) and exo-somatic sensa are also hard to tell apart, it is said. If so, how can there be any discrimination of telepathic images? Since each present mental state is all our knowledge, there is no inner "judge" of the distinctions between incoming paranormal images, and one's own. (Pure telepathy, in spontaneous experiences, often depends upon a single witness.)

Suppose that an impertinent "message" from America should invade the mind of Mr. Carington, and he suddenly believed in psychophysical interaction; how would he distinguish between this and a real belief of his own—since with the changing psychon systems, beliefs are so precarious? How can he be sure that tomorrow he may not give up this whole moot question of perception as beside the point, and go over to the Gestalt view that direct experience is the only safe ground for psychology?

Consciousness: Consciousness, according to Mr. Carington, is the *relation* between psychons, and it is nothing else; it is analogous to the "gravitational" forces. But consciousness is no more substantial than gravitation; the use of the noun "consciousness" is only an unhappy accident. On the other hand, it is perfectly correct to say, "This psychon system is conscious." It is not found necessary to accept "acts" of consciousness.

Conation and Emotion: Emotional states are characterized by the presence of an especially high proportion of certain sorts of endo-somatic psychons, notably those of visceral and perhaps intra-muscular origin; willing (conation), by the high proportions of endo-somatic psychons of a different origin, particularly those derived from muscles and joints. "To adapt James, the 'willing' follows on the strain (whether factual or imaged) rather than the strain upon the 'willing.' There is no need to assume the existence of a piece of *ad hoc* magic called 'the Will.'"

Now it may be objected that if any group of impressions —psychons—may replace the incumbent group simply by association or chance, there is nothing to ward off any undesirable group. There may possibly be, the theory states (in connection with repression into the unconscious), certain quasi-repulsive forces operative in the system, "but the chance of their appearance in the field of consciousness is very small; that is to say, the chance of other systems appearing is very much greater."

Thus if a conative set of psychons from my muscles and joints takes possession, I might commit a murder. (It is only self-controlled and extremely persevering people who lightly dispense with the will!) The next group of my psychons would suggest flight; one thing is sure, the following group will present strong rationalizations to excuse the whole thing. Where in all this could come the power to weigh, to judge, or to refrain?

Action: With the exception of the crucial point of transcendence from physical to mental, the process of the "production" of psychons has been provisionally described. But there is no account of how certain configurations of psychons stimulate (if they do) in turn the motor centers (if these be admitted) back through the nexus from mental to physical.

Memory: Another objection: No configuration of psychons, specified as fluctuating, impermanent, constantly

altering, could furnish (without some definite ground of self) the at least semi-private repository that serves as an adequate base for the "durée," the long-enduring memory that serves to form the personality.

Reason: Mr. Carington writes: "The statements 'I know Jones' and 'I know that eggs break when dropped,' are commonly regarded as being of different kinds, one describing 'acquaintance *with,*' the other 'knowledge *about,*' Jones and eggs respectively." But according to his views, "'acquaintance with' is, so to say, merely awareness with embroideries, and 'knowledge about' is merely awareness with more embroideries."

Eddington has an interesting passage where he shows the lack in the English language of properly discriminating terms for "knowing." So we might say that *kennen* in German, *connaître* and *reconnaître* in French, denote the simpler perception of re-cognition which we share with the lowest form of animal. The verbs *wissen* in German, and *savoir* in French denote the type of knowledge (which Mr. Carington calls embroidery) that is achieved only by human beings, when, upon the basis of perception, there is built up, like the Parthenon upon a rock, wisdom—*sapient* knowledge. The rock basis, perception alone, cannot build itself into the Parthenon. What accomplishes the "embroidery"? The point of departure from that re-cognition, shared by all animal life, toward wisdom seems to be the point of the acquisition of self-consciousness. Thereafter, the reason—dynamized by the higher emotions and the creative imagination (Mr. Carington never mentions the imagination)—collaborate, and culminate in the vision of great men, a vision that seems to be in genius accompanied by a really effective paranormal knowledge, which occurs in others also.

The trouble with Mr. Carington, and the behaviorists, is that they stop short with elementary cognitions like egg-breaking. I am reminded of a student who writes grimly, "One more slaver out of Pavlov's dogs and I leave college

—or give up the ghost!" But the ghost (or *geist*: intellect, mind, spirit) is precisely what he went to college in pursuit of.

Professor Price has written of the Psychon Theory: "I do not see what it is going to say about knowledge by description—as opposed to knowledge by acquaintance—or about the entertaining of propositions, or about deductive reasoning . . . or deliberation and choice. [Nor can such a theory] give any satisfactory account of memory-knowledge—remembering *that* . . . as opposed to remembering *how to* . . . and self-consciousness (a hard fact if ever there was one) seems to me to defeat it altogether. It has been said that Russell's *Analysis of Mind* is a very good analysis of the mind of Russell's cat, but not at all a good analysis of the mind of Russell."[4]

Professor Price adds that these arguments show only that the Psychon Theory is not a *complete* philosophy. But it, or something like it, may still be a very good working philosophy of psychical research—very badly needed at the present stage. He goes on to say that we must abandon the Cartesian view of mind, which regards every mind as a separate and indivisible "thinking substance."

Hume himself saw the outcome of using "reason" without imagination, or emotions other than the simplest ones deriving directly from the body. He said: "The understanding, when it acts alone and according to its most general principles, entirely subverts itself and leaves not the lowest degree of evidence in any proposition either in philosophy or common life." This was the upshot of his belief that "all probable reasoning is nothing but a species of sensation." (As Samuel Butler put it: "Nothing is ever *merely* anything.") Hume was wonderfully candid about admitting his weaknesses. By allowing no truly appraising faculty for modifying, recording and classifying the results of perception, he himself confessed that he had destroyed true knowledge altogether.

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[4] *Horizon*, July, 1945, p. 57.

Hume anticipated the present view of causation in current physics (one which would invalidate the scientific method entirely if that method were not based on "faith in nature") by considering cause and effect as a mere juxtaposition of events; yet he wrote history as if causality were fully operative. Hume stimulated Kant to revolutionize the world's thinking. The same passage from empiricism to certain Kantian positions is in progress now.

The Brain: Mr. Carington describes how, in piano-playing, we at first concentrate closely; later we can play automatically with our minds "on something else." This automatic action, according to the Psychon Theory, is the function of the brain. Now it is believed by some investigators that a state of dissociation or automatism is practically a *sine qua non* for paranormal activity. (See "Concentration versus Relaxation in Telepathy," by Gardner Murphy and L. A. Dale, JOURNAL A.S.P.R., January, 1943.) In Mr. Carington's account of the brain's function there appears to be some contradiction: the brain is involved only in automatic activity; the brain "has nothing to do with telepathy"; but ESP is also connected with automatism! It may be found that automatic "habit" (muscular) is not closely related to ESP; but at least it and ESP have more in common than has either with a sharp, wide-awake consciousness. Such are the difficulties that result from keeping the mind and body separated in the Cartesian fashion.

Clairvoyance: In his article "Telepathy and Clairvoyance Reconsidered" (*Journal of Parapsychology,* September, 1945), which has provoked much interest and controversy, Dr. Rhine writes of the great difficulty (even greater than in the case of precognition) involved in accepting clairvoyance because of the psychophysical interaction it implies. *"We must face in earnest the fact that psychophysical interaction of perceptual character may occur without the known intermediating organs of the senses.* This joint function between mental and material systems resulting in cognition may no longer be dodged by speculative recourse to the

telepathy interpretation." Dr. Rhine's position is that clairvoyance has been established, but that telepathy has not.

Could it not be said that the resistance to clairvoyance is intensified by a swing to the opposite extreme from nineteenth-century materialism? Many people do not realize that the recent findings of physics itself are the most potent enemies of mechanistic materialism, and that men like Eddington and Jeans, Whitehead and Russell have dropped out the dualism of Descartes entirely. The revolution in physics is so great that it will not affect the average man's ideas for some time, especially since no diagrams can be made of the new universe. And so there is still a great "preference" for telepathy on the ground that it keeps the paranormal faculty pure and unsullied by the world of the physical, as a mind-to-mind, rather Platonic affair.

Mr. Carington foresaw clearly the risks his theory ran from the possible establishment of clairvoyance. He writes, "One of the most serious objections against the Association Theory of Telepathy is that it does not of itself give any explanation of [clairvoyance]." Dr. Rhine's new position and statement has already instigated new experimentation in telepathy. And the Association Theory of Telepathy will stand on its own merits as it is not a logical consequence of Mr. Carington's speculations on personality. There is much need to consider very seriously the uniting underground subconscious (which resembles what Dirac and other physicists call the substratum).

In any event, Mr. Carington will not have to regard any of this speculation wasted. In the past he has made extremely important discoveries (of displacement, for example), and whether his greatly varied work failed—or succeeded, as it did so often—he always persevered with imperturbable good humor.

There is no space left to discuss Mr. Carington's application of his theories to multiple personality and mediumship—exceptional (not to say abnormal) phenomena of personality which appear to have been starting points for his

speculations. With a certain diffidence, it might be suggested that this point of departure is reminiscent of Freud's; and like Freud's, it so happens, the theory is deterministic. Freud's doctrine is not universally accepted today in its entirety. In 1921 Lord Russell (on whose *Analysis of Mind* the Psychon theory is based) wrote that the Freudian laws of dreams could be as strict as those of planetary revolutions! There is, however, on the other hand, hardly any psychological discovery in modern times to compare with the principle of the Unconscious. Thus, in this kind of study, profound questions may be uncovered that are concealed in the study of the normal.

Mr. Carington's "theology," based on the Spirit of Man, and dispensing with Deity, would hardly be termed a "theo"-logy by the great numbers of people affected by the present intellectual revivals of theology: the students of neo-Thomism, or of Barth, or of Berdyaev. They would agree with Mr. Carington's criticism of rational humanism, but would consider his ideas about religion to be inspired by repugnance for the decadent Protestantism which deformed classical theology. Whitehead is often quoted in this connection: he saw that the medieval period was the age of faith based upon reason. Then came the age of reason, based upon faith. Hume based his *Dissertation on the Natural History of Religion* upon his faith in the Order of Nature.

Now the order of nature has developed disconcerting disorders. Between wars, without any settled beliefs in either religion or nature, there was a very widespread skepticism, particularly among sensitive men, as to the worth and power of the individual; this was described in two short lines by Yeats:

"The best lack all conviction, while the worst
Are full of passionate intensity."

The amount of mental disorder reported among men who took part in the recent war is not a good prospect for the future. While they want to "face the truth," yet those

already pessimistic may all too easily adopt philosophies that negate will and personality.

On the other hand, it is worth reflection that the leading physicists are religious men: Planck and Einstein, Eddington and Jeans. Among philosophers one thinks of Bergson and his conversion; Whitehead; Joad and his recent book on God and Evil; Maritain, and his conversion partly through his study of biology.

The one world that takes so long to unify is at least a new one. In closing, one can only again express appreciation—a deeper one than the necessities of criticism may reveal—of the extraordinary and heroic carrying on of psychical research (and everything else) in England during the greatest test, perhaps, of history.

Cases

The following cases were collected and investigated by Miss Miriam Mallay, who was a member of Dr. Murphy's Seminar in psychical research, held in 1945 at the New School for Social Research. Miss Mallay is a teacher in the Bassick Senior High School, Bridgeport, Connecticut, and the percipient in the first case to be presented, Mrs. Stephen Utz, is caretaker in this high school. Miss Mallay has known Mrs. Utz for about seven years; she considers her to be an unusually level-headed woman, and a reliable witness. Miss Mallay heard about the experience from another teacher; on December 19, 1945 she interviewed Mrs. Utz and obtained the following statement from her:

December 19, 1945

To Whom it May Concern:

We had not heard from my son Vincent for some time. He was a paratrooper somewhere in Europe. I knew by the papers and radio that the 101st Airborne Division had gone into action in Belgium. A few days before Christmas in 1944 — it was a Wednesday[1] — I had a dream about Vincent. It was so real and clear. He was in his uniform. He seemed to be on a boat and sitting on a chair. When I went toward him, he said something like, "Oh, Mother!" And then with his right hand he picked up his left sleeve and held it up, showing me that his left arm was gone and the sleeve empty. Somehow his fiancée, Dottie, was there suddenly, and both of them told me that the marriage would go through anyway.

The next morning I woke and told my husband about this terrible dream. He said it was only a dream, and that it was silly to worry about it. I told it to Miss Benson (Head of the Foreign Language Department in the Bassick Senior High School) the next day or the day after, before she went to Boston for Christmas. At Christmas dinner I told the dream to my cousin and her three children. The dream worried me. My cousin told me not to worry because it was only a dream.

A week, or perhaps ten days later, on a Wednesday, I received

[1] This was December 20th.

a letter from Vincent. When I read the first three lines, I screamed. Then I thought to myself that I shouldn't be surprised because I had known it all along. Vincent wrote that on December 19th he had been wounded in the shoulder. On December 21st his left arm was amputated. When he became fully conscious he asked the nurse for paper to write a letter. Vincent said that he wanted to be the first to tell me because he didn't know what the government would write to me . . . A week or more later we received a telegram from the government.

Vincent came back to the United States and was sent to a government hospital. Although he told Dottie that she didn't have to marry him, she said the decision lay with her, and she wanted to marry him. They were married on August 4, 1945.

ANNA UTZ

Mrs. Utz showed Miss Mallay the letter she received from her son, and Miss Mallay made a copy of it. The letter was written from 99th General Hospital on December 27, 1944:

Dear Folks:

Sorry I couldn't write sooner, but I'm sure you'll understand. I don't know what the government has informed you so I'll tell you most of the facts myself. I went into action again sort of suddenlike and I was shot in the left shoulder on December 19th. On December 21st they amputated my left arm and now I'm under hospital care. I'm safe and getting the best of treatment. It was uncomfortable at first, but now I'm feeling fine and well on my way to full recovery. This is undoubtedly a great shock to you, but I am thankful and lucky to be alive today so I have no complaints at all . . . I hope I didn't spoil your Christmas, and that both of you are well and happy.

Your loving son,

VINCENT

Miss Mallay also made a copy of the telegram received by the Utz family from the War Department. (It is hard to see how an injury leading to amputation could be characterized as "slight.") The telegram read as follows:

WU 1 29 GOVT WUX WASHINGTON DC JAN 16 1025P
STEPHEN UTZ
22 VICTORY ST. BPORT

REGRET TO INFORM YOU YOUR SON CORPORAL VINCENT P UTZ WAS SLIGHTLY WOUNDED IN ACTION TWENTY DECEMBER IN BELGIUM YOU WILL BE ADVISED AS REPORTS OF CONDITION ARE RECEIVED

DUNLOP ACTING ADJUTANT GENERAL

Miss Mallay obtained statements from the five people to whom Mrs. Utz described her dream before the apparently fulfilling event become normally known to her. These people were: Miss Ulrika Benson, Head of the Foreign Language Department at the high school, Mr. Stephen Utz, Mrs. Caroline Schlenk, Mr. Joseph Schlenk, and Miss Rosemarie Schlenk. Miss Benson wrote as follows on December 19, 1945:

Bassick Sr. High School
Bridgeport 5, Conn.

Dear Miss Mallay:

About a year ago this time, Mrs. Utz spoke to me about a very vivid dream she had had. She saw her son Vincent, who was in service abroad, minus his left arm. She also spoke of his wedding, and his coat with the empty sleeve.

She related this to me very sorrowfully. To help her throw off the idea, I said, "That's nothing but a silly dream!" A few days later, however, Vincent wrote her a letter about losing his left arm. Then came a telegram from the government.

Yours sincerely,

ULRIKA E. BENSON

Mr. Stephen Utz, Vincent's father, corroborated his wife's statement in a note written on December 18, 1945:

A year ago this week my wife said to me in the morning, "What a dream I had!" Asking her what it was, she told me she dreamed that our son Vincent returned home and that as he walked into the house with Dottie he lifted his left coat sleeve to show her that his left arm was missing.

I told her not to pay any attention to dreams. But a few weeks later we found out that at the same time our boy actually had lost his left arm in battle in Bastogne. After recovering from his injury he returned home just as my wife saw him in her dream.

STEPHEN UTZ

We also have on file a corroboratory statement from the Schlenk family; since it merely reinforces the statements of Miss Benson and Mr. Utz we shall not present it.

At this point, it seems perfectly certain that Mrs. Utz dreamed that her son lost his left arm long before knowledge of the event could have reached her through normal channels. But the actual time relations are very obscure. We cannot be sure of the exact date when Mrs. Utz had the dream, nor are we certain just when her son was wounded. Vincent said in the letter to his mother that he was shot on December 19th, while in the War Department telegram it is stated he was "slightly wounded" on December 20th. In order to clarify this, and to get light on other important points, Miss Mallay in January, 1946, submitted a series of questions to Mrs. Utz, who in turn sent them on to her son, who was at this time living in New Jersey. Miss Mallay's questions, and Vincent's letter in reply to them, appear below:

Dear Mrs. Utz:

If your son Vincent is willing to write out his story, will you please send him these questions:

1. When did he go into battle? Date, time of day, etc.
2. When was he wounded? Also date, and time of day.
3. Was he unconscious at any time before receiving medical aid?
4. Where did he get medical aid, and what kind of medical aid was given him?
5. What thoughts went through his mind as he went back to the base? What thoughts did he have after he was treated? Did he particularly think of you, or of Dottie?
6. Did he realize how seriously wounded he was? If he was not told before the operation that his arm was to be amputated, did he *think* it might be?

7. About the operation: On what date did it take place, and at what time of day? At what time did the operation begin? How long did it take? How long was he under the anesthetic? At what time did he regain consciousness? What thoughts did he have when he became conscious? How did he become aware of the amputation? At what time of day was this told to him? What thoughts did he have after realizing his arm had been amputated?

8. Did Dottie have any feelings out of the ordinary about Vincent the week before or the week after Christmas, 1944 — any feelings or impressions that might have hinted at a knowledge of Vincent's experience?

MIRIAM MALLAY

New Brunswick, N. J.
January 14, 1946

Dear Miss Mallay:

I'll do my best to give you the whole story for the sake of my mother. However, you will have to refer back to a 1944 calendar as I'm not too certain of the exact dates, but only of the days of the week. I hope you'll also take the difference in time between Bastogne and Bridgeport into consideration as I imagine the time factor is very important in advancing a true analysis.

I left for this particular battle from a small town outside of ..... (name of town illegible), France, at 4:00 P.M. two Sundays before Christmas, 1944 [Dec. 17th]. We traveled in large open trucks and arrived in the vicinity of Bastogne some time between 4:00 A.M. and 6:00 A.M. the next morning [Mon. Dec. 18th]. By 9 A.M. we were well established in Bastogne and in the process of making contact with the Germans, who were over-running the outskirts of Bastogne. Nothing exceptional happened on this day. Tuesday [Dec. 19th], however, was the day I finally ran out on my luck which had been thoroughly tested in Normandy and Holland. While out on a patrol with my squad just outside the town of Foy, I was hit by a German machine gun bullet high on my left arm. It was just about 12:30 P.M. and it was a very foggy and misty day — visibility not more than 150 yards. I was attempting to contact a disabled German tank in the middle of an open field. Crossing an open field is always inadvisable in combat, but being under direct orders I had no alternative but to take out for the objective. The Germans opened up on me soon after I ran into the open, but they did not hit me until I hit the ground. Because I was alone in the middle of this field I had to return to cover on my own while my

men covered my retreat. Then, about a minute after I was hit, I was given medical attention within the comparative safety of a barn. A field medic gave me morphine, dressed the wound with sulfa powder, and strapped my arm to my side.

Within a half hour I was carried across the road; but when I rolled off the ladder they carried me on, I decided to walk back to a nearby woods with the aid of two of my buddies. I left them when we came to an aid station, where I was tagged and put in the front seat of a jeep for a ride back to Division Dressing Station. I never lost consciousness, although I was sweating profusely and was shaky. My only thoughts up to now were that I was soon to be getting home to Dottie, where in hell did those Krauts come from, and would the gang get my equipment before somebody outside of my squad did. I later arrived at Division Rear where I got no medical aid, but was given Last Rites by our Catholic chaplain. That night and the next night [Tues. and Wed., Dec. 19th and 20th] I was placed in two different hospitals which were being evacuated rapidly because of the German advance. I got no medical aid aside from some penicillin shots, food, and sleeping pills. All hospital personnel was leaving and consequently hospitals were in a panic and understaffed.

On Thursday night [Dec. 21st] I finally got to the 130th Gen. Hospital, where I was immediately rushed to the operating room. Up until now I was fairly comfortable except for nightmares in which I saw myself trying to untwist my arm — with no apparent success — never got to the end of the last twist.

On the operating table I had a sneaking suspicion that my arm would be amputated, but I wasn't told that it would be. After the doctor gave me some kind words, the ether mask suddenly came over me, and I went out. I woke up Friday morning [Dec. 22nd] and knew immediately that my arm was gone as the nurse made a poor story of it. It didn't disturb me too much, but I continually wondered how Dottie would take it. I learned later that Dottie had a dream on or about December 19th that I had been killed.[2]

VINNIE UTZ

Miss Mallay again interviewed Mrs. Utz, and also Miss Benson, in order to get, if possible, more exact information as to the date of the dream. On January 20, 1946, Miss Mallay wrote to us about these interviews, as follows:

[2] Unfortunately it has not been possible to get a first-hand statement from "Dottie," now Mrs. Utz, about this dream.

Bridgeport, Conn.

Dear Mrs. Dale:

I asked Mrs. Utz on which night she had the dream. She said Tuesday or Wednesday (Dec. 19th or 20th); she couldn't remember which. I asked her if she had any association that could help her remember which date it was. She had none. I then went to Miss Benson, the Head of the Foreign Language Department at our high school, and asked her if she could remember the day when Mrs. Utz told her about the dream.

Miss Benson could not immediately remember, but tried to find some association. She knows it was not Friday of that week. "As I remember, Friday does not feel right." By this she means that on Friday, the day before the Christmas vacation, the school has a "closed" atmosphere — everybody goes, and goes fast. Miss Benson was going to Boston for that vacation, and there would have been the sense of hurry to get away. She says it must have been any day before Friday. The significant words, however, are that Mrs. Utz said to her, "Two days ago I had a terrible dream." She did not say "*Yesterday* I had a dream." If she told the dream to Miss Benson on Thursday, as seems most likely, then the dream happened on Tuesday night, December 19th. I also learned that on the night of the dream Mrs. Utz slept soundly, and was not awakened by the dream. This was the first experience of the kind that she ever had. There are two sons in the Utz family, Vincent being the younger. Mrs. Utz had not dreamed of Vincent on any other occasion during his period of service in the Army. She says that she did worry about him, but no more than any mother might who had a son overseas.

Sincerely yours,

MIRIAM MALLAY

To summarize, it seems quite certain that Vincent was wounded in the left arm on Tuesday, December 19th, at about noon (about 7:00 A.M. in Bridgeport, Conn.). Whether his mother had the dream that night, or Wednesday night (as she first reported), we can be sure that the dream occurred *after* Vincent was wounded, but *before* the actual amputation of the arm. The amputation was performed Thursday night, and there is no question of the dream having taken place as late as this. We are not compelled, however, to think of this dream in terms of pre-

cognition. Assuming the mother to be in paranormal contact with her son, and thus aware of his seriously wounded left arm, she might easily infer — as well as deeply fear — a subsequent amputation. The dream of the empty left sleeve would then be seen as a symbolic representation of this fear.

The next case collected and investigated by Miss Mallay is a death-coincidence case, the percipient, Mrs. John Cullen, of Bridgeport, having dreamed of her brother-in-law's death on the night that his death occurred. Miss Mallay first heard of the episode from a friend who knew Mrs. Cullen; on December 19, 1945, Miss Mallay interviewed Mrs. Cullen and obtained the following statement from her:

December 19, 1945

To Whom it May Concern:

On the night of February 14-15, 1944, I dreamt that my brother-in-law,[3] Milton Reed, died. He did not live with us, but in the dream he seemed to be in one room in our house and I in another. I thought he was ill. In my dream I got out of bed and put on my robe. I thought he called me as I walked toward the other room. I went in. To my surprise it seemed as though I found him dead in bed.

At breakfast I told my husband about the dream. He said, "Oh, another one of your dreams!" He said this because I have had several other dreams that were very real, and later came true. Then my husband left for work.

An hour or so later a mutual sister-in-law telephoned me and said, "I have bad news. Mill Reed died last night." Then I told her, "Isn't that strange! I dreamt last night that he died." Immediately after talking with my sister-in-law I telephoned my husband at the factory. "Remember what I told you about my dream last night?" Well, it happened. Mill Reed died last night." Later I found out that he died between twelve and one o'clock that night.

MARY A. CULLEN

[3] Actually, the percipient's husband's brother-in-law.

On December 19, 1945, Miss Mallay obtained the following corroboratory statement from Mr. Cullen:

I was having breakfast on the morning of February 15, 1944, when my wife said to me, "I had a strange dream last night — I dreamed that Mill Reed died." I didn't think any more about it until about two hours later. My wife then called me at work and asked me if I remembered her telling me about her dream of the night before. I said that I did, and she then told me that she had been notified a short time before that Mill Reed had died that night.

JOHN CULLEN

Milton Reed was a patrolman in the Bridgeport, Connecticut, police department. Miss Mallay sent us a copy of an obituary article which appeared in the *Bridgeport Post,* an evening paper, on Tuesday, February 15, 1944. We quote the relevant parts of this obituary:

Milton Reed, Traffic Cop, Dies in Heart Attack. Milton Lester Reed, veteran policeman, whose period of service in the City is a chronicle of daring and devotion to duty, died today [at the age of 63] in his home, 1060 State Street, during a heart attack . . . *Worked Yesterday.* Patrolman Reed worked yesterday on his usual post at Main and State Streets on the 8 A.M. to 4 P.M. shift. Several other traffic policemen said Patrolman Reed apparently was in good health when he went off duty . . .

Mrs. Cullen answered the following questions which were put to her by Miss Mallay:

[1. Did Mr. Reed have previous heart attacks?]

No, not to the best of my knowledge.

[2. If so, when was the last one prior to the fatal one?]

See answer above.

[3. Did you have a warm attachment for Mr. Reed, or was the feeling more casual?]

Not a particularly warm attachment. Just casual friendliness for a brother-in-law.

The quotations from the obituary article make it clear that Mr. Reed's death was entirely unexpected. Since Mrs.

Cullen's dream did not wake her, we have no way of knowing just what time it occurred; but since Mr. Reed died between midnight and one o'clock the coincidence in time must have been fairly close. We have no evidence that the dying man did actually call out to the percipient (as it seemed in her dream). This seems unlikely in view of the rather remote relationship between them.

Miss Mallay's final case is a precognitive dream. The percipient was Miss Barbara Wolfe[4], of Bridgeport, a friend of Miss Mallay's. Miss Wolfe reported the dream as follows:

December 18, 1945

Dear Miss Mallay:

One night[5] in August, 1945, I had the following dream: I had left my parents still at the dining table and went out to catch a bus going into town. (The bus actually runs by our house, the bus stop being about twenty feet north of it.) Although it was summer, in the dream the day seemed dark, chilly, and damp. I shivered in my coat. As I waited at the bus stop, a large truck came up on the other side of the road, coming from town. At the same time a bus came down my side of the road, going toward town. At this point there is a blank in my dream. There was plenty of room for both vehicles. I don't know how it happened, but at the next moment the bus sideswiped the truck. Then the bus made a right angle turn around me, drove squarely into the doorway of my house, made another right angle turn to the right, and went toward the dining room. Knowing that my parents were there, I was alarmed, turned to run, and found myself suddenly in the dining room. I was relieved to find that my parents were not harmed; the bus stopped just before it reached them, or the dream stopped. I don't remember which.

About ten days after this dream, on August 24th, an accident happened three hundred feet up the road from our house.[6] The day was

[4] Pseudonym. The percipient's real name is on file at the Society.

[5] The percipient no longer remembers the exact date, but her mother, whose corroboratory statement is presented, says that her daughter told her about the dream on or about August 16, 1945.

[6] Miss Wolfe later told Miss Mallay that she did not actually see the accident occur, but saw the bus after it had crashed into her neighbor's house. Details of the accident were verified from newspaper accounts.

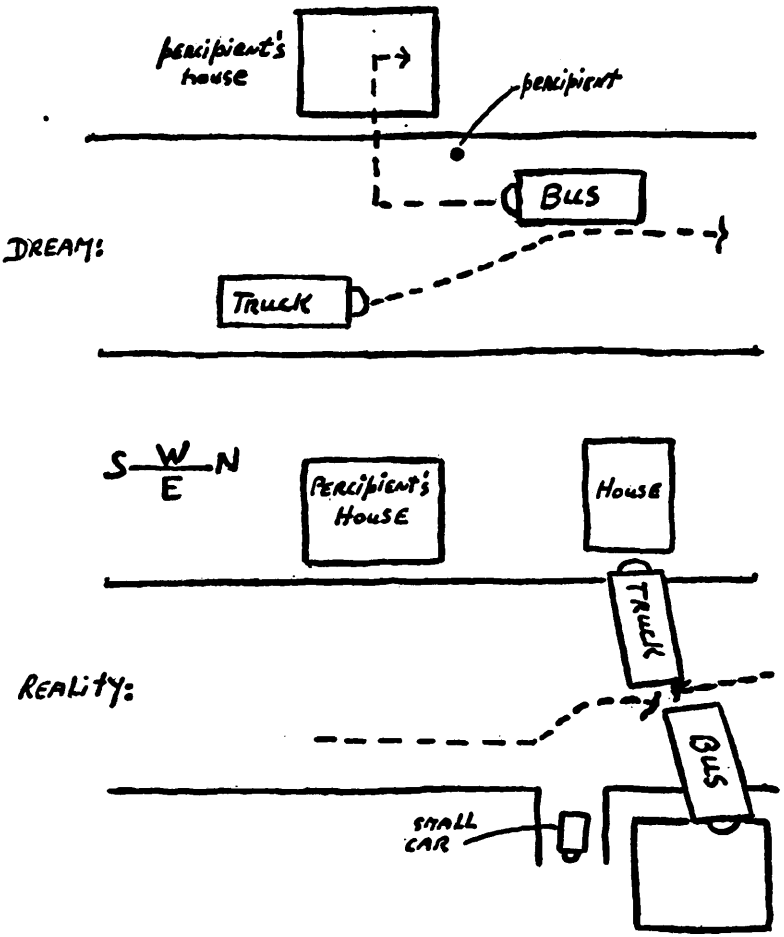

FIG. 1. Percipient's rough sketch of the dream scene and the actual scene of the accident.[7]

rainy and cold. A large trailer truck was coming south down the highway toward town. The Waterbury bus was going north on its side of the road. A small car was in front of it. The driver of the car did not signal his intention of turning to the right into a side road, but he slowed down to make the turn. The large inter-city

[7] When Miss Mallay saw this case in proof, she pointed out the discrepancy between the percipient's sketch of the dream scene and her *account* of the dream. In her account, the percipient stated that in the dream the bus sideswiped the truck (as in the actual accident); in the sketch it looks as though the truck had sideswiped the bus. This apparent discrepancy is no doubt merely due to the percipient's lack of experience in drawing.

buses go at a good speed, and the bus was going fast. The bus driver couldn't slow down in time to avoid hitting the car in front of him. He therefore swung the bus to the left, and into the path of the oncoming truck. The truck driver saw the bus coming and swung to his right. But the trailer was too heavy to handle that quickly, and the bus sideswiped it, tearing off the side. The truck driver by this time had made a right angle turn and drove directly toward the sunparlor of a house at his right. He stopped two inches from the wall. The bus, after hitting the trailer, turned a direct right angle and drove squarely into a house on its side of the road. It struck the house, but did not go through the wall. Thirteen persons were hurt, according to newspaper accounts. The car that caused all the trouble disappeared.

BARBARA WOLFE

The percipient's mother, Mrs. Mary Wolfe (pseudonym), made the following statement in regard to her daughter's dream:

During breakfast on or about August 16, 1945, my daughter told me of a dream which she had had during that night. She said she had dreamed that a bus going into town had sideswiped a truck in front of the house, with the result that the bus had made a sharp right turn and had crashed into the house, entering the dining room where her father and I were having dinner. In her dream, she had been waiting for the bus to go into town and as it plowed into the house she had come running in to see what had happened to us. Finding that it had stopped just short of the room, her dream ended abruptly and she awoke.

MARY WOLFE

In regard to the accident, Miss Mallay has sent us a clipping from the August 25, 1945, issue of *The Bridgeport Telegram.* On page ten of this newspaper appears a large photograph of the bus rammed into the side of a house said to be at 15 Pasadena Place. The headlines read, "13 Hurt as Bus and Truck Crash on Shelton Road — Bus bound for Valley sideswipes trailer-truck on Huntington Turnpike. Bus Hits House. None seriously hurt but three are held at hospital for observation." The details in the body of the clipping agree with Miss Wolfe's account of the accident. Miss Mallay found another interesting

item in this paper. Below the account of the accident appears a box entitled "Official Weather." For Bridgeport and vicinity, it is stated, "Rain ending this afternoon. Continued cool. Temperature: Lowest yesterday [the day of the accident] 52 degrees." Such weather seems rather unusual for August. It will be remembered that in Miss Wolfe's dream the day seemed dark, chilly, and damp, and that she shivered in her coat.

In a further interview with Miss Wolfe, Miss Mallay learned that she had been awakened in the middle of the night by the dream. It may be relevant to note that Miss Wolfe had had a serious operation several months prior to the dream under discussion, and that during July and August, while convalescent, she spent most of her time lying on a couch in her garden. Because of so much rest during the day, her sleep at night was fitful. During these months she had a number of nightmares, the accident dream being one of these. The others, as far as she knows, gave no evidence of being paranormal.

Unusual Experiences

In this issue, and from time to time in subsequent issues of the JOURNAL, we plan to publish accounts of experiences which do not lend themselves to presentation under the heading of "Cases." These accounts, no doubt with some overlapping, will fall into two groups: (1) Experiences which give *prima-facie* evidence of paranormality, but which lack sufficiently complete corroboration for inclusion as "Cases," and (2) experiences which do not seem to have a paranormal element, but which none the less may be of real psychological interest. Accounts will usually be presented in the form of letters to members of the research group.

Hypnagogic imagery is the subject dealt with in the first two letters presented in this issue. In *Human Personality* F. W. H. Myers defined as "hypnagogic" those "vivid illusions of sight or sound . . . which sometimes accompany the oncoming of sleep."[1] F. E. Leaning's paper "An Introductory Study of Hypnagogic Phenomena," published in 1925 in the *Proceedings* of the (London) Society for Psychical Research,[2] served to focus the attention of psychical research on these phenomena, but few hypnagogic experiences have been reported in the literature since the time of Mrs. Leaning's paper.

Detroit, Michigan
January 28, 1946

Dear Mrs. Dale:

Knowing that the Society is interested in incidents bearing upon the paranormal, I would like to submit the following which I intended to report to you several years ago.

Early in the summer of 1939 I had been discussing with Dr. Helge Lundholm, of the psychology department of Duke University, the subject of hypnagogic imagery. He stated that this form of imagery, usually induced in a dissociated state midway between sleep and waking, was sometimes employed by artists for the purpose of releasing subliminal ideas. I mentioned to him that it had been employed by certain experimenting clairvoyants in England, and later obtained for him some references describing hypnagogic experimentation.

A few days following this conversation, on or about the 4th of July, 1939, I was experimenting in inducing this form of imagery

[1] Vol. I, Glossary.
[2] Vol. XXXV (1925), pp. 289-409.

on going to sleep. At this time I experienced a very clear-cut picture of my car, an old Plymouth, apparently in trouble and half upon the east curb of North Duke Street, Durham, N. C. The right front wheel and the right side of the car appeared to be upon the lawn of Liggett and Myers' Park. The picture was brightly illuminated and clear-cut, and I could see the Chesterfield factory in the background and beyond the park. A very unpleasant impression came with this imagery, and I became wide awake, rationalizing that I was disturbed because something seemed to be wrong with the car.

On July 6, 1939 I was driving home at lunch time with Dr. J. B. Rhine and turned from West Main Street into North Duke Street, at the same time shifting into low gear behind a truck. As my car pulled slowly ahead, something cracked and I lost all control of the steering. The car climbed the east curb and stopped with the rear wheels just over the curb, with the car on the lawn in Liggett and Myers' Park. If we had been traveling at a normal rate of speed at this point, a bad accident might have occurred and the car might have overturned. As it was, the car was probably moving at about five miles an hour and stopped in its own length.

The accident occurred directly opposite the garage entrance of University Motors, a Plymouth dealer, and I stepped into the garage and asked the service man to get the car repaired as soon as possible. As Dr. Rhine and I continued our journey home on foot I told him about the hypnagogic picture which had occurred two or three days before, and explained that the accident which had just occurred supported what seemed to me a case for precognition. Unfortunately, however, I had failed to tell anyone of the hypnagogic image at the time of its occurrence, or prior to the accident, and hence the incident could be explained as a case of *déjà vu*. I was perfectly sure in my own mind, however, that the incident fitted the precognitive hypothesis rather than that of *déjà vu*.

A second argument against the *déjà vu* interpretation can be offered. In the hypnagogic picture the car was only partly upon the curb, but in the accident the car was slightly ahead of its dream position, being almost wholly over the curb and upon the lawn. In both vision and actuality the car was headed north on Duke Street, and except for the slight difference noted, the car position was the same.

Previously and since I have had dreams concerning cars in other sequences, but never anything approaching the sharpness and clarity of this hypnagogic incident, nor the feeling of apprehension that went with it. The vision was produced in a state of light dissociation, but not in a state of sleep.

The garage bill for a new drag link is enclosed as supporting evidence.[3]

Yours sincerely,

EDMOND P. GIBSON.

In Mr. Gibson's case the hypnagogic image seems to have been the vehicle for a precognitive impression; in the next case the hypnagogic illusion did not relate to an event distant in time or space, but was an "image of the self." Professor H. H. Price, in discussing the difficulties involved in assuming that the apparition of a given deceased person can have originated in the mind of the deceased, says that he believes images of the self are rare. "Is it not most uncommon to form an image of one's own body — especially an accurate one? The puzzle is increased by the fact that the image would have to represent the visible appearance of one's own body *as seen from without.*"[4] Fully externalized and accurate self-images may be rare, as Professor Price thinks, but some good examples are on record, notably one in the *Journal* of the S.P.R., in which the percipient saw a life-size image of herself standing in front of her and smiling at her.[5] This experience is in many ways strikingly similar to the episode about to be reported.

September 27, 1945
New York, N. Y.

Dear Dr. Murphy:

Here is an account of the little incident I told you about today:

On Friday, July 27th (of this year) my plans were made to drive to New Bedford with a Mr. Johnstone and his sister-in-law. They were to call for me at about 11 o'clock that night, which would give us more than ample time to catch the boat leaving New Bedford for Martha's Vineyard at 9 AM Saturday morning. By 11 PM, however, Mr. J. had not arrived. Shortly after he telephoned to say that he had been delayed and would not reach my apartment until 3 o'clock. I felt extremely restless, too much so even to read, so I kept busy with odd jobs of housecleaning, etc., until he arrived.

On the way sleep was out of the question, since Myra (my little dog) was on my lap and I wanted to hold her so that a sudden slowing-down of the car would not throw her forward and possibly

[3] Mr. Gibson inclosed with his letter a bill from University Motors, Inc., of Durham, N. C. The bill was made out on July 6, 1939, in the amount of $3.75 for a new "drag link"—*Ed.*

[4] Presidential Address, Proc. S.P.R. Vol. XLV (1938-39), p. 330.

[5] January-February, 1940, pp. 152-153.

injure her. We drove at top speed (stopping only once for coffee) until about seven AM. Then Mr. J. pulled up to the side of the road and said that he was afraid he would fall asleep at the wheel if he did not walk about for a few minutes. I watched him stroll down the road, and I relaxed because I no longer needed to worry about holding Myra. I think I shut my eyes.

Then suddenly I saw myself, brilliantly illuminated, as if in a mirror. This image seemed to be about a foot in front of me, and life-size. I saw myself from the waist up only, and did not see Myra, who was actually sitting on my lap. I noticed with surprise the red stripes on my dress (was wearing a red-stripped dress), and wondered if my hair could possibly be as neat as it appeared in this "vision." I felt quite pleased, in fact, that I didn't look as wind-blown and bedraggled as I should have expected after an all-night drive. Then it occurred to me to test whether this other "I" would behave as an image in a mirror would; I therefore (without any feeling of self-consciousness) began to grimace. The image grimaced in the same fashion. Then I stuck my tongue out (ridiculous as this may seem!) and my alter ego did the same. The image did not distort its face *after* my various grimaces; it seemed to behave *simultaneously* with me. It was not at all as though *I* were out of my body watching my body which I had left behind. *I* was well aware of sitting in the left hand corner of the back seat of the car, facing Providence. The image of myself was spatially located with its back toward Providence. The only way to sum it up is by saying that the experience was exactly like seeing myself in a large mirror under conditions of brilliant illumination. I think the whole experience lasted a full 30 seconds — perhaps longer. Then I heard Miss Wagner, who was sitting half turned around in the front seat, ask in rather shocked surprise if anything were wrong. She had noticed my experiment in facial contortions. When I heard her voice, everything became "normal" again. I know that I was not asleep when I saw my mirror-image, but rather in that twilight state that seems favorable for the development of hypnagogic imagery. No doubt I would have fallen asleep if I had not been disturbed. I was terribly tired.

Not infrequently I have hypnagogic experiences, and it is of some interest for me to compare them with the little episode I have just tried to describe. There seem to me to be both similarities and differences. Physical exhaustion seems in my case to predispose to hypnagogic imagery, as it no doubt did to the mirror-image experience. But in order to have hypnagogic imagery, I must, so to speak, start the ball rolling by "looking into space" behind closed

lids, waiting to catch the images which flash by against the background of a dark screen. I have in some sense to create this background or screen, though I do not seem to have any conscious control over the rapid succession of faces, commonplace objects, and scenes which flash by. No image lasts long enough for me to do more than catch a glimpse, and none is anything like natural size, though some are in color. The image of myself just described seemed to me to be of a different order of experience. Its size, brilliant illumination, and stability went far beyond anything I have so far noted in my usual hypnagogic imagery. The vision came entirely spontaneously, and without the preliminary "mental set" I have hitherto found necessary for the production of hypnagogic phenomena. Its simultaneous duplication of my own physical gestures further set it apart from my usual run-of-the-mill experiences. I consider myself to be an extremely poor visualizer when in a normal state of consciousness.

LAURA A. DALE

The next letter describes some dreams which give evidence of precognition; corroboration, however, is not complete. It is interesting to note that Mr. Koppelman, who had never had any previous psychical experiences, on two occasions dreamed of future events immediately after reading Dunne's *An Experiment with Time*.

Philadelphia, Pa.
January 2, 1946

Dear Mrs. Dale:

About two years ago I became interested in Dunne's book *An Experiment with Time*, and read through the main portions of it in one evening. I was much impressed by the author's experiences, and much disturbed by the implications. But I hesitated to consider the case for precognition proved. I believed that I possessed no psychic powers whatever; I had never experienced waking impressions that seemed to relate to the future, nor had I ever had precognitive dreams.

On the very next day, however, I found myself in a situation that in substance resembled a dream I had had early that same morning. I was startled. However, the situation that I encountered, even if somewhat unusual, could occur in the normal course of events, and so could the dream. I refused, therefore, to attribute any precognitive value to the dream. But I began to watch my dreams and to make notes on them.

Four days later, on March 12, 1943, I dreamed as follows (I copy from my notebook): I was on my way to my place of work, proceeding on foot. On the way, a group of boys joined me. Now we were walking at a very fast pace, almost running. Suddenly an Italian in the crowd threatened me (us?) with a revolver. But I quickly noticed that the cock on the gun was missing, and felt relieved.

The same morning, traveling to the office in a trolley car, I suddenly saw, when I raised my eyes from my newspaper, a little girl sitting backward on the bench in front of me — *i.e.,* turned to me — who was playing with a toy revolver. I was amazed to see a girl playing with the gun, which is a boys' toy, and the dream came to my mind.

Here were the elements paralleling the dream: I was going to the office; first I was alone (on the way to the trolley car), then I was in a crowd (in the trolley car); now we were moving very fast, then suddenly a person with a gun faces me, but the gun could not shoot. In the dream an Italian substituted for the little girl; but I believe there was a reason for this substitution, *viz.,* it was during the Italian campaign, and in discussions with friends, that I frequently expressed the opinion that Italians make poor soldiers. So do little girls, of course. (Because of the girl in the actual scene, the whole crowd in the dream became one of youngsters?)

After a few uneventful weeks, I became rather negligent in recording my dreams. About a year passed, and then my interest in the problem of time caused me to re-read Dunne's book. The next morning (April 14, 1944) I recorded the following dream:

I entered a theater; after I had reached my seat I went back all the way to the rear of the hall and then returned; but now I could not find my seat as the lights were out, and I was bending over the rows and examining the numbers. I found I was partly undressed. Then the manager came over to help me find my seat, and he said, "Now we will play something light." When I awoke I considered the dream a phantasy on an anticipated event (for some time I had been planning to take a friend to the theater that night), but I wrote it down in my notebook just the same.

In the theater, where I went with my friend that evening, the following took place: I went to my seat with my overcoat on my arm. Feeling uncomfortable because of the overcoat, I left my seat and went to the rear of the hall with the intention of checking it. There I found that I would have to walk still further, and as the show was about to begin I changed my mind and returned to my seat. No sooner had I sat down than another couple appeared and

claimed our seats. The usher joined them. Of course, the numbers were examined, etc. We had to move as we were in the wrong seats. After the first act, while the hall was still dark, I had to exchange seats with my companion, and this created some more commotion (an umbrella fell down and I had to find it in the dark). At this time, and with the lights remaining out, a man appeared on the stage, in front of the curtain, and made a long speech in behalf of some cause or other.

In the dream there was only one scene of confusion, instead of two, and the "manager" spoke of playing something light, instead of a speech being delivered. The latter substitution might have been induced by the fact that the performance itself was of a light nature. Certain elements of the dream, taken by themselves, could easily be considered as a coincidence: knowing that I am going to the theater, I could dream of a mix-up concerning seats. But why should I dream of going back to the rear and returning, of being partly undressed, of an interim performance in the dark, during a confusion regarding the seats? I believe there is too much coincidence here for a natural explanation.

On January 11, 1945, I again had a precognitive dream. (I could not say with certainty that there were none between this one and the previous date, since I watched and recorded my dreams only sporadically.) In the dream I was visiting my sister in New York; a fur scarf of a greyish color was delivered; the price was $75. Upon examination we found that it was hardly worth more than $35. "Fifty dollars at most," we decided. I could see no reason for this dream.

That evening I went with my friend (the one who accompanied me to the theater in 1944) to see a moving picture. The picture was *When We Were Young and Gay*. I had not read the book, and had only the most general idea of the plot. In the picture two girls on a tour in Paris bought themselves fur wraps of white color, and paid $50 a piece for them. Subsequently the price proved to be exorbitant.

I decided to watch my dreams on the days when I intended to go to the theater or to the motion pictures. On the first occasion the experiment failed. On the second occasion (January 25, 1945) I saw in my dream two coffins, one which contained a woman's body; there was also a doctor, some people, etc. In the picture which I saw that evening (*The Keys to the Kingdom*) there was a scene in which two coffins were brought in; one of the dead was a woman. In the dream, however, the coffins were placed one on top of the other.

My original notes of this dream contained some other details. I did not copy them into my notebook, however, because I first considered this dream of questionable value since I had read the book that supplied the plot. But on verification which I made recently I found that the book *does not* contain the episode in which the coffins figure. Immediately upon leaving the theater I told my companion about my dream — the same friend who had accompanied me on the other occasions described. Her name is Miss Johanna Rothberg, and I have asked her to write you a letter corroborating what can be corroborated.[6]

Yours very sincerely,

A. KOPPELMAN

The next account was sent to Dr. Murphy by a member, Miss Signe Toksvig. Dr. Murphy had expressed interest in cases of drowning persons reliving scenes from their lives, but had not been able to find any detailed reports. Miss Toksvig knew of this interest, and when the case to follow came to her attention she felt that it might shed some light. The percipient was not drowning, but was dying of diphtheria.

Bethel, Conn.
February 16, 1946

Dear Dr. Murphy:

I have just translated the following account I recently received from a young Danish woman, Miss C. I have met and talked with her, and have formed the best possible impression of her keen and sensible mind. She seems most reluctant to think of the incident as supernormal, which it probably was not, but it certainly is an interesting case of what the "will to live" can do. The incident was briefly referred to in a journal she had written of her prison experiences, which I had read. That is how I learned about the

[6] In January, 1946, Miss Rothberg wrote to us as follows: "On request of Mr. Koppelman, I am corroborating his account in reference to our attending the theater on the evening of April 14, 1944. It was a performance of *The Merry Widow*. Mr. Koppelman left his seat to check his coat, but returned with the coat. We first occupied wrong seats and had to move. Then Mr. Koppelman changed seats with me. An umbrella fell down and we had trouble in finding it. In the intermission, with the house still dark, a man on the stage made an appeal for something. I remember the evening because it was the first time I went out after a prolonged illness. I also saw with Mr. Koppelman the pictures *When We Were Young and Gay* and *The Keys to the Kingdom*. What he says about their plots is correct. When we left the theater after the latter picture, he told me of his dream."

"picture" night. I then asked her to expand the account of it to more than the few sentences she had given it in her MS.

Miss C. is a young Danish woman, twenty-four years old, who because of services rendered to the Allies, had been arrested by the Gestapo and put in a German prison. She became very ill with a sore throat. She could hardly breathe. One night the prison doctor came in to see another prisoner in the same cell. Miss C. was sitting on her straw-bed on the floor trying to breathe as little as possible. "Every breath cost a lot of the little strength I still had left," she wrote. The doctor chanced to look at her — possibly she was already cyanotic — and asked the wardress who she was and where she was from. The wardress explained that the girl was from Copenhagen. Luckily for Miss C., the doctor must have been in Copenhagen and liked it, for he gave her an injection of serum not usually wasted on foreign prisoners. Miss C. heard the doctor say outside the half-opened door: "She probably won't last the night." The diagnosis had been diphtheria, but her temperature was not particularly high, about 100 degrees F.

Sitting on her straw-bed she fought for breath. Finally, a voice within her seemed to say, "Why struggle? How nice just to lie down and sleep!" But another voice seemed to say, "If you lie down it is all over and the doctor will be right." The first voice won, and she lay down, mortally tired. She reported as follows in her own words:

"How long I remained lying down I don't know, but suddenly I heard a voice beside me say, 'Get up, you must fight on. Don't give up!' It was as if a hand took mine and pulled me up in a sitting position. Almost against my will I began to breathe again, waiting as long as I could between each breath. Suddenly I was no longer alone in the dark cell. People I love surrounded me. Pictures of my former life passed before me. I did not see the sad or sinister things. I did not see my mother sick and dying, nor did I hear the bombs fall or see the burning cities. (Miss C. had been in prisons in Hamburg and Berlin.) No, I saw myself, for instance, in a light summer dress as a little girl, and my mother young and well playing with me in the garden. Then followed pictures of happy moments from my later life. I was at the opera. *Madame Butterfly* was being played. A good friend sat beside me. I heard and enjoyed the music and the acting. The picture changed. It was autumn, and the trees were at their most beautiful. My mother had just come home from a long stay in the hospital and my father went for a drive with us in the woods. Mother was weak, but happy to be able to go driving with us.

"Then this picture too died away, and I saw myself in a charming home with a good old friend. He had traveled much and told me about his life and his memories. I listened and tried to learn from what he told me. He used the same words again. Picture after picture came and went — I experienced it all again — and yet I was as if outside. It was rather as if I had been sitting in a cinema theater and had seen a film which moved me deeply. I don't know if this state lasted half an hour or several hours. Only when the pictures stopped coming and I realized I was alone in a dark cell did I think about getting my breath again. With surprise I noted that it was no longer so difficult to get air. A deep joy came to me, the serum had begun to work, and I was sure I had won. Gradually it became easier to breathe, and when the wardress opened the door of the cell in the morning and exclaimed 'What, still alive!' I no longer needed to manage my breathing."

Miss C. said that she doubted at first if she could manage to breathe enough so that the serum would have time to take effect. But every minute seemed to be so long, and she had given up the struggle when the "voice" urged her to take up the fight again. Miss C. herself attributes her salvation to her strong will to live, doubly strong because she had suffered so much.

I asked Miss C. if she had any previous "psychic" experiences. She said that she had not, except that during her year in seven different German prisons she always seemed to know the night before when she was going to be sent to another prison. She wondered at this. A very healthy young woman before the experience related, she has had heart trouble since, due, so doctors tell her, to the strain on the heart that night. She also had a period of blindness and lameness, from which, however, she recovered.

Yours very sincerely,

SIGNE TOKSVIG

The final account is of an "out-of-the-body" experience, and comes from Mrs. C. A. Paige, of Grand Rapids, Michigan. A case of Mrs. Paige's automatism has already been reported in the JOURNAL (January, 1942, pp. 31-35). She was one of Mr. E. P. Gibson's major subjects in the ESP experimentation which he reported in the *Journal of Parapsychology* (December 1937, pp. 264-275).

Grand Rapids, Michigan
March 3, 1946

Dear Mrs. Dale:

The experience I am about to relate took place in 1925, but the details are still very vivid in my mind.

A very serious abdominal operation had been performed under an anesthetic of ether, and this was the seventh day after the operation. My condition was good and my nurse asked if she might take her four hours off duty in the evening, from seven to eleven, instead of in the afternoon.. I readily consented and spent the early part of the evening reading a popular magazine. I was shaken from my absorption in the magazine by hearing the sound of fire engines and the shouts of people outside my window, and the scurrying of feet in the corridor.

I rang my bell and the night nurse on the floor came in. When I questioned her about the fire she said there was no fire, and urged me to go to sleep; but there was no sleep for me. I made such a fuss about being left in a burning building that they finally sent a student nurse in to sit with me. None of this seemed to calm me, and I was hysterically waiting to be burned to death when my own nurse returned.

She took one close look at me, dropped her cape on the floor, and ran up the corridor. That was the last glimpse I had of the room from my position in the bed.

From then on *I* was up at the ceiling, looking down on everything. I saw my nurse hurriedly change into a day uniform. She usually wore a soft silk uniform at night. Shortly after this the resident physician came in, took off the dressings, and from my position above my body I saw clearly a great gaping wound — open and angry-looking. I could not possibly have seen the wound from my physical position in the bed as the dressings were held so as to hide it from me. I felt no pain at all — my body was simply like a "thing" which did not belong to me and which had no feeling. I saw the doctor and nurse glance at each other; then the doctor closed the dressing and left the room. The nurse busied herself about the body on the bed, and in a short time another doctor, the house surgeon, came in and the same performance was repeated. He gave a few orders, and shortly thereafter they put the body on a cart and wheeled it out.

I laughed to myself, up there at the ceiling, and followed the body, not *in* it, but *above* it. I felt no pain and no fear.

Some time later, I do not know how much later, I awoke in my body, but very, very sick. It was not until I was much better that

the nurse and the doctor told me I had nearly died that night. The incision had ruptured, and I had been taken to the operating room to have it sewed up again. I had no awareness of this operation. As far as I know, I had no fever during the early part of the evening when I imagined that I heard the fire engines. I was told later that inquiries had been made, and that no fire had been reported near the hospital that night. This is the only occasion when I have had an "out-of-the-body" experience.

Yours sincerely,

DORA PAIGE

Correspondence

Cleveland, Ohio
April, 1946

To the Editor of the Journal

Dear Madam:

The following parable is not a description of a psychical experience, nor is it autobiographical. It is a frankly imaginative sketch. It is, however, far from being an exercise in idle fantasy. The underlying conception which all who read will easily understand, I believe to be a genuine and highly important aspect of reality, and it has won for itself a salient place in my own experience and thought. The real meaning of psychical research includes not only facts but implications for life; these implications seem to be in harmony with those which come to us from other realms of human experience. Though the style of writing is far removed from the mode that is dominant in a mechanical and extrovert age, it is the belief of the writer that there are many even in this day who will hear and understand and will appreciate the thought conveyed.

The Lord God said that He would come and walk with me. I said to myself: "What a wonderful opportunity! I will think over the problems of a lifetime, and I will bring them to Him, and now I shall know all." So I gathered together in my mind all the knotty problems of philosophy over which learned men had toiled from time immemorial. I drew up in thought a roll of the conflicting theories which thinkers have sought to apply to the organization of society. I enumerated also to myself the intimate personal per-

plexities which had borne heavily upon me in days gone by. Surely, I thought, this is the chance of a lifetime to gain mastery of all.

He came to me and the light of His presence was like the rising of the sun on a cloudless dawn. We walked together, but He spoke of none of the things I had prepared for Him. The words of profound wisdom on which I had set my expectation, I did not hear. Instead He talked to me of commonplace things. He led me beside the little stream and bade me listen to its myriad inarticulate voices as it rippled over its stony bed. He taught me to look up at the clouds as they floated in silent splendor beneath the blue vault of heaven. He directed my attention to the sound of the trees as the wind rustled gently through their foliage.

When He had left me a great surge of disappointment swept over me. "Oh," I cried, "the wonderful opportunity to which I looked forward with such intense longing has been wasted."

But as the days passed, I began to realize that an amazing thing was happening to me. As I confronted the personal problems which had sorely tried me, somehow the difficulties dissolved away, and through what had seemed a maze before, the pathway had become clear and plain. In regard to the intricate questions of thought on which I had hoped to receive instruction, no startling event occurred, but the world itself to the understanding of which they were directed, seemed luminous with unexpected promise so that effort expended upon them could be applied with new assurance and courage.

The time of that experience now lies far in the past, but I have learned that it is not necessary to wait for the day of unusual privilege. I walk by myself through the fields as I walked on that day with Him: I pass through the little things of a commonplace daily life, and I find all of them, so humdrum and insignificant in appearance before, radiant with new values, and the whole solid world translucent, as one of the seers of an earlier day expressed it, as when the sun is shining through a mist.

CHARLES E. OZANNE

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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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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VOLUME XL OCTOBER - 1946 Number 4

CONTENTS

Psychical Research and the Mind-Body Relation

GARDNER MURPHY

Introduction

While the intimate interdependence of body and mind is attested by every study of the normal or of the abnormal man—with continuous manifestation of the mental consequences of bodily functioning and the bodily consequences of mental functioning—it can hardly be said that great progress has yet been made in the search for the actual relation between the two. We still encounter in medical and in experimental psychology the same working conceptions which were developed in the seventeenth century—most of them, in fact, defined by the Greeks and the Hindus of two milennia ago. With all the exquisite subtlety of the modern methods of studying the living brain through electrical excitation and through observation of its electrical and chemical activity, and with all the knowledge gleaned by post-mortem studies of brain pathology brought into relation to the mental pathology of the living, one might expect better. Is it not, indeed, somewhat of a paradox that in an era of huge progress in neurology, psychiatry, and psychology, almost nothing new and clarifying has taken shape regarding the mind-body problem?

Of course, the problem may prove to be insoluble. Or perhaps its solution requires more and more facts of the same general sort we have already begun to accumulate and to use. Perhaps, however, we have been looking at the problem in the light of *too limited a kind of evidence;* it may be that we have not brought the full light of all our present knowledge to bear on the issue.

Indeed, the most striking thing about the present philosophical situation, as it relates to this and similar issues, is the inability or unwillingness to use some of the data which seem to bear most directly upon the problem. These are sober, factual data which were not known in any systematic way to the Greeks nor to the seventeenth-century European; but they stand before us today and wait to be used. These are the data of psychical research. Psychical research is concerned, every day of its existence, with the empirical relationship of body and mind. Not that any single group of data, however relevant, can claim to give a complete and satisfying answer. But it may rightly be claimed that the most useful witness has not been called. It would not be fruitful here to discuss the twentieth-century prejudices which prevent the calling of this witness; we shall simply proceed at once to call him ourselves. Our purpose, then, is to ask how the great classical conceptions of philosophy regarding the mind-body problem are affected—strengthened, weakened, or ruled out—by the evidence from psychical research, and what new philosophical conceptions the data seem to suggest. The whole undertaking is of course tentative; it is the speculative effort of one person, and asks only to be studied, not to be accepted as a demonstration.

In referring to the *data* or *facts* of psychical research, we would include nothing that is still controversial among research investigators, but only those general classes of data which have been repeatedly published, analyzed, and evaluated and subjected to the criticisms of alert readers. We have in mind especially the ESP and PK researches which have been reported in this JOURNAL, in the *Journal of Parapsychology,* and in the *Proceedings* and *Journal* of the London

S.P.R. It seems unlikely that any of our readers will see fit to challenge the statement that ESP and PK are facts in this sense. There is still some doubt as to the relative weight of the evidence for telepathy and for clairvoyance,[1] since some reported data can be explained either way; but no serious critic, so far as I know, offers to explain the contemporary results without one or the other hypothesis, and both, of course, are forms of extrasensory perception. Similarly, some critics accept precognition on the basis of spontaneous cases, some on the basis of experimental work such as that of Rhine and his collaborators,[2] or that of Soal and Goldney;[3] but no critic, so far as I know, has undertaken to explain precognition away. So too, there may be argument about the dynamics of psychokinesis, but apparently the critics are now in agreement as to the strength of Rhine's case.[4] We cannot in this article re-argue all these vast research issues, but we hope to have indicated what is meant by reference to the *facts* of psychical research which any serious student of the mind-body problem should take into account.

A survey of all the mind-body theories is out of the question; those interested in a systematic condensation of the various possibilities might do well to begin with C. D. Broad's *The Mind and its Place in Nature*,[5] in which contending doctrines are expounded and discussed. It would be more fruitful to limit ourselves here to a few of the doctrines best known to the history of philosophy and to a few concepts of distinctly modern flavor. Of the six concepts to be outlined here, four are *monistic; i.e.*, they state that mind and body are *one*. They assert the ultimate *identity* of mind and body, arguing that mind and body are different

[1] "Telepathy and Clairvoyance Reconsidered," by J. B. Rhine, *Journal of Parapsychology*, Vol. IX, September, 1945, pp. 176-193.

[2] *Cf.* "Precognition Reconsidered," by J. B. Rhine, *Journal of Parapsychology*, Vol. IX, December, 1945, pp. 264-277, in which the experimental evidence for precognition is reviewed.

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

[4] "A Critical Survey of the American PK Research," by Donald West, *Proc.* S.P.R., Vol. XLVIII (1945), pp. 281-290.

[5] Harcourt, Brace and Company, New York, 1925.

appearances of, or ways of apprehending, the same ultimate reality. Two of the concepts are *dualistic;* that is to say, they argue that mind and body are two distinct things.

I. Monism

1. *Idealism*: Both Hindus and Greeks were familiar with the view that the world of physical things, including the body, is an illusion; the one reality is mind. At times the term "illusion" is used loosely, or even playfully. But with Bishop Berkeley we have the reasoned insistence that real things are in fact simply the things *as we perceive them,* and that there is no real thing except insofar as it is perceived. There is no "objective world" beyond the world as we experience it. There is no reference here to "degrees" of reality; there is just one reality, that of our personal and conscious experience.

While Berkeleian idealism is in poor repute today with professional philosophers, it is intriguing to note the resurgence among scientists, including physicists and astronomers, of ways of thinking which are almost as explicitly monistic as those of Berkeley. The late Sir Arthur Eddington was the most eloquent of those to whom the findings of physics lead more and more explicitly into the abstract, the mathematical, the purely ideal. In his last volume, *The Philosophy of Physical Science,*[6] he became explicit as to the reality, the knowability, of the things of the spirit. In contrast to this world of the spirit he held that we have very little knowledge of the physical world; our knowledge of the physical world is shot through with the properties which our subjective make-up has placed there.

How does such a philosophy adapt itself to psychical research? Whatever the intellectual satisfactions of an idealism in which mind is the one, or the primary reality, the gravest difficulties appear when a simple case of telepathy or psychokinesis knocks at our door and demands an explanation. Take Mrs. Sidgwick's study of "hindrances" in

[6] Macmillan and Co., New York, 1939.

telepathic communication.[7] If there is no knowable body, but only a mind, the telepathic process can hardly be "hindered" or "impeded" except by purely mental impediments. There are in fact such mental impediments,[8] but there appear also to be others. States of physical weariness, or drowsiness, or sleep; states induced by relaxing or stimulating drugs; states of deep trance involving circulatory changes, all these physical states seem clearly relevant to paranormal experience. Yet they must be denied to exist, as genuine aspects of *physical* reality, or they must be translated into purely psychical terms, by anyone who seriously holds to such a monism. Psychokinetic effects must, in the same way, be treated by the Berkeleian monist as occurring in an ideal non-physical world, for there is, for him, no other. There is therefore for him no very clear and practical way of dealing with the partial—and complete—failures of PK; having no physical object whose motion has to be altered, he has no place for the struggle—successful in small degree or large—to cope with a world alien to that of the mind. He has, of course, the privilege of asserting that paranormal physical effects belong in the same category with normal physical effects; namely, the category of *perceptual* responses in the observers. But whereas he has agreed to reduce the perception of normal physical events to orderly lawful principles (which fortunately coincide in practice with the principles which we all agree govern the movement of objects) he has to invent another set of laws for the paranormal, and so might as well become a dualist. It is not an accident that Eddington avoids the paranormal; his orderly system has no place for it. What is ordinarily called physical becomes with him (he actually uses the word) spiritual; and the consequence is that there is no place for what we encounter as the invasion of a physical world by a non-physical force.

The conception which psychical research imposes upon

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

[8] "Removal of Impediments to the Paranormal," by Gardner Murphy, JOURNAL A.S.P.R., Vol. XXXVIII, January, 1944, pp. 2-23.

the investigator is that of a physical order into which there sometimes breaks, and from which there sometimes emerges, a non-physical order. The word "physical" is a great nuisance here. Everyday words are indeed poor things when one wishes to convey all that is foreign to the "common sense" from which they arise, and the word "physical" is certainly insufficient, both because it leads (as with Eddington) into the metaphysical, and because physics as a science may in time reach out to embrace more and more of the intelligible world, so that no boundaries can today be safely imposed upon it. But, as things now stand, we can distinguish between *physical energies* on the one hand, which obey certain definite laws as to distribution in time and space (such as reduction of energy with square of the distance), and on the other hand the energies known to psychical research, which behave in no such way—which, through the fact of precognition alone, slip through the mesh of the whole system of physics. As I have repeatedly tried to point out in recent articles in this JOURNAL,[9] the nature of the events known to psychical research is trans-spatial and trans-temporal; the individual personality does at times *know* without making physical contact with the thing known in the ordinary way through the senses; and at times it makes contact with things which have not yet (physically) happened. The idealist's "one world" is beautiful in its simplicity, but its simplicity is misleading, for the world order which it lays down must either be a space-time world (as it is with Eddington) or a world of the trans-spatial and the trans-temporal, which would dissociate it from scientific laws as we now know them. If there are, as we have argued, two systems of processes, two worlds of reality, the idealist can embrace one, but not both of them.

2. *Mechanism*: A second variety of mind-body monism, known today generally as mechanism, regards "mind" as the name for a group of functions carried out by the body,

[9] "An Outline of Survival Evidence," "Difficulties Confronting the Survival Hypothesis," and "Field Theory and Survival," by Gardner Murphy, JOURNAL A.S.P.R., issues of January, April, and October, 1945.

especially the brain. It is true that the term mechanism, like the term idealism, is in some disrepute today, owing largely to the common tendency of the older mechanists to make too close a parallel between the behavior of living things and the behavior of machines. But for all that, most of the "naturalistic" scientists and philosophers do believe in an essential continuity between the simplest physical events and the most complex brain activity, the latter serving as the *basis* for mental activity in about the same way in which the movements of a gaseous particle in a closed box serve as the *basis* of the pressure which the gas exerts on its sides.

From the point of view of one concerned with psychical research, mechanism and related philosophies are neither more nor less adequate than idealism. They are simply helpless when confronted by such phenomena as clairvoyance and precognition. Indeed, the mechanists, of all the philosophers, are the most afraid to study the phenomena of psychical research, the most insistent that they cannot exist because, considered philosophically, they have no "right" to exist.

Since both idealism and mechanism are self-contained systems which can easily be integrated with physical science but not with psychical research, it leads, I believe, to serious confusion to espouse the idealistic position and eschew the mechanistic on the basis of some vague feeling that higher realities are saved by the former and neglected by the latter. This bias arises from the notion that ideas are nobler things than physical particles. But the problem is not one of nobility; it is a problem of serviceability in making phenomena intelligible, and most idealists make no more serious attempt to come to grips with them than do the mechanists.

3. *Emergence*: Yet it would be a mistake to suggest that all the twentieth-century descendents of an earlier mechanism are equally naive, or that the monistic, "naturalistic" science of today is incapable of moving in the direction of a philosophy which might ultimately do justice to psychical phenomena. Of the greatest importance in this connection

is the modern concept of "emergence," which defines the properties of a compound in terms transcending the properties of the single ingredients of the compound. Just as sodium chloride has properties which belong neither to sodium nor to chlorine, so the living cell has properties which belong to none of the atoms, none of the molecules, within its structure, but which do belong to the structure itself. Indeed, following this line of thought, there may well be emergent qualities of the living cell which are not properties of the non-living. A whole philosophy may be based upon this distinction; Broad calls this "emergent vitalism." So too, there are properties of the many-celled creature which could not be predicted from a knowledge of individual cells. Specifically, there may be properties of the human brain which are not predictable from the physics, the chemistry, and the biology of individual nerve-cells. Human brain-functioning may be a true "emergent," a kind of thing that never happened at all before in the evolution of living things. Indeed, personality may be an emergent, something really new under the sun. It might have properties incommensurable with any of the properties of other, simpler things in nature. This line of thinking would give us, we are sometimes told, a true and consistent naturalism, and at the same time carry us along into the open air of great human potentialities freed from the manacles of the older mechanism, which made complicated things behave, as do the simpler things, according to a "push me-pull you" system of mechanical thrusts and counter-thrusts.

This whole doctrine of emergence is surely music to the present-day philosophical ear. But we seem to be moving rather too fast. What the properties of an emergent whole can be depends on the ingredients. It is true that when a new integration is found, we may not be wise enough to predict what the emergent properties will be; but when we examine them, we find them depending upon an interrelation of specific components, and without the specific components the emergent cannot come into being. The new phenomena are in no conflict with the old. The basic laws which hold through

nature at a simpler level hold also at the higher level. The laws which a bio-chemist uses in predicting an individual's endocrine or nutritional needs are at a "higher level" than the laws of inorganic chemistry, but they do not violate the general laws which hold for all chemistry. If the doctrine of emergence is to be helpful in psychical research, it must show how paranormal phenomena can be reconciled with the general scientific laws that hold in the physical and biological sciences. Does the doctrine of emergence really help us with phenomena that decline to participate in the space-time order; does it help us with telepathy, clairvoyance, precognition, psychokinesis? It make no difference at what *level* one puts these things; they simply do not belong in the monist's scheme. Emergent vitalism, with its derivatives just described, is useful for general biological problems, but it is still too safe, too conservative, too limited, to meet us in our new terrain. It is certainly a good theory, but a theory that stays too "close to home" to do the pioneer job that is waiting to be done.

4. *Panpsychism*: But the monist may take an utterly different direction. The boldest of all the mind-body theorists begins, as does the idealist, with the raw stuff of which experience, or personal consciousness, is made; but he works in the general manner of the mechanist. He postulates a primitive or elementary kind of consciousness, a sort of "mind-stuff," as William James called it, and undertakes to put it together into myriad combinations, to make the whole universe. He is generally called today a "panpsychist." I shall attempt here to present only one kind of panpsychism, taught me many years ago at Harvard by L. T. Troland. Here is Troland's theory insofar as I can do justice to it:

As you read, you are a conscious self; your experience is not just an event in a material brain, but an act of consciousness, or awareness. If someone watches you read, he observes your body, but he does not observe your consciousness. Even with electrodes attached to your head to observe your brain-waves, he would not observe your *thoughts,* but

only a *manifestation* of them. Our first premise, then, is absurdly simple; namely, that consciousness, or personal experience, is the one reality. But whenever there is consciousness there is an external *manifestation* of it, such as the brain-waves or the brain-cell changes, and this *manifestation* is a physical activity.

Now imagine the brain becoming simpler as we trace it back to infancy or to embryonic life. All the time the reality, which is consciousness, grows simpler; and the external manifestations likewise grow simpler. Even the single cell has its rudimentary consciousness. From physical and chemical studies of living and of non-living things we may conclude that the differences are relative rather than absolute. It is therefore not fantastic to suggest that an oil drop may have a consciousness not altogether different from that of a simple living cell. Indeed, the simpler the thing, the simpler its consciousness. But there is no reason to make a sharp break at any point; on the panpsychist theory, everything that exists has a consciousness of some sort. Thus all the events of the physical world—considered from the inside—are *psychical* events. Every chemical attraction or repulsion, for example, is in its inner reality a psychical pull towards or away from something else.

But when we say that there are external physical "manifestations" of each psychic event, what do we really mean? By "manifestations" we mean conscious events *in the observer,* such as a visual perception of brain-cell activity as evidenced in an electrical process such as brain-waves. What we call the "external" manifestation of one consciousness is actually the conscious experience of another, the observer. Thus, if another person watches you as you think, his experience of you, even his experience watching your brain-waves, is still *consciousness,* not a non-conscious physical event. If he opens your skull and watches the surface of your brain, or even if he could peer into its chemical reactions, he would still be dealing with consciousness—his own consciousness of brain surfaces and chemical reactions. With Bishop Berkeley, the panpsychist agrees on

one essential point: it is meaningless to speak of things as they would be if they were not observable; it is what is observed, experienced, by the thinker, or by the one who observes the thinker, that science can deal with.

On the other hand, it is the physical scientist with whom the panpsychist agrees when it comes to the way in which conscious elements are put together. In conceiving the universe he postulates a very large number of small, simple particles, each of which is a droplet of raw, primitive consciousness, such as a little ache, or a shrill simple tone, or a pure color. If you analyze the furniture of your mind, you will find it composed of such mental contents, sense-impressions and feelings, which when compounded, make aggregates like musical chords or sunset colors. Now these elementary particles of consciousness move about in what we call space; they obey all the laws of physics. But if they are to become the subject-matter of science they have to be *perceived.*

Of course the qualities of the observer's experience are not necessarily the qualities as they exist in and for themselves in the particles observed. For the qualities in the observer's mind are determined by those conscious particles which we know as his brain. To pursue the example given above, suppose you examined the observer's brain, and saw a pink, furrowed surface. This would not mean that the observer's *thought* is pink or furrowed. The thing which you observe as his brain is the guise in which the observer's consciousness is manifested to you; these are the obverse and reverse of the same coin. And, in turn, the pink and furrowed qualities are qualities which are primary elements of *your* experience, corresponding to those activities which a student of electrical brain-waves would report going on in your brain. The essence of anything is its conscious quality, but the qualities of color, size, extent, etc., present in anyone's experience are "projected" into an outer space, a world where they are taken to be real. Actually they *are* real, and occur in time and space just as they are observed to occur. But we, the observers, never perceive their inner quality, but only their location and motion; and as we perceive them we

impose upon them the qualities of our own inner experience. Thus to the panpsychist the whole world of physical objects is regarded as real, and science goes on exactly as it does for the mechanist.

The panpsychist theory has indeed great subtlety and great esthetic and religious appeal—it may, for example, lead into pantheism. It is probably the most consistent, the most free of paradoxes, of all the aspects of current monism. But, as it is usually taught, it has the weaknesses as well as the strengths of monism. And, having bound the *psychic* realities to the space-and-time laws of physics, just as idealism and mechanism have, it has given up all its opportunities to reach into the new trans-spatial, trans-temporal world to which psychical research has afforded a clue.

There is nevertheless much which panpsychism offers. It does combine two fundamentally healthy and absolutely necessary ingredients in any viable philosophy: first, a respect for immediate experience, which it tries to explain rather than to explain away; and second, a respect for the methods and the laws of physical science. It makes the impression of going in the right direction. It might be turned into something more adequate if it would forego the negative note by which it insists that psychical events can obey *only* those laws which are known to us in the form of the laws of present-day physics. This gratuitous assumption might well be stripped away, and we might find ourselves recognizing *two forms of psychical reality,* one form operating in space-time terms, and known to existing science, and the other operating across—or rather outside of—the spatial and temporal categories. The first form includes the ordinary data of physical and biological science, and of psychology, insofar as it is an expression of biological existence. The second form includes ESP and PK, and every other process which psychical research may discover in which a person makes contact with something which is not a part of the space and time in which he is placed.

But where will this lead us? Two kinds of psychical laws, the one bound by space and time, the other free from them?

And this still asks to be called monism? No, this surely will not do. It becames clear that a real dualistic cleavage in nature is suggested to us—*not* between "mind" and "matter," for in following the arguments of the idealist and the panpsychist we have found that we no longer know what matter is—but between those types of natural events which conform to physical laws and those which have a different kind of lawfulness of their own. The panpsychist had not intended us to go so far; but facts have priority over theories, and the panpsychist, who was willing for us to go up to the gates of dualism so long as we did not enter, will now have to allow us to go into new territory, armed with the ideas which he has lent us. We therefore turn to a study of dualism. But we start with a predilection for a dualism not of "material" and "immaterial" things, but of *two kinds of conscious operations;* the space-time kind and the trans-spatial, trans-temporal kind.

II. Dualism

1. *Parallelism*: There are many ways of differentiating between bodily function and mental function which still deny genuine dualism; for they regard "bodily" and "mental" as simply aspects or expressions of a single basic process ("double-aspect" theory). Thus Stanley Cobb[10] writes: "Indeed, up to the present there is no hint of any fundamental difference between the 'mental' and the 'non-mental' functions of the central nervous system, whether they be studied by chemical, physical, or microscopical methods." By dualism we indicate a much more profound cleavage of mind and body than is implied by such reference to two aspects; we mean a belief that mind and body are different *in kind,* differing as stars differ from virtues, or as words differ from pyramids.

The two great modern forms of dualism took shape in the seventeenth century, in the hands of Descartes and of Leibnitz respectively. Descartes differentiated between the

[10] *Foundations of Neuropsychiatry,* by Stanley Cobb, M. D., 3rd edition, Williams and Wilkins, Baltimore, 1944, p. 82.

body as an "extended" thing, the soul as an "unextended" thing, but asserted that the influence of soul upon body must be exerted at a specific point in space. Indeed, he went on to argue that this point is the pineal gland, which "by inclining this way or that" in response to the soul's influence, caused this or that bodily response to occur. All body-mind views which postulate in one way or another that there are two distinct entities which *act upon one another* are bracketed together under the term "interactionism."

Leibnitz, on the other hand, could conceive no way in which a physical event could properly be caused except by another physical event, or a mental event except by another mental event. While the attempt to put the essence of Leibnitz' thinking into a phrase is even more misleading than in the case of other philosophers, we may best refer to his extraordinary analogy of the two clocks: If two perfect clocks are set going and continue to function independently, the time as given by one is always the same as given by the other, although neither ever "causes" the movement of the other's hands. In similar fashion, there is always perfect agreement between mind and body. A light flashes into your eye, and you see, but the light does not cause your seeing, which in the economy of nature, was predestined to occur at precisely that moment; and as you decide to reach out your hand to sign an agreement, your hand is concomitantly, but independently, extended by virtue of physiological processes in your body. This is the best known of the many forms of "psychophysical parallelism."[11]

Parallelism seems clearly disqualified as a system of thought appropriate to psychical research. The psychical processes are inevitably straitjacketed within the same system of laws which govern the bodily movements, for the two systems can never get out of step. If normal perception

[11] The varieties of parallelism are all hard to assimilate to "common sense"; but the reader will see quite easily what guided Leibnitz' thought if he will ask himself how one thing can really *influence* another thing. For if it did so, neither of the two things would be what it was before. But the soul, as a unit, a "monad," must continue to be what it has been; therefore there can be no interaction.

is explainable through the parallel activity of brain and mind, then extrasensory perception involves the sheer omission of an essential link—it is a mental process without a parallel physical process—while PK involves the thing that parallelism can least of all admit, the action of mental upon physical.

2. *Interactionism*: We noted that parallelism is as inadequate for the purposes of psychical research as are any of the monisms treated earlier. Our phenomena require the establishment of a definite functional cleavage between orders or classes of events based upon the applicability or non-applicability of the familiar laws of spatial and temporal organization. To perceive that which is occurring at a point from which no appropriate physical energies have reached us, or to perceive that which has not yet physically happened, or by our thought to influence that which is not physically controlled by our bodies—all these are *prima-facie* cases of dualism, and of that particular kind of dualism called interactionism.

There are, however, two huge enigmas here. First, how can things which are fundamentally different *interact?* We may smile at the quaintness of Descartes' dutiful pineal gland, which took the whole onus of the interaction problem; but our own view is likely to appear just as quaint, unless, simply to avoid quaintness, we conveniently forget to indicate any specific organ or method for the facilitation of interaction—escaping the appearance of absurdity only by being evasive. We shall have to admit that interaction is possible only if the interacting things have some similarity, are governed somehow by similar laws; at the very moment of stressing the cleavage beween the two, we shall have to acknowledge their sharing in a dynamic unity. There must be laws which transcend the limitations of mind as such, and of body as such.

Of all the monists, the panpsychist appears to be the readiest with assistance here, for he has already suggested that mental laws and physical laws are two aspects of the

same thing. Confronted with the data of psychical research, his task is to find a way to postulate *two kinds of interacting conscious activity,* one of which presents a physical appearance, the other of which does not. Admittedly this is a large order. But all fundamental progress in science and in philosophy is a large order, and it is doubtful whether the assignment is any more difficult than the successfully assumed assignment of reconciling corpuscular and wave theories of light. When the panpsychist determines, on the basis of evidence from psychical research, that he must become an interactionist, the beginnings of a workable philosophy of mind and body will be at hand.

This will provide the beginnings, but not the completion of the task. Much labor, both empirical and theoretical, will be needed. But with a view to the developmental unity of the living organism, and the general nature of the evolutionary process, the working assumption would be that behind a genuine working dualism there is some form of intimate articulation between the two realities. For all the conscious processes—normal and paranormal—of each living thing are in some measure integrated to make use of whatever realities there are in the environment that may be useful in meeting its needs. The paranormal processes (those which transcend the space-time order), whenever the individual is gifted with the capacity for their use, have indeed been found to be utilized in close integration with the normal processes. As C. E. Stuart[12] has conceived the problem, we may utilize the paranormal in the service of our life purposes in close conjunction with our everyday utilization of the normal, and without even realizing that our manner of knowing the world is twofold.

The other enigma that is presented by interactionism is one about which there has been much uneasiness among psychical researchers in the last few years, brought to a head in acute form by Carington's theories. The question

[12] Personal correspondence with the author.

is this: Granting a world of mental or conscious events, are these events self-sufficient, to be taken at their face-value as an irreducible kind of reality, or are they simply aspects of a deeper, unobserved psychical reality — a soul or mind? Are mental events things in themselves, or are they reflections or shadows which betray a unitary reality beyond? (The issue reminds one of Berkeley and Hume, and even of Socrates and the Sophists.) Carington[13] tells us flatly that the psychons (conscious elements or clusters) are to be taken as entities (of a non-physical character) in their own right; H. H. Price,[14] among others, holds out for a deeper psychical reality, of which ideas are expressions. It is not the aim of this paper to debate this huge problem, but simply to observe (a) that the term interaction might mean interaction of the body *either* with the soul *or* with the psychon system, and (b) that while the introduction of an unobserved soul, lying beyond the actual mental processes known to us, *may* indeed ultimately prove to be philosophically necessary, nevertheless at present it simply complicates the picture. The evidence from psychical research seems to relate to interaction of knowable mental states (ideas, feelings, etc.) with knowable bodily states.

It is equally clear, however, that this interaction leaves *residues;* it does not, so to speak, cut through the empty air, leaving no after-effects, but definitely alters the world. Memory involves the re-presentation, within us, of earlier interactions; personality is an accumulation, a progressively integrated network of new and old impressions. Part, but not all, of memory, consists in impressions left within the brain; for, as Bergson[15] contended, there are rote memories depending on brain mechanisms, and there are also mean-

[13] "Experiments on the Paranormal Cognition of Drawings, IV. B. A Theory of Paranormal Cognition and Allied Phenomena," by Whately Carington, *Proc.* S.P.R., Vol. XLVII (1944), pp. 155-228. See also Carington's *Thought Transference: An Outline of Facts, Theory, and Implications of Telepathy,* Creative Age Press, Inc., New York, 1946.

[14] Presidential Address to the Society for Psychical Research, *Proc.* S.P.R., Vol. XLV (1938-39), pp. 307-343.

[15] *Matter and Memory,* by Henri Bergson, first ed., 1896. English translation, with special introduction by Bergson, published by Allen and Unwin, London.

ingful memories which appear to survive brain injuries, and to live on indefinitely, being subject to no principle of biological disintegration. If, then, we argue that part of the psychic existence of the individual is not governed by the familiar space-time laws, it is likely that this accumulated nexus of personal associations may be relatively unaffected by the physical disintegration of the body. Most of the survival evidence in hand cannot differentiate between continuity of a "soul" and continuity of personal associations (psychon systems); but this problem, too, can perhaps ultimately be solved by appropriate evidence.

As the matter stands today, our panpsychist interaction theory postulates that interaction generates, or gives rise to, a world of psychic after-effects, a psychic stuff, the components of which continue to be observed in individual life, and may perfectly well continue both to exist and to increase in complexity, post-mortem.

Conclusion

We have hinted at one among many possible solutions of the mind-body problem; at least the *direction* in which an answer might in time be found has been suggested. Many other possible solutions exist, and research alone can tell which is the most promising path to follow. It is possible, for example, that the most rigid of the dualisms, even the interactionism of Descartes, may be revitalized by new discoveries; and it is quite likely that the newer theories of emergence may find a way to obliterate the difficulties here pointed out. The advances of physics may, for example, find a clue to cosmic structure in which the paranormal appears as a kind of reality intimately expressive of laws which lie at the very heart of all physical processes; we may find that the spatial and temporal are simply two "special cases" of universal kinds of structural relations. We see in a glass darkly, and dogmatism is the only unpardonable sin.

Yet something is gained by emphasizing, for exploratory

purposes, one immediately promising direction. The mind-body problem has not been solved by the present essay, but it has perhaps changed its locus to a position in which it can be better observed. The attempt has been to suggest a new point of attack. The problems of psychical research appear today to call for a dualistic answer, but it has been suggested that these problems need no longer be stated in terms of two irreconcilable, incompatible elements, physical and mental. Rather, it may be a problem of two types of psychical functioning, one defined by the spatial and temporal orders, the other lying beyond them. If this points, as F. C. Constable[16] believes, to the need for systematic use of Immanuel Kant's philosophy, or if it leads us into the magnificent *aperçus* of Henri Bergson's *Creative Evolution,* that is only because some of the greatest philosophers have seen the need for a dualism in which some of the psychic processes—those which we today call the paranormal—contend not against dead matter but against other psychic processes imprisoned as yet within the regions defined by space and time.

16 *Personality and Telepathy,* by F. C. Constable, Kegan Paul, Trench, Trübner and Company, London, 1911.

J. B. Rhine's "Telepathy and Clairvoyance Reconsidered"[1]

A Summary, with a Digest of Comments by Six English Investigators

Abstract: ESP is generally considered to consist of telepathy and clairvoyance, either of which may be precognitive. ESP and precognition are regarded as established capacities. But it is submitted here that we have no clear proof that a truly telepathic form of ESP ever occurs. It is even hard to design a sure test for true telepathy. Precognitive clairvoyance can account for all the "evidence" on record for telepathy. On the other hand, there is evidence of true clairvoyance that cannot be explained by precognitive telepathy, and there are methods available for testing true clairvoyance further. These considerations have far-reaching significance, even on the survival hypothesis. They do not in any way alter the case for ESP, but they will have much to do with its explanation.—*Ed. Jour. Parapsychology.*

Dr. Rhine opens his reassessment of telepathy and clairvoyance by recapitulating the distinctions in the terms used in his laboratory work. When a subject identifies significantly certain objects (such as cards in a previously shuffled deck) by extrasensorial means, this is commonly called *clairvoyance.* Significant identification of a symbol or object merely *thought of* by a sender, but with no objective target, is called *telepathy.* If both card and thought are possible targets, the test is for *general extrasensory perception* (GESP). Dr. Rhine then raises a question often asked: Do we need the hypothesis of clairvoyance to account for the results of clairvoyance tests, or can telepathy plus precognition explain the results? Since at the end of the test the cards will be checked, these data may now be precognized. (This possible retroactive effect upon the percipient of the final knowledge in the mind of the sender

[1] *Journal of Parapsychology,* Vol. IX, September, 1945, pp. 176-193. Reprinted in abbreviated form in *Proc.* S. P. R., Vol. XLVIII (1946), pp. 1-28. Members of this Society receive the *Journal of Parapsychology,* and it is hoped they will refer to the original article. Associates may borrow the article from our Lending Library.

has played a great part in delaying the recognition of clairvoyance.) In view of the growing evidence for precognition, it has become all the easier to suppose that precognitive telepathy can explain those results commonly ascribed to clairvoyance.

The preference for telepathy springs, not from the weight of the evidence, but from an intellectual bias; for at present, the evidence for clairvoyance is actually stronger and more extensive than that for telepathy.

The tables may easily be turned by asking whether the telepathy hypothesis is necessary to account for the results of "telepathy tests"—whether such results cannot equally well be attributed to precognitive clairvoyance, in which the subject simply goes ahead to the *records* of the sender, thus not using telepathy at all. An unbiased view would not find it more difficult to accept this latter alternative; but a great majority of people prefer telepathy to clairvoyance. [Here Dr. Rhine goes on to discuss the reasons, philosophical and otherwise, which may lie behind this preference for telepathy.]

There is, however, no scientific justification for bias one way or the other. We must admit ignorance in both cases; we can no more explain telepathy than clairvoyance—and "we cannot compare two ignorances." But, on the other hand, as Dr. Rhine points out, what *can* be compared is the quality and the extent of the evidence for the two phenomena. This does not lead to familiar conclusions, and the shift of values required as a result of this reconsideration is likely to surprise others (as it has surprised Dr. Rhine himself). First, let us try to agree as to what constitutes evidence for the two capacities.

Requirements for Proof of Telepathy: To show evidence of telepathy (and exclude clairvoyance) the subject would have to score significantly in tests by identifying extrasensorially the thoughts of a sender when these thoughts had no objective record anywhere at any time. All the

sender could do would be to count hits and misses as such, without making any record of the target (his thought). But the accuracy of such tests for pure telepathy would depend upon the unrecorded personal judgments of the sender. The room for error would be great, though it could be reduced by use of a code known only to the sender, and by some device, such as a list of random numbers, to determine the target order. A further precaution would be to inform another observer of the code, and thus to have an independent tally. But this would constitute an objective expression (either oral or written) of the code, and these auditory or visual stimuli would violate the conditions. Perhaps some test providing adequate safeguards will yet be devised.[2]

It seems very doubtful if any test for pure telepathy has ever been conducted [up to the time Dr. Rhine wrote the paper that we are considering]. The logic directed against clairvoyance, when turned against telepathy, causes its scientific case to crumble. In experiments conducted in the Duke University laboratory in the early thirties, the thought was recorded only *after* the subject recorded his call; to the more critical current view, however, the results were invalidated—from the point of view of pure telepathy—by the then unsuspected possibility of precognitive clairvoyance.

Soal and Goldney[3] in recent GESP tests concluded that precognitive telepathy was demonstrated. Since the subject did not score significantly when the sender did not look at the symbols, and since only certain persons were successful senders, the experimenters believed that clairvoyance was excluded. But the subject's *belief* that his ability was telepathic might have inhibited success when conditions were, in his opinion, adverse.

The reports of spontaneous parapsychical experiences—

[2]Recently such safeguarded tests for telepathy have been designed, and are being carried out in this country and in England.

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

e.g., of similar dreams and the like—are tempting sources of evidence for telepathy; but hardly conclusive evidence since the experience, objectified in the telling, becomes a possible target for precognitive clairvoyance. (The general meaning of clairvoyance should be understood to include clairaudience.)

One thing is clear: until new and more conclusive experiments are devised and carried out, telepathy can be regarded only as an unestablished hypothesis. If it be argued that *familiar* and *plausible* hypotheses like telepathy do not need the more drastic experimentation devoted to unfamiliar phenomena, then it should be pointed out that the sciences would never have developed if man had depended on plausibility and familiarity.

Requirements for Proof of Clairvoyance: Something of a contrast is presented by the analysis of the case for clairvoyance. The requirements for a test of true clairvoyance can be stated quite simply: "If a subject significantly identifies cards extrasensorially when the order of the cards is never known and *no record of that order is taken,* then no opportunity is provided for precognitive telepathy, and the test is one of true clairvoyance." In the earlier tests at Duke University, done with the aim of excluding only the possibility of telepathy of the present, with no thought of precognition, some of the required conditions were met. The various techniques of card-matching probably fulfill the conditions for tests of clairvoyance. [At this point Dr. Rhine describes at some length the screened touch-matching experiments reported by Pratt and Woodruff,[4] and their implications for the clairvoyance hypothesis. The Chutes Series of Humphrey and Pratt[5] is somewhat similar, and the results are even more conclusive in ruling out the operation of precognitive telepathy.]

[4] "Size of Stimulus Symbols in Extra-Sensory Perception," by J. G. Pratt and J. L. Woodruff, *Journal of Parapsychology,* Vol. III, December, 1939, pp. 121-158.

[5] "A Comparison of Five ESP Test Procedures," by B. M. Humphrey and J. G. Pratt, *Journal of Parapsychology,* Vol. V, December, 1941, pp. 267-292.

The Chutes Series is probably the type of matching test most conclusive for clairvoyance. The cards, which were sealed in opaque envelopes, were dropped by the subject down appropriate chutes. The cards came to rest in compartments in the next room, where they were invisible to the subject and unobserved by the experimenters. The cards did not fall in orderly piles, and their sequence was often not preserved; the hits were merely sorted out and counted. Thus the memory-plus-precognitive-telepathy hypothesis hardly seems applicable, although there may still be a technical possibility.

The ESP-shuffle experiments[6] offer a second type of clairvoyance evidence. The subject shuffled a deck of cards a given number of times, or for a specified number of seconds, aiming to make it match another deck or concealed list of symbols. The last shuffle was the important operation, which usually changed the entire order. Some kind of knowledge of the present arrangement (before shuffling) is necessary to place the cards correctly. This cannot be obtained by precognitive telepathy from the check-up, because after the shuffle is made *the present order of the cards is destroyed and they will not then be in that order when the check-up is made.* The subject might possibly foresee the target deck behind the screen by precognitive telepathy because it is not going to be shuffled, but only by knowing the order of *both* decks can he succeed in shuffling the deck in his hands to match the target. *After* he places a card (on the final shuffle) precognitive telepathy might function—but this would be too late to guide the shuffling. "It would be like a postman delivering his mail before looking at it." In spite of the fact that the deck being shuffled was not screened from his view, it remains to be explained how even with precognitive telepathy of the hidden deck, and a glimpse of a card or two in his hands, the subject can *place* the card accurately by the act

[6] "Experiments Bearing on the Precognition Hypothesis: II. The Role of ESP in the Shuffling of Cards," by J. B. Rhine, B. M. Smith, and J. L. Woodruff, *Journal of Parapsychology,* Vol. II, June, 1938, pp. 119-131.

of shuffling. He is not a cardsharp with a trick deck, and he is innocent as to the distinctions between clairvoyance and precognitive telepathy; he is merely taking an ESP test. Without clairvoyance of the deck in hand, he could hardly know how or where to place a "glimpsed" card to match another perceived by precognitive telepathy. Thus the ESP shuffle offers a highly plausible test for clairvoyance. The method would be quite satisfactory were the shuffled deck screened.

In its fully developed stage, G. N. M. Tyrrell's ESP test machine appears to meet the requirements for testing pure clairvoyance.[7] It has five small boxes furnished with light bulbs. One of the boxes is mechanically selected and illuminated. The subject makes a hit, automatically recorded, when he opens the lighted box. In any case a record of the trial is registered mechanically. Now, with only a record of trials and number of hits, but *no record of which box was selected,* and hence no knowledge which retroactively might have guided the subject, precognitive telepathy is obviated. The subject, opening a box and seeing the light, knows that this box was the target; or if it be dark, that he is wrong. But since he had first to *make* his choice before its outcome could possibly be predicted, the knowledge of his success or failure cannot guide his choice—that is, as far as we know. Tyrrell's significant results with this apparatus, then, may safely be regarded as evidence for true clairvoyance. At the present time other and simpler machines are under construction and are being tried out in England[8] and in this country.

By far the most extensive (if somewhat indirect) evidence of true clairvoyance, in Dr. Rhine's opinion, results from the researches in psychokinesis, in which the subject tries to influence the fall of dice by willing a specified face or combination of faces to turn up. While the PK effect is

[7] "The Tyrrell Apparatus for Testing Extra-Sensory Perception," by G. N. M. Tyrrell, *Journal of Parapsychology,* Vol. II, June, 1938, pp. 107-118.

[8] *Cf.* "Attempts to Detect Clairvoyance and Telepathy with a Mechanical Device," by Denys Parsons, *Proc.* S.P.R., Vol. XLVIII (1946), pp. 28-31.

not yet understood, it is felt that the process must be guided by some cognition of the location of the die or dice at a given point in the space-time continuum. This knowledge, Dr. Rhine argues, is absolutely necessary for purposive action, and it must be extrasensorial since visual perception is far too slow to follow bouncing, rolling dice (sometimes as many as 96 per throw). "And the type of ESP that is required here is pure clairvoyance; precognitive telepathy could not fill the need."

Dr. Rhine summarizes this section of his paper: "Thus the case for clairvoyance is found to have a firm foundation in the PK work and the electrical machine ESP tests, and what is probably a firm one in the matching studies and the ESP-shuffle experiments. The total evidence is sufficient to raise clairvoyance out of the realm of unestablished hypotheses where we must, for the present at least, leave telepathy.

General Bearing of the Conclusions: One thing must be made plain: *"The total effective evidence for ESP is not affected by this discussion."* The advance of our research is in no way jeopardized by a mere re-examination of terms and concepts; evidence of parapsychical abilities is decidedly *not* up for reconsideration. What specific difference does it make whether ESP is all clairvoyance, all telepathy or partly both? The immediate consequence of accepting clairvoyance is "that we must face in earnest the fact that *psychophysical interaction of perceptual character may occur without the known intermediating organs of the senses.* This joint function between mental and material systems resulting in cognition may no longer be dodged by speculative recourse to the telepathy interpretation. This relation is the counterpart of the interaction between the psychical and the physical involved in the PK effect."

May there not be other parapsychological phenomena that need the same reappraisal? What other concepts are we using in a manner unjustified by critical analysis? Since the new problems have been shown to involve precognition,

the examination of new requirements has already suggested new experimental procedures for precognition tests.[9]

The Hypothesis of Telepathy and Survival: The new status of the telepathy hypothesis has some bearing upon the survival hypothesis, for these two postulates have long been interrelated in parapsychology. For example, telepathy from the living has been advanced as one main counter-hypothesis in attempting to explain mediumistic utterances, which are among the primary data for the survival issue. The situation is now changed, however. So long as there is no clear evidence for telepathy, to use it as a counter-argument against survival would be dubious logic. *"Only if telepathy is reliably known to function as a human ability can we properly suppose the medium is using such a para-psychical capacity in acquiring her knowledge."* In many instances the changed status of telepathy may make little real difference in connection with the survival question, if the medium is credited with unlimited clairvoyance (including precognitive clairvoyance), but it would be logically possible for cases to occur in mediumistic practice in which the only alternative to survival would be telepathy: for example, cases in which only the sitter's notation of "right" or "wrong," entered on the stenographic record, registers the fact that the material given reflects thoughts which could have originated only with the sitter or the purported communicator.

Another close association between the telepathy and the survival hypothesis is the familiar suggestion that communication from the discarnate is *telepathy between the living and the dead.* The medium is supposed to acquire her messages through telepathy from deceased personalities, and this hypothesis is extended to explain communication between discarnate personalities. According to spiritistic speculation, thought transference is not possible on a sensory basis between incorporeal spirits. Telepathy would

[9] *Cf.* "Precognition Reconsidered," by J. B. Rhine, *Journal of Parapsychology*, Vol. IX, December, 1945, pp. 264-277.

be the only possible means of communication. Precognitive clairvoyance could not substitute in any way for the role attributed by the spiritist to telepathy. *"The question of the occurrence of telepathy thus becomes of very great importance to the investigation of the spirit hypothesis."*

Prospect for Telepathy Research: If these reflections are sound, we may hope for a strong renewal of interest in telepathy research. It is desirable that such study should try to determine what the limits of this hypothetical capacity really are, and to settle once and for all its status as a counterhypothesis in the question of survival evidence. If, as has long been believed, telepathy occurs, it is reasonable to hope that it may meet new experimental demands, and be eventually firmly established. Thus it will be seen that this paper is not intended to reflect an expectation of negative findings. As a matter of fact, Dr. Rhine confesses to a degree of the personal bias toward telepathy shared by most students of parapsychology. But the situation must be frankly faced; there is at present no adequately reliable case for telepathy. If a correct approach is made, and if telepathy occurs, the evidence will presumably be forthcoming; if it does not occur, new insights and adjustments will be in order. "Whatever is discovered, it will help to explain the nature of ESP, and its discovery will almost certainly improve the reach of the human mind in its effort at self-understanding and the eventual control of its world."

E. DE P. MATTHEWS

A Digest of Comments on Dr. Rhine's "Telepathy and Clairvoyance Reconsidered" by W. Whately Carington, Dr. J. Hettinger, Dr. R. H. Thouless, G. N. M. Tyrrell, Prof. C. D. Broad, and Denys Parsons[10]

By W. Whately Carington: After pointing out that he is heartily in accord with Dr. Rhine's general approach in

[10]By kind permission of the Society for Psychical Research we are quoting from the full Comments which appeared in *Proc.* S.P.R., Vol. XLVIII (1946), pp. 8-27. Mr. Tyrrell's Comment is here omitted and we substitute an article covering the same ground which he sent to this JOURNAL.

challenging views that are usually taken for granted, Mr. Carington discusses a difficulty that might stand in the way of demonstrating the occurrence of pure telepathy. "It seems fairly clear to me that, once we concede the claims of clairvoyance as ordinarily understood, we can never formally demonstrate 'pure' telepathy, though the difficulties are not, I think, quite those envisaged by Dr. Rhine . . . The trouble is that the proponents of clairvoyance would be, so far as I can see, perfectly entitled to claim that any process of imaging, etc., by the agent is bound to be accompanied by corresponding and presumably characteristic changes in the brain, or perhaps by innervations of speech mechanisms, eye movements, etc., of subliminal intensity, and that these may be clairvoyantly cognized. Against this line of argument no experiment that could possibly be conducted by incarnate man could be proof. I agree that such an hypothesis would be extremely far-fetched, not to say fantastic . . . but it does not seem to me more fantastic than the kind of thing we are implicitly asked to accept in connection with clairvoyance of more ordinary type, assuming that the evidence is strong enough (as it probably is) to warrant us accepting this at all . . .

"But although I should like to see much more and more direct evidence in favor of pure clairvoyance than has yet been adduced—in particular strong positive results from Mr. Parsons' machine or some close equivalent—I think we must even now cater for the probability of its being a fact in nature. But in doing so we must strenuously refuse to fob ourselves off with pseudo-explanations based on the use of such logically meaningless terms as 'inner nature,' 'essential quiddity' or the like." To bring telepathy and clairvoyance into line, he feels "that we must first eject with ineluctable finality our old but tiresome friend the thing-in-itself, *Ding-an-sich* . . . We must say that what we commonly call a material object is no more and no less than a certain sequentially patterned aggregate of cogniz-

ables, the individual existences of which do not depend on their being actually arranged in that pattern at any particular moment . . . Various circumstances may lead . . . to their being brought into certain relations with other groups of cognizables forming what would usually be called mental contents or the like (but, according to me, just minds or sub-systems thereof), and they are then said to be cognized by those minds. They are then, of course, if not before, subject to associative processes, etc. If the cognitive relation is brought about by associative mechanisms involving another mind or minds, we call it telepathy; if it is direct, and does not involve anything that would ordinarily be called another mind, then we call it clairvoyance . . ." In conclusion Mr. Carington says that he thinks "if we stick resolutely to what alone we know, namely ordered sequences of cognized cognizables, if I may so put it, we shall find that telepathy and clairvoyance are not mutually exclusive alternatives, or even rival hypotheses, but only closely related varieties of the same fundamental process."

By J. Hettinger: Dr. Hettinger feels that the assertion that telepathy is still an unestablished hypothesis ought not to be left unchallenged. Although an advocate of statistics whenever they can be easily applied and readily understood by others, he thinks "that an abundant collection of striking experiences and striking results of qualitative experiments tends to carry greater conviction than the results of mathematical calculations. I am mentioning this, because of Dr. Rhine's statement: 'To show evidence of telepathy (and exclude clairvoyance) a subject would have to do significant scoring . . .' Significant scoring is not the only evidence in science; moreover, based, as it is, on 'hits' and 'misses,' it does not differentiate among the individual successes, which of them are due to chance coincidence and which to a transcendental faculty." Dr. Hettinger refers to his own research in psychometry.[11] The

[11] *The Ultra-Perceptive Faculty* and *Exploring the Ultra-Perceptive Faculty*, by J. Hettinger, Rider and Co., London, 1940 and 1941.

following instances are among the numerous ones he quotes in which he believes the conditions for telepathy were present and the conditions for clairvoyance entirely absent:

(1) *Sensitive*: "I get twin babies."
Subject: "Yes, I and sister are twins."

(2) *Sensitive*: "Some interest in Lancashire."
Subject: "I was born in Lancashire."

"As can be seen from these two examples," says Dr. Hettinger, "that which was found veridical could not possibly have been perceived clairvoyantly, in the absence of something concrete, including an illustration." In other words, he submits that all identified *memory targets* come within the definition of telepathy.

By R. H. Thouless: "The points raised in Professor Rhine's article are deserving of attention by all experimentalists in the field of psychical research. The question of whether telepathy has been proved by an experiment or observation in which all other paranormal explanations have been ruled out is obviously a different question from that of whether telepathy is the most probable explanation of many results which have been obtained. I also agree with Rhine that the apparent impossibility of clairvoyance is not a reason for deciding that it does not take place. If the results of experiments excluding all other paranormal explanations are positive (as appears to be the case), then they require us to revise our ideas of what is and what is not possible."

Dr. Thouless then suggests that the issue would be simplified if we discarded the terms "telepathy," "clairvoyance," "precognitive telepathy," etc., and stated the various conditions under which "psi-cognitions"[12] might occur. The problem will then be to determine by investigation which

[12]The term "psi phenomena," which implies no theory of the nature of the phenomena in question, was proposed by Dr. Thouless and Dr. B. P. Wiesner in 1942, as a substitute for "extrasensory perception" (ESP). Recently they have extended their term to cover both psychokinesis (PK) and ESP.

of the various combinations of these conditions are effective in producing psi-cognitions. The conditions for investigation "would seem to be various combinations of (a) an event occurring or being merely thought of (b) normal knowledge of the event being or not being possessed by some other person, and (c) the event, or knowledge of the event being present (or past) at the time of the experiment or being then in the future." The possibilities for investigation are as follows:

(1) The event has taken place at the time of the subject's response but it is not then known by normal perception either to the subject or to anyone else and will not be so known at any time afterwards.

(2) The event has taken place at the time of the subject's response and it is known by some other person or persons but is not known by any normal process either then or at any time afterwards to the subject.

(3) The event has taken place at the time of the subject's response but it is not known then by any normal process to the subject or to anyone else and will not be so known afterwards to the subject although it will be by some other person or persons.

(4) The event has taken place at the time of the subject's response and is not known then to the subject or to anyone else but will be known by normal perception to the subject at some time afterwards.

(5) The event will take place at some time after the subject's response and will not be known by normal perception either to the subject or to any other person at any time.

(6) The event will take place after the subject's response and will be known by normal processes of perception to some other person or persons but not to the subject.

(7) The event will take place after the subject's response and will be known to the subject then by normal processes of perception.

(8) No external event will take place but what is cognized will be an unrecorded thought in the mind of some other person or persons than the subject which thought is contemporaneous with the subject's response.

(9) No external event will take place but what is cognized is an unrecorded thought in the mind of some other person or persons which thought is not determined until after the subject's response.

"Any of the above conditions might be found to be necessary to paranormal cognition in the sense that, without it, paranormal cognition did not take place at all. Alternatively, a number of them might be found to be sufficient conditions in the sense that with them alone paranormal cognition could take place although it might also take place in other combinations of conditions. Lastly, it might be found that certain of these conditions, although not necessary to paranormal cognition, were favorable to it in the sense that better scores occurred with them than without. So I should like to restate the problem as the experimental determination of what are the necessary, the sufficient, and the favoring conditions for paranormal cognition . . . I think it helps to make the issue clearer and to strip it of many possibilities of misunderstanding." [In conclusion Dr. Thouless describes an experiment in "pure telepathy," designed to satisfy Dr. Rhine's criteria, and which he is now carrying out. This, Dr. Rhine thinks, is by far the most important development resulting from his article.]

By C. D. Broad: The editor of S.P.R. *Proceedings* submitted to Professor Broad proofs of Dr. Rhine's paper, together with the observations made upon it by Mr. Carington, Dr. Hettinger, Dr. Thouless, and Mr. Tyrrell. Professor Broad comments on the former in the light of the latter. After defining terms and summing up Dr. Rhine's main contentions, Professor Broad discusses legitimate and illegitimate conclusions:

Suppose that there is adequate evidence for paranormal cognition in cases where telepathy is excluded. And suppose that it should be found that, when experiments are done under conditions where clairvoyance is excluded, there is not evidence for paranormal cognition. Then the conclusions which could legitimately be drawn are the following. (1) In an experimental set-up of this nature, and with such subjects as have been used in the experiments, the presence of *clairvoyant* conditions is ***both necessary and sufficient*** to ensure a detectable amount of paranormal cognition. (2) With the same qualifications, the presence of *telepathic* conditions is ***neither necessary nor sufficient*** to ensure a detectable amount of paranormal cognition.

The following conclusions would be quite illegitimate. (1) That either of these propositions would hold good without the qualifying clauses with which they are prefaced. It would remain possible, *e.g.*, that either or both of them would break down in certain spontaneous cases or if the subjects were mediums or other persons in whom the power of supernormal cognition was highly developed. (2) That, even when the qualifying clauses hold, the telepathic conditions are *causally irrelevant*. In the vast majority of successful experiments neither telepathy nor clairvoyance was excluded . . . As Dr. Thouless points out, we have to consider conditions which favor or check a phenomenon as well as those which are necessary or sufficient to produce or to inhibit it.

Professor Broad makes the following remarks concerning the evidence for paranormal cognition that has been experimentally established in cases where telepathy is excluded:

(1) The evidence must be of a rather peculiar kind. In order to have reason to believe that paranormal cognition has taken place someone or other must have reason to believe that events corresponding to the subject's guesses have happened. But in order that telepathy may be excluded no one must ever normally perceive or infer those events.

(2) It seems to me that Dr. Rhine's procedure in such cases is always of the following form. He infers that the subject must have *known* certain things, which are not then and cannot now be normally known by anyone, on the ground that he *did* certain things which he could not have done unless he had been guided by such knowledge. An example is provided by the shuffling experiments. The subject shuffled pack A and got it to agree with the target pack B to a significantly greater extent than might be expected by chance. This required something more than paranormal cognition of the arrangement of the cards in pack B, which he might have got by telepathic precognition. It required also paranormal cognition of the arrangement of the cards in pack A just before he made his last series of movements. For, unless he had known how the cards in A were then arranged, he would not have known how to shift them about in such a way as to conform to the arrangement of the cards in B. The argument is similar, *mutatis mutandis*, to show that paranormal cognition is involved in the dice-throwing experiments.

Professor Broad is unimpressed with Dr. Rhine's inference and describes the position as follows:

The subject in each case is trying to bring about a certain spatial arrangement of physical objects, in the one experiment by handling them in the normal way and in the other by some paranormal action called "psychokinesis." The assumption which Dr. Rhine makes is that the subject must know how they are arranged immediately before he interferes with them if he is to be able to take the appropriate action to secure the kind of rearrangement at which he is aiming. Now this is doubtless true of normal voluntary action guided by normal sense-perception or inference. But we have already thrown over the rules which we normally assume to limit human *cognition* so far as to allow that a person may have non-inferential knowledge of a physical event which has not yet happened and of which no one ever has had or will have normal cognition. And we have already thrown over the rules which we normally assume to limit human *voluntary action* so far as to allow that a person can voluntarily affect the position and motion of a foreign body without either (a) direct handling, or (b) indirect manipulation through some kind of mechanism which he controls by direct handling.

Professor Broad comments that when two of the most fundamental principles or prejudices of common sense have thus been rejected, it seems to him too short-sighted to assume that the one at present under discussion, which is so closely connected with them, can be relied upon as the premise of an argument. "For my part, if I am forced to accept things which are so shocking to my common sense as precognitive clairvoyance and psychokinesis, I shall feel no confidence in any of the other limiting principles which common sense and ordinary natural science have always presupposed. And therefore I shall feel no confidence in the conclusion of any argument which takes one of these principles as a premise."

Professor Broad then passes on to the evidence for Dr. Rhine's proposition that paranormal cognition has not been experimentally established in any case in which clairvoyance is excluded. Taking two of the best series of English experiments, he thinks it can be said "that (a) in the Tyrrell experiments telepathic conditions were *not necessary* to secure a significant degree of success, and (b) in the Soal-Goldney experiments telepathic conditions *were necessary* to secure a significant degree of success.

"In the case of the Soal-Goldney experiments the utmost that Dr. Rhine can suggest is that conceivably the telepathic conditions were necessary only in a *secondary,* and not in a primary, sense. That is to say, he [Dr. Rhine] suggests that perhaps what was necessary was the (subject's) *knowledge or belief* that the telepathic conditions were fulfilled, and not the fact itself. The suggestion is that, when this knowledge or belief is replaced by its opposite, this particular (subject's) power of paranormal cognition is inhibited so far as concerns the target at which he is aiming."

Professor Broad thinks that the utmost that can be said for Dr. Rhine's suggestion is that it is just logically possible, but far-fetched to the highest degree and there are no positive grounds for thinking it likely. The one and only motive for making it lies "in a praiseworthy desire to stimulate experimenters to devise experiments in which telepathic conditions are present and clairvoyant conditions completely absent, in order to find out whether paranormal cognition can then take place."

In regard to the problem of setting up experiments for pure telepathy Professor Broad comments: "I think that the difficulty of ensuring the complete absence of relevant clairvoyant conditions has been in one respect exaggerated. It seems to be forgotten that it is useless for the (subject) to have clairvoyant cognition, whether simultaneous or precognitive, of a set of sounds or marks which are *in fact* symbols for a proposition unless he also *knows* how to interpret the symbols. Suppose, *e.g.,* that the records of an experiment were made in Sanskrit, and that the (subject), like most of us, does not know that language. Then he may have as much purely clairvoyant knowledge and foreknowledge as you like of these records; but it will not help him in the least unless he can tap the mind of some person who knows what the sentences mean. For this reason it seems to me, *e.g.,* that Mr. Whately Carington's remark (see p. 217) that the clairvoyant explanation is never

theoretically eliminable because the subject might be held to be clairvoyantly aware of the brain-states, etc., which accompany a thought in the mind of (an agent), is needlessly pessimistic. Such knowledge, so far as I can see, would not be of the least use to the subject unless supplemented by knowledge of the laws of correlation between brain-states and thoughts; and these laws *ex hypothesi* could not be known by pure *clairvoyance.*"

As *prima-facie* evidence for telepathy, simultaneous or precognitive, Professor Broad supposes the kind of case in which an agent has a mistaken belief about the details of a given event, and the percipient shows paranormal knowledge, not of the actual details of the event, but of the features which the agent mistakenly believes it to have.

Regarding Dr. Rhine's remarks on spontaneous and mediumistic cases Professor Broad comments: "Only a person with an extensive knowledge of the literature of the subject, who had gone very carefully into the details of a large number of well-attested cases of various kinds, could make any useful pronouncement on whether any of them occur under non-telepathic conditions and any of them under non-clairvoyant conditions . . . And to do him [Dr. Rhine] justice, I do not think that he would seriously claim in the present paper to have done more than suggest that such an enquiry might be worth while."

Professor Broad thinks that "we must substitute the wider phrase 'paranormal cognition' for the more special phrase 'telepathy'; we must recognize that there is now experimental evidence for precognition and for pure clairvoyance; and we must admit that, when these possibilities are allowed for, it becomes uncertain whether many well-attested cases of paranormal cognition which were counted as instances of telepathy really were so. I doubt whether this does much either to strengthen or to weaken the already existing case for the spiritistic hypothesis . . ."

In conclusion Professor Broad discusses some points made by Dr. Thouless, Mr. Tyrrell, and Mr. Carington.

He is very much in sympathy with Dr. Thouless' systematic analysis of the conditions under which paranormal cognition takes place or fails to take place, but adds, "We must remember, however, that conditions which are necessary with one subject and one experimenter might prove to be superfluous or even detrimental with another subject or another experimenter."

In reply to Mr. Tyrrell's[13] opinion that "the modern tendency to pin all faith to quantitative and statistical methods of experiment in psychical research, with a neglect of qualitative phenomena, must lead to an unbalanced view of the subject," Professor Broad writes:

"I am puzzled to know whether Mr. Tyrrell really thinks that there is any known alternative method of discovering the laws of phenomena beside that of experiment. I understand by that method the attempt to analyze and control conditions and to vary them one at a time. There is obviously nothing in the experimental method as such which compels us to confine it to the investigation of feeble instances of paranormal phenomena. Our trouble is that we do not at present know how to produce at will strong and persistent instances. Unless and until we can do so we shall remain in the position of persons whose observations on electrical phenomena were confined to (1) the feeble effects producible by rubbing glass with catskin, and (2) occasional thunder-storms. We shall get going if and only if we can devise means, analogous to the Wimshurst machine, the electric cell, the intensity-coil, and so on, of getting reasonably strong effects whenever we want them. If ever and whenever we do this we shall be able to carry out experiments in psychics analogous to those which we now do in physics. But until this is possible I do not believe that we shall make very much further progress. Meanwhile we must do our best with our regular catskin and our

[13]Professor Broad's comments were made in relation to Mr. Tyrrell's S.P.R. *Proceedings* paper, but they are equally relevant to "Perspective in Psychical Research," which, as already noted, is an amplification of the *Proceedings* material.

occasional thunder-storms, and there is nothing to be gained by pretending that either is the only method or that either alone or both together offer any very bright prospects."

By Denys Parsons:[14] Dr. Rhine, according to Mr. Parsons, has not given "spontaneous" cases the attention they deserve. Some of these, he thinks, support telepathy and some support clairvoyance. Powerful support for telepathy, Mr. Parsons thinks, is provided by Dr. S. G. Soal's "John Ferguson" case.[15] "Soal's private conjectures about a purely fictitious character of his own invention were confirmed at his next sitting with the medium, often with considerable accuracy and detail. Referring to these experiments Soal says: 'No written notes were made of my conjectures about "John Ferguson" until after I had recorded the medium's confirmatory statement. At the time I had not the remotest idea of any future publication. If therefore these conjectures were accessible to clairvoyance it could only be a kind of "precognitive" clairvoyance.' " But it is highly probable, Mr. Parsons goes on to say, "that Soal would not have made any notes if the medium had been wrong, therefore the medium had to be right *before* the records which would permit precognitive clairvoyance could come into existence. Since Rhine has used an exactly analogous argument to support *clairvoyance* in Screened Touch Matching of card decks, he can hardly deny its validity here as a strong argument for telepathy."

"Rhine argues," continues Mr. Parsons, "that the fact that only certain persons were successful agents [in the Soal and Goldney experiments] is only *suggestive* of telepathy, since the subject's attitude or belief is a great factor in determining success or failure. But it was not quite so simple; the significant fact from the point of view of telepathy was that different agents caused not major dif-

[14]Mr. Parsons' comments were received by the Hon. Editor of *Proc.* S.P.R. after Professor Broad had written his summing-up and were therefore not included in his observations.

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

ferences in scores but major differences in the *nature* of the displacement effects." Turning to the American work, Mr. Parsons concludes, "I consider Rhine has made out an excellent case for clairvoyance, and if the empirical facts are accepted, I do not think that it profits us much to argue that clairvoyance is a contradiction in terms or that there is no place for it in our philosophy."

Readers interested in the telepathy-clairvoyance controversy are referred to Dr. Rhine's "A Digest and Discussion of Some Comments on 'Telepathy and Clairvoyance Reconsidered,'" appearing in the March, 1946, issue of the *Journal of Parapsychology*. In his discussion Dr. Rhine has replied to many of the points raised by the authors whose comments have been summarized above, as well as to the comments made by other investigators, including Dr. Gardner Murphy of this Society, Mrs. K. M. Goldney and Dr. S. G. Soal of the S.P.R., and the recently appointed research officer of the S.P.R., Mr. Donald West.

LYDIA W. ALLISON

Society Notes

The Membership Committee announces six monthly Meetings and Teas, under the sponsorship of Mrs. Henry W. Warner, to take place on Wednesdays at four P.M. The first meeting will be held in November and the final one in April.

Among the probable subjects for discussion will be "The History of Psychical Research in the United States, England, and France," "Psychical Phenomena and the Occult in the East," "The Pagenstecher Research and Kindred Experiments," and "Swedenborg." The speakers and exact dates will be announced to members ten days in advance.

Perspective in Psychical Research

G. N. M. TYRRELL

During the years of black-out, we, in Britain, became accustomed to noticing very small lights. "What's the light?" someone would ask. "Is it a chink in a window-curtain or is it a star?" And it was surprisingly easy to confuse what was close at hand with what was millions of miles away. Intellectually, we are in rather a similar position. Coming out of our lighted chambers, we cannot at first distinguish what is small and near from what is large and far. Our lighted chamber is the world full of familiar things; the stars are gleams which reach us from beyond the boundary of the familiar.

Psychical research poses this difficulty as it has never been posed before, because, in psychical research, science is attempting for the first time to deal with really distant lights; and when science deals with a problem, it strives to make it precise and definite. There has never before been any risk of confusing stars with window-gleams because science has never in the past (using the terms of our little simile) attempted to deal with stars. Dropping the simile, science has hitherto been accustomed to deal with material things; but now, for the first time, it is attempting to deal with the human mind and personality. Previously, philosophy dealt with these and said a great many things about them. But philosophy is non-experimental, and that, for the present purpose, makes all the difference. It may be said that psychology is experimental and that it deals with the mind. That is true, but it deals chiefly with the conscious mind. It has tentatively stepped into the "unconscious," and is hovering on the verge of the position in which psychical research finds itself. What is that position? It is the position of attempting to deal by scientific methods with something that is quite unlike anything that science has dealt with before.

When a method of research has been tested and its efficacy proved a thousand times, what could be more natural than to apply it as a matter of course to every new problem which arises? The experimental method which has proved efficacious in science is the completely controlled experiment; that is to say, the experiment in which the investigator keeps all the conditions under his own control, varies them one at a time, and repeats the experiment as often as he pleases. Obviously this is the best way to acquire definite information about the thing which is experimented upon. Having acquired the information piecemeal, the scientist has always proceeded to generalize by induction. In the past, science has always dealt with things which make an appeal to the bodily senses—with things, that is to say, that exist in the spatio-temporal world. Physics, astronomy, chemistry, biology, etc., have dealt with such things. As research has become more advanced, it has indeed passed to the study of things which are invisible and intangible—the atom and its constituents, the ether, etc.—but these invisibles have been logical constructs bound closely to sense-perception.

Control of conditions, repeated observations, induction —with these keys science has unlocked door after door. And there is one thing more—measurement. By rigidly controlling the conditions, scientists can describe very exactly what they see. But by measurement they can make their discoveries still more precise. So we may say that the standardized technique of experimental science has become control, repetition, measurement, and induction.

As I have said, what more natural than to attack with this technique every new problem that arises? This was done with unvarying success until a new *kind* of problem appeared on the horizon—the problem of human personality. This is the problem of psychical research. Can the established techniques of science be applied to it? Scientific psychical investigators of the last two decades did not stop to ask this question. They brought the established scientific

technique to bear on the problem as a matter of course. The earlier work of psychical research they regarded as merely a preliminary approach to the "scientific" study of the subject in the time-honored "scientific" way.

How can psychical phenomena be made controllable? By eliminating their spontaneity. How can they be rendered repeatable? By confining them by cut-and-dried regulations. How can they be measured? By using only psychical events which possess a minimum of qualitative content. In a word, by confining the subject to card-guessing and similar types of experiments. The spread of this type of experiment has been the principal feature during the last twenty years of psychical research.

What has it achieved? Positive results, undoubtedly. The experiments have shown that extrasensory perception does take place. In addition, they have revealed certain things about extrasensory perception—that, for instance, it is not noticeably affected by distance; that the results vary from time to time and from subject to subject; that chance cannot reasonably be held to account for the results; that precognition occurs. But the earlier work had shown all this. Card-guessing and similar experiments, however, showed certain other things, namely, that sometimes cards could be correctly guessed when occupying unknown positions in a shuffled pack; that large numbers of people manifest a trace of extrasensory faculty, and that the rate of scoring varies in a peculiar way during the course of an experiment. These results are interesting, but what do they signify? What do all the results of the card-guessing type of experiment signify? Here lies the crux of the matter.

The orthodox method of scientific experiment has been successfully applied to psychical research, but it has been applied and has succeeded only under cramping restrictions. Are the results obtained under these restrictions universally valid? Are they even unambiguously informative? Statistical workers have assumed that they are, but

the light thrown by the earlier work tends to show that they are wrong. If we remove these restrictions, can the controlled, repeatable, and metrical method of experimentation still be applied? It cannot. It is the *restrictions* which make the completely controlled experiment possible. To find out more about the nature of the extrasensory faculty, we must abandon statistics as part of our principle, we must give up the ideal of rigid repeatability and must be content with partial control. The truth is that we can apply the orthodox methods of science to a corner of the psychical field, but not to the whole. There is no reason why any experimenter who wishes to do so should not devote himself entirely to the exploration of this corner. But it is important that he should recognize that it *is* a corner; and this is precisely what the statistical worker at present fails to realize. He is in consequence forming a false perspective of the whole subject. The advocate of sole reliance on the completely controlled experiment assumes that because the method has conquered everything in the field of the physical sciences it must conquer in all other fields. But a little reflection should show that it is only by excluding the most valuable and informative material that the method can be applied. These advocates have isolated their work from all that preceded it. They neither plan their experiments nor formulate their theories in the light of the past. The only facts which count with them are the results of completely controlled experiments.

A recent article by Dr. J. B. Rhine,[1] entitled "Telepathy and Clairvoyance Reconsidered," illustrates the distortion of perspective to which this has now led. It is not the suggestions which Dr. Rhine makes which are significant (regarded as personal views of his own) so much as the general attitude which a blind application of the method has engendered. Dr. Rhine has erred through loyalty to

[1] "Telepathy and Clairvoyance Reconsidered," by J. B. Rhine, *Journal of Parapsychology*, Vol. IX, September, 1945, pp. 176-193.

scientific tradition, and in this he is by no means alone. The theme of his article is that no valid evidence exists for telepathy, since all cases of apparent telepathy can be explained either by clairvoyance alone or by clairvoyance combined with precognition. For example, if in an experiment the agent looks at a card, the percipient may be supposed to derive his success either by telepathy from the agent's mind, or just as well by clairvoyantly perceiving the card itself. Even if an experiment is carried out in which the agent only *thinks* of a card, the percipient may derive his success by clairvoyantly and precognitively perceiving the subsequent record of the experiment. Dr. Rhine writes: "But it is submitted here that we have no clear proof that a truly telepathic form of ESP ever occurs. It is even hard to design a sure test for true telepathy. Precognitive clairvoyance can account for all the 'evidence' on record for telepathy" (p. 176). And again: "But the situation must be frankly faced: there is at the moment no adequately reliable case for telepathy" (p. 192).

These statements are general and are made without qualification. Clearly they are not intended to apply to the results of statistical and completely controlled experiments alone, or this would have been stated. There would, indeed, be very little point in advancing a theory which was intended to apply to one part of the evidence only, and which might be contradicted by the part which had been ignored. These statements are evidently meant to apply to psychical evidence as a whole.

Are they justified? If only card-guessing experiments are taken into account (as in the case of the article), yes. But if *all* the evidence is taken into account, no. What is meant by "clairvoyance"? The accepted meaning of this term is direct paranormal perception of physical objects or events. But can *spontaneous* cases of apparent telepathy be explained by clairvoyance? A little reflection will show that they cannot, for in spontaneous cases there is nothing to direct the faculty of clairvoyance to the appropriate

target. Clairvoyance, thus defined, is analogous to sight. It wanders over the available field, attaching itself to anything unless it is directed by the will of its possessor to some particular object. In the case of an experiment, the clairvoyantly gifted subject knows that a particular pack of cards is the target, and he may be supposed unconsciously to focus his faculty upon it. But in spontaneous cases he knows nothing about any particular target, and the clairvoyant faculty is left to itself. In the absence of direction, it is as likely to seize on one target as another. There is nothing whatever to direct it to the person whom (on the telepathic theory) we should call the agent. It might light upon anyone or anything within its range.

Perhaps it may be said that clairvoyance would be more confined than this, and that it would light only upon a person or object in which its possessor was interested. But how would a faculty analogous to sight know which were the persons or things in which its possessor was interested? In vision, our eyes wander indiscriminately over the whole field within their reach. We cannot order our sight to pick out the things which interest us. We have to think about the objects our senses chance to reveal before we can tell whether they interest us or not. This we do very quickly by moving our eyes over the field and rejecting all that does not interest us. If this were the method of clairvoyance, then clairvoyance would be operating all the time, and cases of ostensible telepathy would only be the high lights in its continual ranging which might be capable of another interpretation.

Many other things, not connected with ostensible telepathy, would be clairvoyantly recorded. If the clairvoyant perceived the ostensible agent in a case of telepathy, he would also be constantly perceiving the whereabouts of his friends, of his dog, inadvertently reading the next page in his novel, picking up the amount of his neighbor's bank-balance, and so on. But he does not. Therefore the theory that the clairvoyant faculty keeps on ranging over its pos-

sessor's field of interest is untenable. Spontaneous telepathy cannot be explained by clairvoyance.

But can Dr. Rhine's suggestion that the subsequent record of a case can be precognitively and clairvoyantly read be accepted as a plausible substitute for telepathy? In spontaneous cases, the difficulty that there is nothing to direct a clairvoyant faculty to any particular goal still remains. There is no reason why a clairvoyant faculty, even backed by precognition, should seize on the subsequent record of a case of ostensible telepathy rather than on any other document or, indeed any other object. True, the percipient will later on be interested in the record. But he will also be interested in many other things. And if his object-reading faculty did seize on the record because it interested him, then by the same token it would seize upon several other things which were going to interest him. And this it does not do. In spontaneous cases, then, clairvoyance, assisted by precognition, cannot, as an explanation, be substituted for telepathy.

Can precognition and clairvoyance be used as an explanation for experimental cases? (Statistical workers have formed a curious habit of denying the adjective "experimental" to all experiments which are not of their own type.) Take a concrete case of ostensible experimental telepathy recorded in *Proceedings* S.P.R.[2] The experiment was made by a San Francisco physician and his wife. In this particular episode the physician was the percipient and his wife the agent.

Agent and percipient both sat at the same time by the clock; presumably both agent's and percipient's records were made after the percipient had received his impressions.

A. May 20th — Transmitter, Mrs. S.	*B.—May 20th. — Received*
My clothes and shoes are all torn. I have poison oak on my arms. Hope it will not be bad.	You went out riding. I see you holding a shoe in your hand. You have poison oak on your right arm. B. is better. You want

[2] "The Subliminal Self," by F. W. H. Myers, *Proc.* S.P.R. Vol. XI (1895), p. 456.

> me to mail you the *Bulletin* and *Chronicle*. [Mrs. S. did ride out to some sulphur springs. Poison oak was on right arm only. B. gained three pounds. Mrs. S. was hoping for the Bulletin supplement only.]

How would the clairvoyance-precognition theory apply here? Did the percipient perceive precognitively the agent's record (A) or his own (B)? If he read A, how did he know the things which were not stated in this record, namely that Mrs. S. went out riding, that she wanted the *Bulletin,* and that B. was better? If he read the complete record B precognitively, we are confronted by quite a new phenomenon—precognition which is completely and absolutely verbally accurate. We have a good deal of evidence for precognition, but in nearly every case it is inaccurate and partly wrong. There is no evidence of a document not yet written being read with verbal accuracy by a sensitive. But even then, the reading by the percipient of his own subsequent record does not explain how the three incidents of the riding, the *Bulletin,* and B.'s improvement got into it. Did they come from a precognitive reading of the note afterwards added in brackets? Then why was that note not written as part of the percipient's record, brackets and all? Why were these three incidents taken out of it and put back into the percipient's record in different wording? Is it not obvious that the theory of precognitive clairvoyance is implausible?

Can clairvoyance alone explain the case? Suppose that record A had been made before the percipient had his impressions, could he have got his information from it? No, three items are still missing from it. Could the percipient have clairaudiently heard Mrs. S. talking about her experiences prior to the time of the experiment? Possibly, but then we are losing the only condition which makes clairvoyance in the least plausible, the fact of the percipient's attention being fixed on the experiment. We should again

have to ask why the clairvoyant faculty should have seized on Mrs. S.'s conversation about riding, etc., rather than on something else.

There may be cases in which clairvoyance, precognitive or otherwise, can be made to look a little more plausible than in the above. But on the whole, clairvoyance, with or without precognition, fails to account plausibly for spontaneous or experimental telepathy, *except when the latter is confined to card-guessing.* In these, the event is so restricted that clairvoyance, or clairvoyance combined with precognition, seem adequate explanations. But that is only because the guessing of cards does not show what is really going on. These experiments only record hits and misses. That is sufficient to show that something extrasensory is taking place, but not sufficient to show what it is. The event has no qualitative content. There is no verbal or sensory presentation which has any degree of complexity. And there is nothing to show by what steps the percipient reaches the target, or fails to reach it. The event has to be restricted if it is to be amenable to statistical evaluation; but this benefit is gained at the cost of rendering the experiment uninformative and actually misleading, as I shall try to show.

We reach the conclusion, then, that the card-guessing type of experiment is too restricted to throw much light on the nature of extrasensory perception; there is, indeed, a fact of *fundamental importance* about extrasensory perception which the statistical experiment fails to show. That is the fact that the faculty itself never appears but is always *mediated* to consciousness by something else. It is impossible to go into this fully in the present article. The essential point, however, is that if we examine spontaneous cases of telepathy and precognition, as well as semi-experimental cases—all cases except statistical—we see that they point to one thing. The extrasensory faculty *itself* is a stranger to consciousness. Whatever this faculty may be, it exists and functions outside consciousness. No

sensitive, no subject of extrasensory perception, is ever conscious of the extrasensory *process*. He never feels this process at work within him. In this respect, extrasensory perception resembles normal sense-perception, of whose processes we are equally unconscious. It is always the *product* and not the *process* of extrasensory perception of which consciousness becomes aware.

A study of actual cases shows that this product is a home product; that is to say, the percipient *creates it himself*. Strictly speaking, the product of extrasensory perception does not form part of the paranormal at all. It is a *vehicle created to mediate the paranormal faculty to consciousness;* but this same vehicle is frequently created to mediate things quite other than the paranormal faculty—things such as strong expectations or fixed beliefs or dim sensory perceptions which have not reached consciousness in the ordinary way. We call these "hallucinations," and count them as psychological and normal events. Many instances could be given, such as the appearance of a figure or warning voice to a person who is about to enter unknowingly into some danger. The extrasensory faculty makes use of an existing and perfectly normal psychological mechanism to signal to consciousness, but it has no exclusive use of this mechanism. The real extrasensory faculty lies behind this. What fleeting glimpses we can catch of the fundamental faculty show it to be almost unimaginably different from anything with which our rational faculty has so far been called upon to deal. It seems to be something extratemporal. It may be something that we, with minds specially adapted to a material world, would call universal and ubiquitous.

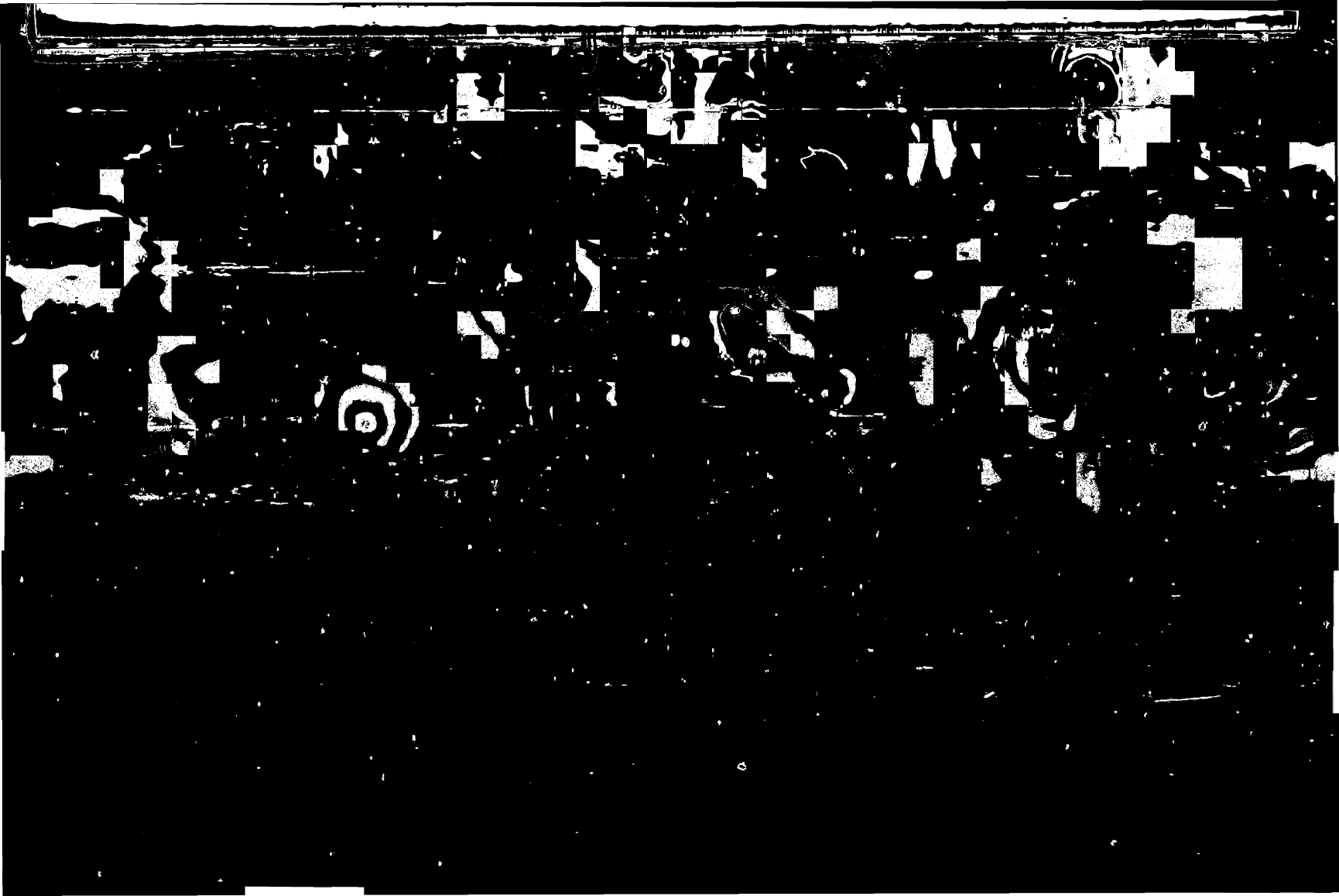
At any rate, statistical experiments do not show this fundamentally important fact of *mediation* by means of a created vehicle. In card-guessing experiments, this mediation has no opportunity to show itself. Consequently anyone who takes into account card-guessing experiments alone acquires the false notion that the percipient seizes on the

image of the card which is consciously present to the agent, or on the material card as it lies in the pack. That is to say, he acquires the idea that extrasensory perception is a form of perception which directly apprehends these things in a manner analogous to sight. But all non-statistical evidence conspires to show that extrasensory perception is not akin to normal perception at all. Probably it should not be called "perception"; "paranormal cognition" would be a better term. But even then it is doubtful if the conscious mind *is* cognizing paranormally, and doubtful whether the fundamental happening in the subconscious can rightly be called cognition. The assumption that we are dealing with some kind of *perception,* taken in the ordinary sense, is simply misleading. But that is the assumption which card-guessing experiments, taken alone, inevitably suggest.

Dr. Rhine says in the article above referred to: "If a subject significantly identifies cards extrasensorily when the order of the cards is never known and *no record of that order is taken,* then no opportunity is provided for precognitive telepathy, and the test is one of true clairvoyance" (p. 181). But a study of some of the work which has been done on "psychometry"—sometimes called object-reading—indicates that this is not what the facts point to. They do not point to the existence of "clairvoyance" in the sense of a kind of paranormal sight, which acquires knowledge of material things directly. They point to the view that when once a sensitive has been placed *en rapport* with an object (not necessarily by physical contact; sometimes verbal direction will do), he is on occasion able to become aware of its past and future circumstances. Thus, if a sensitive is able to tell where a card is in a shuffled pack, it does not follow that he is directly perceiving it by means of a sight-like faculty of clairvoyance. It may merely mean that he has at some moment of time, which may be before or even *after* the experiment, acquired this kind of *rapport* with it. This hints at a faculty which is, in its essence, much wider and much more remote than the faculty of

immediate clairvoyance or immediate telepathy which card-guessing experiments so delusively point to. This is where we come in sight of the star which is so often mistaken for a chink in the window-curtain. It is not Dr. Rhine, whose article I have most regretfully been obliged to single out to illustrate the situation, who is to be blamed for failing to recognize that the light is a star; it is a whole school of scientific thought which is doing it, marching under the banner of the controlled and repeatable experiment as a political party marches under its slogan. This school is so enamored of its method that it refuses to look beyond it, saying: "Now we have got a method which is making psychical research scientific! At last we shall get on; the light which is our goal is not far down the street!" Alas for the illusory perspective: the light is a star.

In spite of all that has been said, it is not to be thought that completely controlled, statistical experiments are valueless. On the contrary, they are of very great value precisely because most men of science mistake stars for nearby lights in this region. It may be hoped that these experiments will enlist the interest of many able and eminent people in psychical research long before they discover that its problems have no comfortably cut-and-dried solutions, like problems in geometry, but lead to a *perspective* which is open to infinity at its further end. Dr. Rhine, with his colleagues, has done admirable work for psychical research, and in wishing more power to him, I am only pointing out the dangers of blindness to the false perspective which is descending upon us, and the necessity for consulting and continuing the work of the past.



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.

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

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

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

Index photographed at the beginning for the convenience of the microfilm user.

INDEX TO VOLUME XL

(1 9 4 6)

Index of Subjects

Index of Names