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

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., will be held at the office of the Society, 40 East 34th Street, Room 916, Borough of Manhattan, City of New York, on Tuesday, January 27, 1948, 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*

Lectures

Under the auspices of the Membership Committee, the following lectures have been arranged at the rooms of the Society:

Wednesday, January 21, 1948, at 4:30 P.M. Miss Margaret V. Underhill on "Purported Communications from William James."

Wednesday, February 18, 1948, at 4:30 P.M. Mr. William Oliver Stevens on "The Phenomenon of 'Illumination.'"

Wednesday, March 17, 1948, at 4:30 P.M. Mr. Henry Herrick Bond on "Some Cases of Evidential Psychical Phenomena from the Legal Point of View."

Tea will be served before each Lecture at 4:00 P.M.

Library Rules

1. The Library is open every weekday, except Saturdays, from 10:00 A.M. to 12:00 noon and from 2:00 P.M. to 4:30 P.M.

2. The Library is open to all Members and Associates of the Society, but books may be borrowed only by (a) Fellows, (b) Members, and (c) Associates living out of the city. Non-members may use the Library only at the discretion of the Staff.

3. Readers have direct access to all the books in the Library and are particularly requested not to replace volumes on the shelves. Only volumes in the Lending Library may be taken out—by members in the above-mentioned categories.

4. The usual number of volumes allowed to each member is three and the usual time one month, except in the case of books much in demand, which are loaned for shorter periods, at the discretion of the Staff. Special arrangements may be made for borrowers requiring a larger number of volumes.

5. Any volume may be called in at any time upon seven days' notice from the Assistant Secretary.

6. Fellows ($25) and Members ($10) living in the United States but not near enough to New York to avail themselves of the Library, may have the privilege of having books mailed to them from the Lending Library, but not more than six (6) per year. Borrowers are required to pay postage on all books sent them. All books returned to the Library must be well packed and prepaid. Borrowers are held responsible for any delay, loss, or damage to books in transit to the Library.

7. Marking any books, whether by writing, turning down the leaves, or otherwise, is strictly prohibited.

8. Non-members reading in the Library are required to sign a register.

An Approach to Precognition*

GARDNER MURPHY

The subtitle of this paper might be "in honor of Whately Carington." For Carington (3), in the dark days immediately following the battle of Britain, experimentally demonstrated that ordinary normal persons possess a measurable amount of precognitive ability, using a method which showed clear interrelations between precognitive and telepathic gifts. Indeed, the study of spontaneous cases of precognition, supported by the experimental approaches of Carington, of Soal and Goldney (17), and of Rhine and his collaborators (6, 7, 11, 12, 13, 14, 15, 18) has forced the realization that the time-dimension constitutes no fundamental hurdle to paranormal powers; it has become clear that the traditional belief that telepathy and clairvoyance are more easily acceptable than precognition has no substantial basis, either in fact or in theory.

Research on precognition is very simple and straightforward. While in tests of telepathy and clairvoyance rather elaborate precautions have to be taken to rule out the possibility that the experimenter himself might influence the subject's responses in some unknown and illegitimate way, it is entirely feasible to demand of your subject in a precognition test a performance about which you, as experimenter, can have no information whatever. It is possible, for example, for experimenter and subject to work together in the same room, confronting the material—drawings, cards, etc.—which is to be used, and there is no scientific danger in this process because *after* the precognitive guesses have been made the experimenter will resort to a *purely random* method of determining what the order of the materials is to be.

The other day, for example, I was working with a young bank teller, a regular member of our experimental group, who was asked to specify the top and bottom cards of a deck after the deck had been cut. He immediately did so. Then instead of cutting the cards with a knife, or by hand (either of which method would have allowed me, consciously or unconsciously, to cut at a point which would favor my subject's calls), I demanded of three persons in the room that they draw coins from their pockets. I added the last digits on these three coins, the total coming to eleven. I then cut the deck at the eleventh card. No one person determined the appropriate card. It was the end result of the action of three people. The order thus determined by

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* An address delivered at the A.S.P.R. under the auspices of the Membership Committee, April 23, 1947.

the appropriate cut gave our subject a dead hit on the top card (he correctly specified the ten of hearts) and gave him a jack of spades instead of a jack of clubs on the bottom card. I am not offering this isolated incident as proof of anything; I give it as an example of the *method,* in the attempt to make clear that the usual worry about sensory cues, etc., is irrelevant to the actual problem which comes up in an experiment. The problem is primarily one of honesty and consistency in following a true random method of determining what is to be used.

I. Spontaneous Cases

As is always the case in science, and as is the case in our own field, the experimental method comes late and only after much solid work has been done by other methods. The problem of precognition has been with us through all of recorded history. Aristotle, for example, discusses critically the question of precognitive dreams. Numerous men of seriousness and intellectual substance have, in all ages, reported what they have considered precognitive experiences. Goethe, for example, describes the vision of himself which he encountered as he rode his horse one evening, a vision so detailed that it could be fully authenticated when, eight years later, he found himself riding the same path in the same costume, as he says, "not through design, but by chance." It was just as if Goethe had looked forward through eight years and seen what manner of man he was to become. Carl Sandburg describes the extraordinary dream of Abraham Lincoln relating to his own death. The sense of unutterable sadness, the sobbing and moaning of the mourners, the question "Who in the White House is dead?", the solemn reply that it was the President himself, all preceded very shortly the assassination and the funeral scene which fulfilled it all. Such spontaneous precognition cases, brought together by Saltmarsh (16), are classified in respect to their psychological attributes and systematically interpreted in terms of a hypothesis to which we shall later refer.

It is, of course, spontaneous cases of this sort which make the core of J. W. Dunne's extraordinary volume, *An Experiment With Time* (5). Believing in the commonplaceness of precognitive dreams, Dunne kept a systematic record of his own dreams, capturing all fragments that *could* be captured as he awoke in the morning. We find in this volume not simply his preoccupation with his own difficulties and conflicts, but a concern with catastrophes occurring to human beings widely separated from him; for example, a report of a fire in a French rubber factory appeared in the press shortly after his dream and recounted in considerable detail the struggle with fire and fumes as recorded in his dream notes.

My own initiation into precognitive phenomena came through Dr. Walter F. Prince early in the 1920's. He called me into his office, showed me a crude sketch of a woman's bleeding face, with hair distraught, and the phrase appended, "K. B. struck down." Weeks after this impression had been handed to him by a sensitive, K. B. had been struck down by a car; her face was badly cut, and the bleeding occurred as in the original sketch.

The standard which any of us will set up regarding the degree of closeness which must exist between the dream record and the record of a subsequent event will, of course, depend upon our own habits of thinking. But the perusal of Saltmarsh's material is likely to convince readers that such data are very difficult indeed to reduce to any hypothesis of chance coincidence. What is more important, however, than the mere accumulation of masses of data is the systematic attempt of Dunne to prove that this is a normal every-day phenomenon capable of being actualized by normal every-day people who will take the time and trouble to cultivate and record their dreams. There is no clear evidence that age, sex, or education is of any great importance here. The cases gathered by Saltmarsh show that such experiences are limited to no one class or type of human beings. In the whole array of studies of spontaneous psychical experiences, none is more urgently needed than an extensive follow-up study of precognitive dreams showing more fully what can be achieved by Dunne's method. Indeed, this is one of the few types of research on spontaneous cases which is even more pressing than the study of spontaneous waking cases, such as phantasms of the living or of the dying.

For we have, in fact, begun to learn from these cases not only a few formal principles regarding obvious surface attributes, but also a great deal about deeper dynamics. In Miss Bishop's (2) extraordinarily useful collection of precognitive dreams, it is evident that the dreams consistently center in her fundamental preoccupations: her worries, her cares, her needs. Some of these needs have to do with the protection of persons or animals for whom she feels affection. Some of them are emotionally intense, some trivial. Triviality appears to be no obstacle, the important thing being the freedom of each need to *actualize itself* in a mental image. The needs which are fulfilled thus range from the sublime to the ridiculous. It appears to be the primitive tendency of deep-level human wants to convey themselves into images which portray the means of fulfilling them; and that which is to fulfill them *in the future* may give rise to such images. One sees what one *needs* to see, whether that thing be now in existence or located in future time.

Following upon our first generalization about the operation of needs comes a second principle. Just as we ordinarily keep the hard "practical," "realistic" attitude from yielding fully to a free creative wish-fulfillment or fantasy, so we seldom allow our attitude toward the future to develop into a real acceptance of the existence of a paranormal gift related to the future. Hence, in order to bypass the effects of our incredulity, there is often need for a thorough-going dissociation, a cleavage or split within the personality, such as is evidenced in automatic writing or in crystal vision, which permits impulses or images to develop to their maximum intensity without rational or conscious control. The reason why dreams, trance, or crystal visions may sometimes be helpful appears to lie in the utterly withdrawn and casual attitude which develops; in the freedom from the tight, tough, realistic attitude which says, "the world is this which I see and nothing else can exist."

More specifically, dissociation is useful in altering fundamental attitudes toward time. Time, like everything else, takes on a form limited by the attitude of the observer. In the paper by Saltmarsh, mentioned above, a most ingenious conception of our orientation toward the future is developed. Saltmarsh reminds us of William James's (8) celebrated discussion of the "specious present." James points out that it is not an instant of time that we actually experience as *"now"*; rather, it is a span or pulsation of time, involving a few seconds. In reading a sentence, no meaning could be conveyed if one drove a knife blade through the reader's experience at a given *instant*. He would be like the "immortals" described by Jonathan Swift who forget each word as the succeeding word is heard, and who live literally at a single instant in time. The *now* experienced by the reader takes in a number of words or phrases; often a sentence or two. Saltmarsh asks us to suppose that these experiences of the specious present extend on *both* sides of the apparent now as shown by the clock, i.e., to include immediate future as well as immediate past; and also to suppose that a deep unconscious orientation toward the flow of time also exists which reaches even further back into the past and further forward into the future. One might have a direct capacity to perceive (as now existing) that which happened an hour, or a day, ago, or that which will happen an hour, or a day, later. (Indeed, for some persons, under some circumstances, the span of the specious present may be extended far beyond this.)

II. Carington's Experiments and Their Interpretation

Now if we apply this idea, expand it, and subject it to exact measurement, we have Whately Carington's (3, 4) experimental approach and experimental data. Carington, it will be recalled, placed

a freehand drawing in his office each evening for a number of experimental evenings, and tested the ability of persons at great distances to duplicate the drawings and indicate in a word the subject drawn. The result revealed not only a well-defined tendency to hit the appropriate target to a degree significantly beyond chance expectation; there was also a considerable tendency to hit the target which was coming next, as well as to hit the target which had been used in the preceding experiment. As compared with control data and with a mathematical formulation of what should be expected by chance, the peak of success is at the actual time of each experiment, but with a clearly significant tendency also to hit succeeding and preceding targets, i.e., a tendency toward precognition and toward retrocognition of targets earlier used. It is just as if the deep-level attitude of the individual were reaching out toward Carington's mind or his experimental materials, not only as they existed at the time but as they had existed earlier or as they were to exist at a later time.

Carington pointed out that there had to be a connection in the subject's mind between (a) the drawings used and (b) the experimenter and his whole experimental situation. Carington's theory, it will be recalled, related also to the establishment in the subject's mind of a connection between the experiment itself and each specific item used as a target. In his last book, Carington fully developed the conception that each one of us has, in fact, a deep-level access to everything past and to everything future—indeed, to everything ever shared, or to be shared, by any human mind, just in so far as actual associations may be found between such material and the present contents of any mind taking part in the experiment. This is an aspect of the "one big mind theory," but formulated in terms of an experimental hypothesis regarding telepathy and precognition.

The experiments of Soal and Goldney (17) fit beautifully into this context. It will be remembered that their best experimental subject tended over months of research to hit the target item which came next after the one at which he was aiming, and that this held true whether the random selection of material was made by means of logarithm tables or through groping in a bag for counters symbolizing the different target materials used. When, however, the subject was speeded up, his success immediately began to relate to those target items which were *two* steps displaced into future time. It was just as if his attitude toward time were consistently related to a point about 2¾ seconds ahead of him; if one went slowly, he would see the next succeeding item, while if one went more rapidly, he would see the item which came two steps later. His own personal habit of

work was in terms of orientation to that which would exist in the region of two or three seconds ahead of the time of calling.

In bringing their findings under the head of *attitudes toward time,* I am not directly following either Saltmarsh's or Soal and Goldney's approach, but simply following out the implications of the view that a fundamental factor in all paranormal ability is *attitude.* Specifically, in precognition experiments, it is *attitude toward time;* and attitude toward the specific portion of time with which the experiment allows one to deal. In the same vein are the evidences from the various Duke University studies (11, 12, 13, 14, 15, 18) to the effect that results with precognition depend upon the attitudes brought by subjects into the experiment. We have, for example, Rhine's own investigation of the significantly high precognition scoring levels of children, as contrasted with the significantly low scoring levels of adults tested in the same experiment. Children, as seen from many other studies, have less well-structured attitudes than adults have toward time. Indeed, for the small child that which is not present or about to be experienced is almost as good as unreal. Small children who take part in precognition experiments show an amazing casualness, rather than that skepticism or even hostility which is so often voiced in the adults' rejection of the whole task as impossible and absurd. It would appear that the children's playful attitude made possible a direct orientation toward future time, and accounted for their positive success, while the adults' hostility operated to give rise to results predominantly *below chance expectation.*

The same point of view applies also to retrocognition, the direct perception of the past. While it might seem unwarranted to insist that adults in our civilization resist retrocognition as vigorously as they do precognition, it has been my experience that they are, in general, *even more* hesitant to accept its theoretical possibility. Somehow, by a wrench of the imagination, those who have encountered psychical phenomena of one sort or another are usually willing to concede that the living organism may make contact with a portion of time-space which lies, so to speak, ahead of them. But when they are asked to consider the possibility that the organism makes contact with a portion of time-space which lies behind, they usually infer that we *must* be referring to ordinary memory. Actually, it is not to memory at all that the term refers. From the present point of view, it would be perfectly possible to make contact with some event in one's own past for which there was no memory of any sort; and for that matter it might be possible to make contact with a past event which was not a part of one's own personal history at all. If it is possible for me to make direct precognitive contact with events happening tomorrow to workers in a French rubber factory, why

is it not equally possible for me to make direct contact with events which happened to such workers yesterday? The very fact that one has to stop and debate this theoretical point shows the strength of our resistance to the possibility of true retrocognition. Actually, as Carington pointed out, the arrangement of events in past and in future time is symmetrical with reference to an axis representing the present; and the same paranormal functions might be involved in retrocognition for an event two days past and for precognition of an event two days ahead. This point was pretty well demonstrated in Carington's own experiments in the paranormal cognition of drawings. While the highest scoring level appeared in terms of telepathy for what was exposed in Carington's study at the time of the experiment, there were nevertheless, as we saw, significantly numerous hits on targets which had been put up on the *preceding* night and even on those put up two nights earlier. It is just as if the individual taking part in the experiment became somewhat confused as to his own localization in time; or, putting it another way, as if he were willing to define his position in time and space in a little broader or more general terms than those ordinarily employed. One might, so to speak, think of himself as experimenting in October rather than specifically on October 6. So, too, in the case of clairvoyance, a person might aim, let us say, at a roomful of events rather than at a single event. From our present viewpoint, one *functions* wherever his deepest self conceives itself to be. As one begins to challenge more and more the objective existence of three-dimensional space and of one-dimensional time, and begins to realize the relativity of the whole time-space frame of reference, one begins to wonder why one should not more frequently lose one's bearings and find oneself making contact with past and future.

The struggle of psychical researchers against the consideration of such a possibility is exemplified through the history of spontaneous cases. It is a very banal observation that apparitions are often perceived an hour or two, or even a day or two, *after* the accident or death which somehow occasions them. Classically, such cases have been interpreted in terms of *latency* or *lag;* that is, it has been assumed that the dying man made a telepathic impress upon the mind of the percipient and that this impress later permitted the welling up into consciousness of an appropriate image. It is quite properly pointed out that one may be busy and preoccupied at the time of the death of the friend, and that it is only in a quiet moment some hours later, as one prepares for sleep or even in the dream itself, that the image, already received but lying dormant, makes its way into consciousness. Actually, all the facts fall into line more easily if instead of resorting to such "lag" one notes that this moment

of quiet, or rare openness of mind, permits one to turn one's gaze backward in time toward those events which have been happening to one's friends, and that one then makes the necessary retrocognitive contact with them.

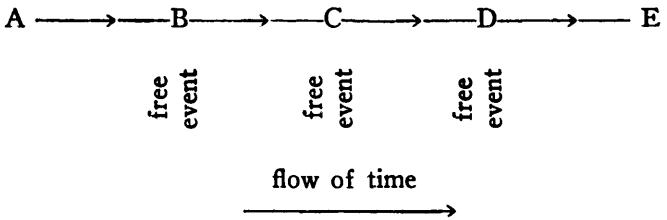
Experiments with special sensitives, again, support such an interpretation. Take Osty's (10) striking case of a sensitive's perception of the wanderings of a confused old man over a path which led into a wild spot in which he met his death. It was possible for the sensitive to see the man make his way and finally to come to the point where his body lay. It would be quite a forced interpretation to say that the impression of the old man's wanderings and death had been lying latent in the sensitive's mind. Rather, it looks as if she simply turned the searchlight of her extraordinary powers in the direction indicated by the inquiry made of her, and that she found in the past what was needed. There are a good many cases in the literature which have the same appearance. A woman walked into her kitchen and encountered, in sharp clear hallucinatory form, a knight in armor who seemed to belong two or three centuries back. Another looked into her garden and saw Smoky, her cat who had died the preceding month; indeed, four people saw Smoky, two of whom noticed her walking with the limp which had characterized her shortly before her death (9). It is not necessary to suppose that these apparitions prove Smoky's survival. It is only necessary to assume that the observers, sensitized perhaps to one another through something which has reminded them of the animal, turned their own normal or paranormal searchlights in the direction of Smoky's last earthly activities. The reader who wishes to regard such cases as normal rather than paranormal may do so, but should recall that the ability of a normal person to set up a *persisting hallucination* in others is different from ordinary crowd suggestibility, and that in cases like the Smoky incident people see the figure individually, not collectively, and report it clearly.

The critic may quite properly say the well-authenticated cases of retrocognition are rare. It is true that in nearly all cases which can be authenticated, there must be some documentary proof that the thing seen really happened; or some witness whose memory may be consulted. Yet *if* these types of evidence exist we immediately say that there is "no need for retrocognition, since it is possible to explain in terms of clairvoyance for the documentary record, or in terms of a telepathic source of the evidence." The whole situation is thus prejudged. It is perfectly true that the evidence is meager. Even so, the problem is worth dispassionate consideration.

III. Precognition and Determinism

When this conception of our orientation to past and future time is sketched, we usually encounter grave misgivings which stem primarily not from actual weaknesses in the evidence but from a deep philosophical prejudice. This is the fear of fatalism, predestination, determinism, or whatever one may wish to call the belief that events follow in unavoidable sequence from events previously given. If it is true that one can cope with the future exactly as one copes with past events, if it is true that one can actually perceive events which have not yet occurred, one tends to conclude that determinism must be a reality. Modern man has few needs more imperious than the need for freedom, even though the word "freedom" is often difficult to define. We are all subject to a sort of fear of enclosed spaces, a feeling of being hemmed in, and this has become identified with the problem of determinism in human life and a passionate demand for indeterminism in the creative process of making decisions. William James somewhat reduced the tension of modern thinkers in this area by distinguishing between "hard determinism" on the one hand, and "soft determinism" on the other. The former is a fatalism in which the environment ruthlessly determines our destiny; the latter is the view that we ourselves, as a part of nature, participate in the causal chain; and therefore that in making our decisions we are expressing the natural law which is written within our own bodily tissues. It is usually assumed, however, even by the followers of William James, that precognition would necessitate the view that the future is fixed and that genuine openness of decisions is illusory. Now actually there is no relation at all between the problem of determinism as such and the problem of precognition as such. It is possible that either determinism or indeterminism may be philosophically sound; but precognition does not in itself increase the likelihood that one, rather than the other, is correct. Those who argue that precognition spells determinism fall into the assumption that the thing which is to be cognized must, in some sense, exist at the very time when the process of cognition occurs, and this is a begging of the whole question. For the very hypothesis of precognition may perfectly well entail the view that the thing cognized exists in a wholly different portion of time-space from the one in which the organism is functioning, and the relation between this remote portion and the immediate portion in which the organism is placed is simply unknown. There may be a bridge or series of bridges between the two or they may be completely disjointed. Let us use this illustration: If I look out of a window and see a taxi making too sharp a turn and running up on the curb and into a plate glass window, does this mean that my ability to look out of this window and see the

accident proves the predestination of the accident? Not at all, for the process of *perception* indicates nothing about the causation of the event, nor does it do anything more than *record* the event. I look through this window and through this hundred feet of air to the curbstone, the taxicab, and the accident. Now, suppose that in the same way I *look through* a span of time, say from noon today to noon tomorrow, and see what is happening tomorrow noon. This tells nothing as to what occasions the events which happen tomorrow noon. There *could be,* between this noon and tomorrow noon, a long series of *completely free* or undetermined events, but what I am doing is not to look into the nature of their causation but simply to look at the time-space region defined by a place and the time "tomorrow noon." If I successfully precognize, I deal with a portion of time and space different from that in which I am now functioning; but this has no bearing whatever on the question whether the chain of events between today and tomorrow is caused or uncaused, or what its dynamic determination is. Suppose that I am standing at A and that B, C, and D represent completely *uncaused,* or *"free"* events (e.g., "free" decisions), while E is the event which I precognize.



I look, so to speak, *through* a series of free or uncaused events, to E, which is in a new portion of time-space. My perception of E does not change B, C, and D into *unfree* events. Even the theory of "time and free will" developed by Henri Bergson (1) is, as far as I can see, independent of the question of precognition. For it was his task to show that the ordinary conception of time as a dimension divisible into units cannot be reconciled with that reality which is the *process of becoming.* Looking from now to a future point does not argue for or against any particular theory of time; and Bergson's theory of time may perfectly well be correct or incorrect without our needing to be influenced in any way to modify our conception of precognition.

The essential thing, therefore, about the present viewpoint, is not the philosophical issue about the nature of time, but the raising of the question whether, as living organisms, we are limited to those portions of time-space which we happen to inhabit as seen from a

strictly biological viewpoint. The real purport of studies of precognition lies in the demonstration that we *may* free ourselves from the capsule of present time exactly as we free ourselves from the capsule of present space in the case of clairvoyance. What the paranormal does is to extend indefinitely the time-space region in which we can function. This may mean ultimate identification with a cosmic outlook; or stated more modestly, it may mean identification with other human outlooks until in time all human minds are in some measure merged. This would lead us into the kind of interpretation of group psychology and of the oneness of the human family with which Carington was concerned in the last months of his life. For it was Carington who saw most clearly that this enlargement of our world of here and now leads to a new conception of social and international relations. No longer can the "practical" man place parapsychology in a special and restricted region, having no immediate bearing on "real" things; for the prevention of world strife is the first problem with which practical people must cope. Parapsychology has an importance equaled only by the tragic neglect with which it is ordinarily treated.

IV. Research Needs

The research needs which appear to be most obvious as we look at the problem in this way seem to me to come under three heads:

(1) The quest for special sensitives, and the cultivation of special gifts by those who already have them. Here, we need more and more cooperation from our members in the discovery, the training, and the study of such special powers. Many special sensitives include precognition among their gifts, and it is among the gifted and trained sensitives that the most fruitful studies of precognition are likely to be made.

(2) Large-scale experimental investigations of the precognitive powers of ordinary normal people, as initiated by Rhine and his collaborators in this country and by Carington and by Soal and Goldney in Bri' .n. These may carry on and develop the theme first given out by tl. special sensitives, and make possible some generalization about the psychological conditions favorable to positive results. A number of such studies have been going on here in our own Society and what is needed is a larger number of cooperating subjects and a larger donation of time from each.

(3) The study of precognitive dreams, which remains one of our primary research opportunities, calling for only a few moments of time per day on the part of each person and requiring only patience and faithfulness in the keeping of records. The task overlaps the first two, since the special sensitive and the laboratory subject will

also want to keep dream records. But those who cannot place themselves under the first two categories can still keep dream records and contribute in an important way. There is, indeed, reason to believe that the participation of a few people in such a systematic task of dream recording over a period of six months would very markedly add to our understanding of precognition, both by way of verification of earlier hypotheses and by way of offering new vantage points and new hypotheses to be tested later. So rich is human individuality that it is likely for a long time that each fresh collection of data will not only confirm principles earlier suggested but mark out new and fascinating areas of research.

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The Songs of Patience Worth

HETTIE RHODA MEADE

The story of Patience Worth[1] is the most remarkable case of its kind in the literature of psychical research. For the many new members of our society, who may not be acquainted with the case, I will begin with a brief summary of some of its principal features. Mrs. Pearl Lenore Curran, wife of the former Immigration Commissioner of Missouri, and Mrs. Emily Grant Hutchings, wife of the Secretary of the Tower Grove Park Board in St. Louis, had been experimenting with the ouija board without any signal success, when on the evening of July 8, 1913, the following message was spelled out:

"Many moons ago I lived. Again I come—Patience Worth my name. Wait, I would speak with thee. If thou shalt live, then so shall I. I make my bread at thy hearth. Good friends, let us be merrie. The time for work is past. Let the tabbie drowse and blink her wisdom to the firelog."

In response to questions as to when and where she lived, Patience gave the year 1649 or 94 (the pointer seemed uncertain), as the time when she lived "across the sea . . . About me you would know much. Yesterday is dead. Let thy mind rest as to the past."

Mrs. Mary E. Pollard, Mrs. Curran's mother who was present, made a joking remark at the expense of Patience which apparently irritated her for she parried quickly, "Wilt thou but stay thy tung! On rock-ribbed shores beat wisdom's waves. Why speak for me? My tung was loosed when thine was yet to be."

"I suppose she was a regular type, rather hard and severe in her ideas and speech," said Mrs. Pollard.

Patience retorted, "This overwise good-wife knows much that thrashing would improve. Am I then so hard?"

The sitters laughed and Patience rebuked them. This was the first of many rebukes. Mrs. Curran was given to rather idle chatter, so much so, that Patience sometimes had a hard time to get her word in; and Patience appeared to come on a definite mission. Her first intimation of this was indicated at the sitting of July 8, 1913, when she had finally silenced the talking and laughter. "If the storm passes. Thanks, good souls. Could I but hold your ear for the lesson I would teach! A striving for truth will not avail thee."

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[1] Wherever the name "Patience Worth" occurs, I have in most instances omitted quotation marks, both for convenience and because whatever "Patience" may be, she gives the impression of a distinct and vivid personality.

Mrs. Pollard was the amanuensis at this sitting as well as at many others.

This was the beginning of almost twenty-five years of what Mr. Casper S. Yost describes as "a series of communications that in intellectual vigor and literary quality are virtually without precedent in the scant imaginative literature quoted in the chronicles of psychic phenomena."[2] After the first twenty-five sittings, it was discovered that Mrs. Curran was the agent of transmission, although she greatly disliked being called a "medium." However, it was only when her hand was on the pointer that the material came through. At any time that Mrs. Curran composed herself to receive the communications, Patience dictated almost immediately.

Mrs. Curran usually had an appropriate vision which preceded or ran along currently with the dictation of a poem, a discourse, or a long novel: *The Sorry Tale,*[3] *Hope Trueblood,*[4] *The Pot Upon the Wheel,*[5] etc. She would pause to tell those present what was happening before her eyes. These visions must have been very much like looking at a movie. The characters moved and talked, and when the scene was laid in a foreign country, Mrs. Curran could hear the characters conversing in a language unknown to her; but above this, she could hear the voice of Patience dictating rapidly to her. At times Mrs. Curran even saw herself moving among the people in the scenes and experienced a sense of weariness, exaltation, or other emotion corresponding to the story that was being related. Much of the dictation was in the archaic tongue of seventeenth century England with hundreds of words of strictly Anglo-Saxon origin. Poems on any suggested subject were improvised within a few seconds; as a rule in rhythmic free verse, but on rare occasions in rhyme. In 1919, Mrs. Curran began gradually to discard the ouija board, and she merely spoke the letters; finally she spoke the complete words. They were uttered with a speed limited only by the speed of the recorder.

Although in his book Mr. Yost described Mrs. Curran as a woman of culture and refinement, my impression of her was that she was not a cultured woman, nor did she have a cultural background. She had not advanced beyond grade school in her formal education, mainly because of family circumstances and her ambition to become

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[2] *Patience Worth: A Psychic Mystery,* by Casper S. Yost, Henry Holt & Co., New York, 1916, p. 2.

[3] *The Sorry Tale: A Story of the Time of Christ,* by Patience Worth, Henry Holt & Co., New York, 1917.

[4] *Hope Trueblood,* by Patience Worth, Henry Holt & Co., New York, 1918.

[5] *The Pot upon the Wheel,* by Patience Worth, Patience Worth Publishing Co., Brooklyn, 1916.

a singer. Mrs. Curran had read little. She liked to play cards and go to the movies. Even after years of association with the Patience personality, which developed her mind to some extent, I can describe her no better than to say she was a trifle "wild" and even, at times, vulgar. We, in the group of New York friends of Mrs. Curran, were devoted to her for the Patience production, and liked her personality. But we were often much disturbed at her incredible conduct in the presence of very conservative people.

Patience called Mrs. Curran "Folly," "Folly-top," and the "Follied 'un," and many other appellations of this character. She also called her "Mine ain harp," explaining: "A whit awry, but mine ain harp withal." In other words, in some way unknown to us at the present time, Mrs. Curran possessed the "chord" which Patience could, as she said, "strum."

In 1926, Dr. Walter Franklin Prince made a thorough investigation of the Patience Worth case, as a whole, in the home of Mrs. Curran in St. Louis. He had ample opportunity for close observation of the Patience personality, and made a minute study of the fifteen volumes of typed records of the writings. He also cross-examined Mrs. Curran as to her early history, social and educational opportunities, acquaintance with general literature and poetry (prior to the appearance of Patience Worth), religious and other personal inclinations, etc. After a ten months' study of his data, he formulated the following thesis: "Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through but not originating in the subconsciousness of Mrs. Curran must be acknowledged."[6]

"The problem, in short," wrote Dr. Prince, "is how literature displaying such knowledge, genius and versatility of literary expression, philosophic depth, piercing wit, spirituality, swiftness of thought, ability to carry on complex mental operations, and apparent divination of other minds, could have originated in Mrs. John H. (Pearl Lenore) Curran, of St. Louis, who by her own testimony and by abundant other evidences, neither possesses nor ever did possess the requisite knowledge, who never had shown literary talent nor had literary practice or ambitions, and who never had displayed the other mental qualities in any comparable degree."[7]

Many discerning persons have been baffled by the high quality of the Patience Worth literature. W. T. Allison, a prominent Canadian writer and professor of English literature in the University

[6] *The Case of Patience Worth: A Critical Study of Certain Unusual Phenomena*, by Walter Franklin Prince, B.S.P.R., 1929, p. 8.

[7] Ibid., pp. 8-9.

of Manitoba, visited the Currans in St. Louis. He personally studied what he described as "the outstanding phenomenon of our age, and I cannot help thinking of all time."[8]

Professor Roland Greene Usher of the Department of History, Washington University, St. Louis, and the author of a number of books on historical subjects, commented on *The Sorry Tale*: "Unquestionably this is the greatest story penned of the life and times of Christ since the Gospels were finished. One leaves it with a sense of understanding much previously dark and vague."[9]

The eminent critic, Professor F. C. S. Schiller, examined three hypotheses in discussing a solution of the problem presented by the case of Patience Worth: spirit possession, secondary personality, and the expected suggestions by some philosophers that the Patience Worth literature is an authentic revelation of the Absolute.[10] But the case, he said, puts specific obstacles in the way of each hypothesis. Professor Schiller supposed that at present it is still *safer* to credit Patience Worth to the unconscious and to class her, officially, as Mrs. Curran's "secondary self." Nevertheless, he thought, "it is impossible to be comfortable about this theory, and it should certainly not be held fanatically." Personally, Professor Schiller was quite willing to subscribe to Dr. Prince's conclusion. "The general impression of the case on my mind," he wrote in summary, "is to deepen the conviction that orthodox psychology and orthodox philosophy are both very far from having plumbed the depths of the soul, and, that it is unreasonable to require an open-minded man to endorse their prejudices."

One of the striking features in the writings of Patience Worth is the wide diversity of their subject matter. In this paper I am presenting examples of several large groups of poems which I have collected from various sources for many years. So far as I know, with a few exceptions, they are either unpublished or not easily accessible. It is with the beauty of the poetry that I am mainly concerned. The names of the famous people to whom the first group of poems applies were suggested to Mrs. Curran by her audience.

SHAKESPEARE

Does he who within a golden goblet
Let loose his dreams become a knight
E'en though he strides a charger and sinks
His spurs within proud flesh? Nay,

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[8] *The Case of Patience Worth*, by W. F. Prince, p. 55.
[9] Ibid., p. 58.
[10] "Review," by F. C. S. Schiller, *Proc.* S.P.R., Vol. XXXVI, 1926-1928, pp. 573-576.

His is a noble trickery who drunks upon a crust
Sets the earth beneath his bare heel
And catcheth within his shut fist
The whole pageantry of man's existence,
Milking it dry of action . . .
Recreating it with witchery.

What gift delivers he who pleads
With Eternity to ope her gate
But a whit? His tung is stopped and his
Hand beareth not the strength to move
His quill. He becometh a chattering ape
Fearful of his own imaginings.
Yet to a beggar who walked
Fearlessly and knocketh at the Gateway,
Lo, Eternity opes, giving up the unphantomed
Reality of man's existence.
And he . . . this beggar . . . oped his soul
As a polished steel . . . reflecting it!

Debussy

I think of purple skies in evening,
Turquoise rimmed and flecked of gold
I think of pale moons and wan suns,
And then of tawny suns and languorous moons,
And morns wet of blood, yea, from sacrifices
Night demanded. I think of gardens
And rivers and fields. I think of these
And the creative inheritance that God
Hath lended to his fingertips.

Gandhi

This is a thirsted land . . . parched . . .
Yet there be deep wells kenned wi'in them,
And they seek . . . thirsted, and drink and are silent,
Imposing not their wisdom as a lash
Upon mankind, but flaying themselves
For their lothness to perceive. Their prayers
Are the prayers of receptivity.
Behold, are they therein becoming greater,
And sure of the sup they employ.
And he who hath raised his voice
Taking the chaff from the grain,
And creating a fit bread, is a Saviour . . .

Likewise is he also an inheritant of crucifixion.
For learning is a law which approacheth not labor humbly
But with insolence.
There be no truth but hath suffered this thing,
And he who bears the vessel likewise.

Thomas Parr lived to the extreme age of one hundred and fifty-two years. He is buried in Westminster Abbey.

THOMAS PARR

Not how lang hast thee lived,
But how weel hast thee lived.
O venerable sire, didst thee leave
But the salt o' wit to zest the day,
But a little love and much understanding
Then am I envious!
Not how lang hae ye lived,
But how weel hae ye lived!

* * *

The next group of poems indicates the variety of geographical settings so abundant in the works of Patience Worth.

MECCA

I have lifted my hands unto the sky.
I have said, "Beyond, beyond, beyond
Lies Mecca, the land upon whose walls
The sun sits perched as a peafowl spread."
I have raised my hands unto the sky
And in so doing I have lifted the bars
Which kept me shut within the day!
I am loosed! I have become a winged thing,
Unfearful! My wings have said:
"I am strong and I have forgot all
Save Mecca, and the sun perched
As a peafowl upon her wall!"

The subjects of the next two poems were suggested to Mrs. Curran on the evening of December 8, 1927, at a meeting of the Boston Society for Psychic Research. Dr. Prince reported as follows:[11]

"Mr. Robert F. Franks, an archaeologist connected with Peabody Museum of Harvard University, proposed the subject, 'The Caracol.' It is doubtful if a person present, other than archaeologists, knew

[11] "A Note on 'Patience Worth,'" by Walter Franklin Prince, *Bulletin* X, B.S.P.R., April, 1929, pp. 16-19.

what the word signifies. It is a Spanish word meaning 'snail; winding stair; cochlea of the ear.' . . .

"This is what the subject, 'The Caracol,' brought forth:

"In paster ages
What urge became thy essence,
Thy foundation, verily?
And oh, the many, many days
And suns and moons and stars,
Lightnings and thunderings,
Wars and peace,
That saw thee becoming
What thou art!
Prisoned in stone
Thou hast writ a script
Of thy day."

Mr. Franks made the following comments on the poem:[12]

"It is the Spanish name given to a round tower in which there is a spiral staircase. The building was built by the Maya Indians of Yucatan during the period of Toltec occupation, about 1277 A.D. From some of the details of construction it is believed that this building was used as an astronomical observatory.

"The 'urge' was the great knowledge these people had of astronomy, which was a considerable part of their religion. 'Wars and Peace' refers to the stormy events of their history, which was full of inter-city strife and invasion . . .

"The poem is very appropriate and could not have been suggested to Mrs. Curran by the title."

Dr. Prince also called attention to "the accuracy of the quaint term, 'paster ages,' and the relevance of 'suns and moons and stars' to an astronomical observatory. 'Lightnings and thunderings' also suggest the heavens. But most significant of all is the phrase, 'prisoned in stone,' most appropriate for a spiral staircase enclosed in a stone tower."

The subject, "The Basket-Maker of Sagi Canyon," was also proposed by Mr. Franks at the Boston meeting. According to Dr. Prince, Mr. Franks said that Sagi Canyon is located in Arizona, and that archaeologists have given the name of "Basket-Makers" to the ancient peoples who lived in this region because of their fine basket-weaving.

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[12] *op. cit.*

The Basket-Maker of Sagi Canyon

He who with nimble fingers plies and plies and plies,
Weaving yesters and morrows entwined,
He who with the shadow of the giant wall
Cast upon him,
Or with the high-flung sun beating down upon him
Searing his cheek,
Plies on and on and on,
Weaving his kind unto a pattern,
Yea, uttering his flesh in his handiwork
So any man that passeth by may know him.

* * *

Whimsies

The Shepherdess

I hae a little fold o' wee, wee
Lambs, my flock to tend.
I drive them forth before me
Every day . . . Each morrow adds
A newer member.

I hae a wee, wee fold,
My flock to tend . . . my little
Taskin's 'fore me goin'.
Aye, and each I'd mark as doth
A shepherd with a sign which
Marks it mine.

Oh, I hae a wee, wee fold,
My flock to tend. Aye, and each
Be bearin' o' a kiss
Upon his fleecy backin'!

A Tool for a Song

Gie me a tool for to build a song!
A cudgel, a hammer, or
Thornwood stick! I'd beat
The airs to sing a whit!

Oh, gie me a tool for to build a song
And make it sweet in building . . .
A heart sae big
That the horizon's line seems

An armlet bound upon it . . .
A smile that spreads
The whole wide sky
And love enough to fill it!

* * *

Aphorisms

A form of writing which is rare and difficult is the epigram or aphorism. The following pithy lines of Patience suggest the quality of proverbs:

The teaching of the cat . . . to drowse but keep an eye on the corner gnawed.

E'en the gray goose waddleth hence, when the good wife betungs her lord.

Hae faith in men. Yea, hae faith in 'em but keep thine e'e slitted.

A savin' salt be a wit which weareth its pettiskirts short 'nuff for to tread the briars unafraid.

A half-vent sneeze be worse nor a lost pence.

Wisdom be a fit companion doth she not walk her stilted.

Aside labor in her splendid garments, wisdom wears short pettiskirts.

Dr. Prince asked Patience if she had ever been ducked. She replied:

"Nay goose who hath e'er swam dreads water, but a hen once wet remembereth it. I hae naught to recall that would leave my feathers fall."

* * *

The grandson of Harriet Beecher Stowe was present at a meeting, and Mr. Curran expressed the wish that Patience write something concerning her. Patience replied, "I shall set the singin' thou dost crave, but egad, thou shalt grist for a bit." Mr. Stowe placed his hand on the planchette which Patience called "grinding," and she gave him a personal message which he acknowledged as appropriate.

Before Patience dictated the following poem, Mrs. Curran described a vision of which the symbolism was considered by Mr. Stowe to apply to the conception of *Uncle Tom's Cabin.*

HARRIET BEECHER STOWE

Oh, what an heritage!
To become a chalice illumined
With a strange light . . . cupped to receive
A holy substance teeming from . . . where?

Behold, from the lips of the chalice,
At the contact of the golden substance,
Circles of sound arise . . . phantom circlets
Commingling with the ether . . . becoming
A part of Eternity!

What an heritage!
To have stood beneath the God-flow!
For an instant to behold the crumbling
Of that veil twixt here and yon!
To have read the script of Eternity . . .
To have heard with clear distinction
Seraphic utterance which became manifest
In the substance of the chalice,
Giving forth sup in a spurting fount
Which shall ne'er dry, for the chalice
Hath turned upon its slender stem
And poured unto the day that holy wine!

* * *

The following Prayer by Patience Worth suggests the well-known English translation of a poem by Rabindranath Tagore in *Gitanjali,* which we reprint below by kind permission of The Macmillan Company, publishers. The spirit of the two poems is essentially the same.

PRAYER

Oh, like the tinkle of the water
As it urgeth on slipping
The stones; like the purity
Of its depths in secluded spots
Where the plumed trees stand
Sentinel to the silence,
And the stars write the scripts
Of ages upon the sky above;
Like the quietude that spreads
The sea, covering its troublous waters
With the oil of silence,
Where the tracery of rifts
Mark unread wisdoms;

Like the quietude of eve
With its restful sounds
Wrapping weariness; like the paeans
Of the fresh-wakened songsters
Spurting the morning; like the silvery
Night with its sable robe
And silent feet, with its soft voice
Of awe; like the tone of a babe's cry,
Piercing, would I make my prayer . . .
Of all things created . . . the depths,
The silences, the joys, the sorrows,
Made manifest in one utterance
Unto Him!

FROM RABINDRANATH TAGORE, *Gitanjali*
POEM, No. 103

In one salutation to thee, my God, let all my senses spread out and touch this world at thy feet.

Like a rain-cloud of July hung low with its burden of unshed showers let all my mind bend down at thy door in one salutation to thee.

Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to thee.

Like a flock of homesick cranes flying night and day back to their mountain nests let all my life take its voyage to its eternal home in one salutation to thee.

* * *

The God whom Patience presents seems at times to be the God of Nature; at other times the traditional Father or Friend.

THE BIRTH AGONY

I have seen the hawthorne put on
Its shroud in the early spring,
Letting its gaunt form lie in
Loveliness bedecked . . . and watched
The deep fields spurt their little
Greening fringe which stirreth beneath
The zephyr's soft caress as down
Upon an infant's head is troubled
By its mother's kiss . . .
And seen the nests grow beneath
The mystery of the bird's wisdom,
And grow heavy with the baggage of life.

I have heard the chatter of budding
Song, and later the streaming throats
Making a mantle of lacy song about
The valley's neck. I have watched
The little rifting clouds as they
Veiled-the sun teasingly disclosing
The Spring's beauty, and I have
Watched the crawling of men over the
Face of loveliness, making labor's
Lash cut the Spring's flesh!
I have watched these things
And known that I was before the birth
Of God, beholding the agony
And the exultance!

Poems of Nature

Trees Stripped

Where are the blooms of spring . . .
The heavy-headed grain of summer?
The leaves have slipped like hope
From the barren branches of despair.
Is this death or resurrection?
What do I read
Lined in delicate tracery
Against the silver sky?
Rare words of promise
Rocking in anguished beating . . .
Oh, Mother tree!
Thou art cradling a newer spring,
And I may read a promise of that fair tomorrow
In thy interlacing branches
Spread like lovely script
Upon the pale sky!

An Old-Fashioned Garden

'Tis not in rue and lavender,
Nor lily-tips, nor spiked blooms,
Spiced sweet, nor rows of buttercups
Nor wall-flowers, nor columbines.
In none of these the witchery!
Each tiny cup contains a secret wine . . .
A new draught for my fancy!

Oh, I'd be drunk on lily-honey,
Dreaming golden dreams, plucking
The stars as yellow primroses
And casting them at the moon.
Not in the staid rows of blooms
The witchery! Nay, but in the memories
Distilled through their honeys. Of this wine
I would commune with yesterday
Resurrecting dead days in new dreams!

* * *

The question was asked: "Then such a gift as Mrs. Curran has is very rare?" Patience replied: "The utterance through the lyre be set up before thee as 'twere ne'er [never before]. Yet I say there have been them who heard and feared the telling. Aye and the trick shall be learned."

Patience Worth could never be pursuaded to give many details about her alleged life on earth. Her only value, she claimed, lay in her utterances. This view-point is expressed in the following epigram:

"Behold my wares—herein am I."

Research Notes

A brief summary will be given here of investigations either still in progress or completed. Some of these will probably merit full publication at a later date; but, in any event, it is felt that members may be interested to know about some of the current research activities of the Staff members and of others working in collaboration with them.

I

A second year of research has begun on the problem of the predisposing role which hypnosis may play in telepathic, clairvoyant and precognitive processes. As our readers know, hypnosis has been regarded as a favorable predisposing condition ever since the early days of mesmerism, and particularly since the studies of Gurney, Myers, Richet, and Janet. More recently, under the influence of Dr. J. B. Rhine, controlled quantitative studies have been undertaken to learn whether it is really hypnosis as such that produces the results, or whether the same individuals might not do as well in the waking state. Our chief interest in the problem lies in determining whether unconscious dynamic factors may be released in the hypnotic state which we may, in time, be able to identify and in some degree to control. Dr. Montague Ullman, Dr. Emanuel K. Schwartz and one of the present writers (G. M.) began, in September, 1946, with a series of weekly experimental studies, using both light and deep hypnosis, and at times the drowsy state induced by sodium amytal. The subjects were mostly young male students.

The results seemed to point more and more to the operation of two types of dynamic principles. First, the tendency on the part of the subject to bring the target material (the material which he is trying to "guess") near to consciousness, but not to be able to bring it quite into consciousness, so that though he cannot name it when directly challenged, it appears in the course of the free associations towards which his fancy turns a moment later. The other principle appears to be a tendency of subjects to indicate the target items which are to come *next*—perhaps because precognitive powers are being stimulated. When we convened again this September, we were therefore determined to explore these processes. At our second experimental session the subject, under light hypnosis, reported an impression about "that thing that Napoleon brought back from Egypt." At the *following* session (one week later) the first envelope drawn at random from our stack proved to contain a drawing of an obelisk. (The primary material used in all these experiments is a set of two hundred drawings in opaque containers, used approximately as in the Carington

technique, being prepared in advance by Miss Buck through the use of random numbers, so that there is no normal way of determining what might come next.) Our primary problem is to obtain good subjects for deep hypnosis, that is, genuine somnambulists. Members who know of any somnambulistic subject willing to give an afternoon a week for research will be materially aiding the investigation.

II

In view of the great deepening of interest in telepathy on the part of medical men, and particularly in view of the attention given by psychoanalysts to telepathic dreams, we are very much gratified to have the assistance of Dr. Jule Eisenbud, Dr. Jan Ehrenwald, Dr. Montague Ullman, and Dr. Robert W. Laidlaw in the development of plans for the study of the various paranormal processes which appear in medical, and especially in psychoanalytic, practice. At various points, such as the present planning of research with a well-known medium, the research methods of parapsychology and those of psychoanalysis are begining to fuse, and we are benefiting greatly by this relationship.

III

Between January and October, 1947, a series of experiments in extrasensory perception was carried out by two of us (J. L. W. and L.D.). The results were not statistically significant; this brief account, however, is being presented in line with our policy of reporting *all* formal research (without regard to the nature of the results obtained) in order to give information as to the type of problems being attacked in this area.

In both experiments a screen-touch-matching technique was employed, the procedure and apparatus being essentially the same as used in the Pratt-Woodruff experiment.[1] The hypothesis tested in Experiment I was that the condition of "knowledge" of his ESP scores after each run by the subject would result in a higher rate of scoring than would the condition of "no knowledge."

Each of fifty subjects (college students of both sexes) performed twenty runs, ten under each of the two conditions—"knowledge" and "no knowledge" of results. For half of the subjects the "knowledge" condition fell at the beginning of the session. For the remaining half of the group the "no knowledge" condition was first. The deviation for the five hundred runs under the "knowledge" condition was —18.

[1] Pratt, J. G., and Woodruff, J. L., "Size of Stimulus Symbols in Extrasensory Perception," *Journal of Parapsychology*, Vol. 3, December, 1939, pp. 121-158.

The deviation for the five hundred runs under the "no knowledge" condition was +7.

Experiment II was an outgrowth of Experiment I. It was conceived because of a suggestive pattern of scoring which was obtained through the twenty runs of Experiment I. The total deviation for the first five runs (without regard to "knowledge"—"no knowledge" conditions) was —54. The deviation for the second block of five runs was+8; for the third block of five runs, —15; for the fourth block, +50. It was felt that this increase of scoring level throughout the session, although it did not reach the point of statistical significance, was worthy of further investigation in terms of the possible dynamics involved. One of two factors might have been at work: first, a gradual acclimation of the subjects to the experimental situation and the development of rapport with the experimenters might have been responsible or, second, as the subjects gained greater awareness of the real nature and purpose of the experiment as the session progressed, they may have been able to display some ESP ability. (A rather surprising number of subjects taking part in Experiment I indicated at the end of the session that, in spite of the usual explanations made at the start, they were not sure of the real purpose of the experiment.)

Experiment II was therefore set up as follows: Each of the twenty-five subjects (college students of both sexes) was given selected reading material dealing with ESP prior to the start of the session. In addition, a detailed and careful explanation of the procedures to be followed was given. It was felt that this adequately controlled the problem of the subjects' knowledge of the purpose of the experiment. No subjects were allowed to take part if they had any prior acquaintance with either of the two experimenters. In this way, it was felt that any significant increase in scoring throughout the session could be attributed to the gradual establishment of rapport between subjects and experimenters.

The first block of five runs for each subject gave a deviation of +9; the second block of five runs, —6; the third, +37, and the fourth, —8. These deviations are not significant.

In this second series, the experimenters each independently attempted to predict, just before the start of the first run, whether the subject would score above or below chance, and to what degree. Although the experimenters agreed fairly well with each other in their predictions, the latter did not correlate significantly with the deviations obtained by the subjects. Various other analyses were made on the data of both series, but none of them yielded significant results.

IV

An engineer with the Bell Telephone Laboratories, Mr. Loyd Hunt, has, for a long time, been associated with us. Having developed a deep interest in spontaneous telepathic cases and in experimental tests of clairvoyance, he has just completed and turned over for our use an instrument which makes possible the self-testing of the clairvoyant functions in such a way that the possibility of telepathy is altogether excluded. (There has been much controversy in recent years as to whether positive results appearing in the usual tests of telepathy really point to telepathy, or to clairvoyance, or to a combination of the two.) This instrument makes use of a photo-electric cell which activates an electric counter whenever the subject actually indicates which one of five stimuli is the target at the time. The machine is responsible for the record of hits and misses, and no agent or experimenter is aware at any time of the target item used. A detailed description of the instrument, with sample data, will be published in a forthcoming issue of this JOURNAL.

V

Mr. Seymour Newman is resuming a series of experiments carried out last winter and spring, dealing with the clairvoyant perception of colored marbles and other objects. The subject's task is to place one set of objects in a position corresponding to a hidden set of similar objects so that when a screen is removed, the two groups correspond in color and position.

VI

Mr. Warren Schoonmaker has started an experiment in which pairs of college students act alternately as agent and percipient, the stimulus material used being free drawings. An attempt is made to reinforce the affect of the stimulus picture by having the agent give a series of associations to it, and evaluation is carried out by means of C. E. Stuart's preferential matching technique.

VII

During July of 1947, one of us (L. D.) had a series of six sittings with a medium, residing in a middle-western town, who purportedly produces physical phenomena. Rather detailed reports on the work of this medium had been received over a period of some months from a member of the Society living in the same town, and it was felt that the *prima facie* case was strong enough to warrant further investiga-

tion. Special equipment, designed by Mr. Warren Schoonmaker for use in dark séances, was taken along and introduced at the sittings. Full cooperation in the use of this equipment was received from both the medium and the regular members of his circle, but the results obtained in relation to it were not clear-cut. The medium, at the termination of the series of six sittings, offered himself as a subject for a full psychological investigation (hypnosis, sodium amytal interview, projective tests, etc.). Several medical members of the Society were interested in making another field trip for this purpose, but unfortunately before it could be carried out the medium, for business reasons, left the middle-western town and moved to an inaccessible district in Canada. Since the results obtained with this medium cannot be unequivocally interpreted, and since follow-up studies are not now feasible, full publication of the investigation is not warranted.

As always, the success of research depends largely on the good will, understanding, and help given by members who draw to our attention cases of mediumship and who send us records of spontaneous experiences, or who serve as subjects in our own experiments. We warmly request our readers promptly to record all events which seem to be of interest to psychical research, such as dreams which might be telepathic or precognitive; to inform us of interesting mediumistic or other phenomena; and to indicate any type of research in which they would like to take part, whether personally or through correspondence in telepathic and other investigations.

GARDNER MURPHY, L. A. DALE, and J. L. WOODRUFF

A New Method for the Investigation of Physical Phenomena

Investigators of alleged supernormal physical phenomena such as lights, raps, movement of objects, levitations, and materializations have, as a rule, been confronted with almost insuperable difficulties. The conditions so frequently imposed upon them at the séances have made it impossible to arrive at any conclusive opinion as to how the effects were produced. While there have been a limited number of favorable reports on physical phenomena that could not easily be discounted, the ever-recurring exposures of fraudulent physical mediums have left this whole field of inquiry in a highly debatable state. One unfortunate result of these exposures has been the effect on a large number of intelligent men and women, who mistakenly identify fraudulent physical mediumship with the mass of evidence for genuine mental phenomena. It has long been felt that until some better method for the investigation of physical mediums was developed, very little progress could be made.

In the past three years this society has investigated two physical mediums, recommended by persons whose integrity and experience made inquiry worth while. In both cases, however, the restrictions placed upon the investigators prevented any real study. In many respects the observations that were possible strongly indicated a normal origin for the alleged phenomena.

But at long last a truly revolutionary method for the investigation of physical mediumship has been proposed. By kind permission of the Council of the Society for Psychical Research (London), we are able to reprint[1] the description of this new method as presented by its Research Officer, Dr. D. J. West.

I. The Infra-red Telescope

One of the many inventions developed during the war is an apparatus with which one can "see in the dark". There have been several references to this instrument in the press of recent months. Its use in night-time manoeuvres, such as tracking criminals, has been enlarged upon, and many people may have wondered about its application to the séance room.

The fact is, there are models of infra-red telescopes ideally suited to the investigation of physical phenomena. There has to be a source of infra-red radiation in the room, but this can readily be adjusted

[1] "Research Officer's Notes," *Journal* S.P.R., Vol. XXXIV, June-July, 1947, pp. 85-86.

to give off no visible light whatever. An optical device quite similar to an ordinary telescope picks up and focusses the infra-red light reflected from objects and people in the room. The instrument forms an image on a fluorescent screen. With a good source of light, every detail of a completely dark room can be made as visible as if it were flooded with bright sunlight. Looking through the instrument you can see as clearly as if the room were lit by an ordinary electric light.

The significance of this infra-red telescope for psychical investigation can hardly be over-estimated. Physical mediums may sit in inky blackness, but in spite of that handicap their phenomena can be watched and studied almost as easily as if they were taking place in broad daylight. To the genuine medium this will be a welcome innovation. The disagreeable methods of manual control, the switching on and off of red lights, the constant suspicion of something underhanded going on in the dark, in fact all the unpleasantness and discomfort of the old-fashioned séance can be avoided by the judicious application of this new instrument. The genuine medium has everything to gain and nothing to lose by sitting with this instrument, and we may look forward with confidence to a much clearer understanding of physical phenomena in the near future. For the fraudulent medium on the other hand, the telescope will be very disturbing.

I am pleased to say that the Society is being very kindly lent one of these infra-red telescopes for use in its séance room. Members who are in touch with physical mediums will be able to invite them to come to the Society for this new and pleasant form of investigation. There have always been some people who, rightly or wrongly, maintain that the suspicious and critical attitude of the usual scientific investigator either inhibits genuine phenomena, or else encourages fraud. With the facilities which will soon be available at the Society, these people will be able to investigate on their own and literally "see it for themselves".

It would of course be possible to use an infra-red telescope without the medium being aware of its presence, but such a policy is unnecessary. No genuine medium can have any reason to fear the new device. Only the fraudulent medium will be put off, and after all we do not want to waste time with frauds.

II. Offer to Genuine Physical Mediums

Some interested psychical investigators, who wish to remain anonymous, but who are known to the Hon. Editor, make the following announcement to mediums who can produce genuine objective physical phenomena.

"£250 will be given to the first medium who, in response to this notice, gives sittings in the séance room of the Society for Psychical Research, and can there produce supernormal physical phenomena which the Society's Research Officer can prove to his satisfaction are genuine. This offer will remain open until Dec. 31st, 1947."

It must be made clear that the Council of the Society for Psychical Research are not responsible for this offer. While they welcome the opportunity it gives for investigation, and are willing that the séance room should be used, and that their Research Officer should act as arbiter of the genuineness of the phenomena, the decision of the Research Officer must be regarded as his own personal view. The Society's policy is to express no corporate opinion, and whatever the outcome of the proposed investigation it must not be taken as committing the Council as to the genuineness or otherwise of any particular medium or mediums.

Book Reviews

THE REACH OF THE MIND, by J. B. Rhine. William Sloane Associates, Inc., New York, 1947, 234 pp., $3.50.

Five or six years ago this reviewer found himself chatting in a Washington hotel with a professor of psychology, the head of his department in a state university on the West Coast, who had been called to the capital for some kind of government service. I happened to mention the name of Dr. Rhine and his experiments at Duke.

"Rhine!" he snorted. "Those experiments are the bunk. Why, as I tell my classes, I can get as good results by tossing a handful of pennies in the air and calling heads or tails. As for those cards," he went on heatedly, "I'm told that they are so badly printed that anyone can see or feel the symbols by looking or touching the backs."

Thus did a presumably notable psychologist dispose of extrasensory perception and Dr. Rhine. It came out later that the pundit belonged to the generation weaned on Haeckel and Herbert Spencer, and he would have died rather than admit the possibility of telepathy or clairvoyance. How far this violent prejudice is typical of the orthodox professors of psychology at this date it would be interesting to know. Certainly there was a great outcry in 1937, when Dr. Rhine published his *New Frontiers of the Mind,* but since then he has accumulated so much data, obtained by so many experiments, that the new line of thinking must be gaining ground even in academic halls.

To the average reader, even one interested in psychical research, the name of Dr. Rhine is associated only with endless quantitative tests with cards and dice, involving mathematical formulae based on the laws of chance; all of it exceedingly dry and of little human significance. To such a person the opening paragraph of this book will come as a surprise:

"What are we human beings, you and I? No one knows. A great deal is known about man, but his fundamental nature—what makes him behave as he does—is still a profound mystery. Science cannot explain what the human mind really is and how it works with the brain. No one even pretends to know how consciousness is produced. What kind of a natural phenomenon is thought? There isn't even a 'theory.'"

In his concluding pages he says further on this point that "it is shocking but true that we know the atom today better than we know the mind that knows the atom." After all, sooner or later, the scientist is facing ultimate reality everywhere. Dr. Rhine might have used of the mind the same words that Sir Arthur Eddington wrote in his *Nature of the Physical World* concerning the electron, "some-

thing unknown is doing we don't know what—that is what our theory amounts to."

Nevertheless a revolutionary fact has been revealed by the years of patient experimentation; namely, that man is not brain-centered but mind-centered. And here we must face up to the essential mystery. Dr. Rhine builds up his approach to that conclusion by steps as orderly as the rungs of a ladder. These he offers as definitely proved by his experiments and those of other researchers. There are eight of these rungs: (1) There is interaction between minds without the use of the senses, Telepathy. (2) Mind can apprehend external objects apart from the use of the senses, Clairvoyance. (3) Mental power transcends space. (4) This power also transcends time, Precognition. (5) It can of itself move matter, Psychokinesis or PK. (6) This power is nonphysical, as are all other parapsychological faculties. (7) All the foregoing powers are so closely related that they form one basic process. For this Dr. Rhine accepts a new term, the Greek letter "psi." (This term was suggested by Dr. B. P. Wiesner, and proposed by Dr. Robert H. Thouless in his Presidential Address to the Society for Psychical Research, because it implies no theory as to the nature of paranormal phenomena.) (8) These psi capacities reveal fundamental properties of the mind as a whole.

As to the question whether these are normal phenomena, the author accepts the conclusion that "most people—probably all—possess some of these parapsychical abilities in some degree."

To the layman it may seem that there is undue concern in this discussion over the dividing line between telepathy and clairvoyance, since both are aspects of the same power. After saying that "we must start out all over again to find out about telepathy," Dr. Rhine inserts a paragraph in parentheses, noting "new pure telepathy experiments of Miss Elizabeth McMahan" (of the Duke Laboratory), in consequence of which "telepathy, then, is again established as far as one research can go to achieve that end."

Of this psi function—and it will be interesting to see if this symbol can be made to stick in general usage—it is "incredibly elusive," a "most variable ability," offering a "baffling field of research," and "the key property of the psi process is its unconsciousness." The great aim of every research man in science is to devise a repeatable experiment leading to an invariable result on which a new fact can stand firm. But because the psi faculty is so unconscious, variable, and incredibly elusive, this type of air-tight, repeatable experiment is apparently still to be discovered. And, adds Dr. Rhine, "neither of these parapsychical abilities [ESP or PK] is dependable enough as yet to be counted on, either in the personal life of the individual or in professional work."

In the concluding pages the discussion reverts to the general aspect, the human significance of this whole field of research: "As the personality of the human individual is brought out of its state of mingled belief, denial, contention, speculation, and mystery, it too will become a subject of knowledge instead of doctrine . . .

. . . *"it is only a question whether the human problem gets adequate scientific inquiry soon enough to save us from the abuses of the other great discoveries made and being made by science."* And this voice of warning comes from the laboratory!

Here, in fine, is a clearly written, stimulating book by an outstanding pioneer in the field of psychical research.

WILLIAM OLIVER STEVENS

SPIRITISM, by G. H. Estabrooks. E. P. Dutton & Co., Inc., New York, 1947, 254 pp., $3.00.

Dr. Estabrooks is already known to many of the readers of this JOURNAL. His interest and work in the field of psychical research cover a period of at least twenty years. His repeated warnings in the work at hand should not go unheeded. Do not accept as real, "manifestations" that are unchecked and uninvestigated. In the area of the paranormal, especially, questionable experimental conditions, unreliable checks and controls, faulty observation, self-deception, and fraud are common. Added to these, says the author, is the fact that the layman and often the professional investigator are inadequately trained and unqualified. The psychical research worker must be scientifically trained; "this work is intended to be a serious evaluation of scientific evidence alone." The first chapter, then, deals with "What is Scientific Evidence in Spiritism?"

The book is popularly written despite the Herculean task the author sets for himself. He discusses a large variety of phenomena including telepathy, apparitions, "spirit communications," clairvoyance, materialization, and mediumship. The early chapters deal with suggestion, hypnosis, trance, and multiple personality, but one looks in vain for any attempt on the part of the author to correlate even the scant data he presents. This state of affairs is typical of the entire work. Dr. Estabrooks makes a confession of faith in the Preface; he is "convinced of survival after death." He spends the body of his book in demonstrating that there is no "scientific evidence" for his personal conviction.

What is most unfortunate is that Dr. Estabrooks employs the magic of words to dull the uncritical reader into accepting him as an authority, as a scientist. Yet by every standard of scientific method this work is found wanting. It is carelessly organized, conceptually

confused and confusing. It is replete with misstatement of fact and incomplete in its presentation of available data. The number of editorial and typographical errors alone is sufficient to strengthen the impression that the book was written in haste and that the most precious of all scientific principles, self-correction, was absent.

The feeling that one has after reading this book is that the author, like Rip Van Winkle, has been sleeping for many years. There is complete neglect of experimentation done here and in England during the last decade or more. The tendency to report only from the literature of the last century and the early part of this one, is most vividly seen in examining the Bibliography. J. B. Rhine's "Frontiers"* is dated 1917 instead of 1937. Such names as S. G. Soal, G. N. M. Tyrrell, W. Whately Carington do not even appear. There is no reporting or evaluating of the work of Dr. Rhine (who is called Mr. Rhine on page 206 but Dr. Rhine on page 207) and his many collaborators such as C. E. Stuart, J. G. Pratt, and B. M. Humphrey. Even the language referring to so-called war neuroses stems from World War I as if World War II never took place. "Dugouts" and "over the top" are as dated as foxhole and G. I. (pp. 186-7). In the discussion of mental healing, especially of soldiers, the implications of the author are hardly acceptable to the modern psychotherapist; very few psychologists, if any, would agree with such questionable statements as: "If, under the influence of a séance or through religious faith, an individual can drop the attitude of fear and arouse that of confidence, hope and trust in its place, his chances for recovery are greatly improved. Probably nothing can work this change in attitude quite so effectively—or legitimately—as religion" (p. 189). Or, "His [Freud's] work must be toned down and rewritten in better psychological language. Perhaps McDougall gives the best illustration of Freud's fundamental ideas reworked into a more sane psychology" (p. 180).

These statements are not scientific, nor do they square with the facts as they are generally known. And more specifically in psychical research the following statements are highly doubtful. " . . . it undoubtedly is a power possessed only by certain individuals, this ability to project one's *ghost* or *astral body*" (p. 153). "Psychometry seems to give us satisfactory evidence for the existence of the supernormal" (p. 164). The author's discussion of the Goligher Circle is faulty not only in interpretation but also in fact. Crawford is referred to as V. J. Crawford (p. 195), W. J. Crawford (p. 197), W. T. Crawford and W. J. Crawford on the same page (p. 211).

**New Frontiers of the Mind,* by J. B. Rhine, Farrar & Rinehart, New York, 1937.

There are many other typographical errors such as the reference to the medium Erta (p. 216 and in the Index, p. 249) but the discussion deals with Erto (p. 222); or "relating his right arm in a circle" (p. 186). But the total effect upon the critical reader of this book is that these are merely tokens of the quality of research work that went into the production of this book. There is nothing in it that is original, and little in it contributes to the progress of parapsychology. What is most needed in the field of psychical research is a long range program of study and investigation by teams of qualified persons with adequate funds and equipment. The interested individual alone no matter how well intended cannot make much progress. We shall have to look to organizations like the American Society for Psychical Research as well as professional groups and foundations to make such undertakings possible, if the results are to be worth while.

EMANUEL K. SCHWARTZ

THE PERSONALITY OF MAN, by G. N. M. Tyrrell. Penguin Books, London, 1946, 295 pp., 1*s*.

It is a sad commentary on the state of the book publishing business that this first-rate book of nearly three hundred pages has had to appear as a one-shilling, paper covered booklet in Britain, and for the present, at least, will have no American edition. The copy which has served as a basis for this review came through the courtesy of Mr. Alexander Baird, of Glasgow, author of *One Hundred Cases for Survival After Death.*

No one who is familiar with the work of Mr. Tyrrell and his writing will need to be persuaded that *The Personality of Man,* despite its pitiable format, is a work of first-rate importance for the general reader as well as for the specialist. Here is the ideal book in this field to give to any open-minded intellectual, and one virtue of its humble, one-shilling dress is that it can be given away in batches. Possibly it was the author's intention to have the book appear in this inexpensive form in order that it might have a wide circulation.

This is not a technical work, for it is written in an easy, readable style, but by virtue of its copious references it can stand up to the expert in this subject for all statements made. It reviews the whole story of psychical research, from the beginnings with hypnotism and telepathy to the ESP and PK experiments of recent years. For the friend who thinks that this subject is "all about spooks and such nonsense," and that other who says that it is "nothing but silly card-guessing and dice-throwing," this is the ideal book to set them straight. Mr. Tyrrell has been interested in psychical research for forty years, and has devoted all his time to it for the last twenty-

five. From 1945 to 1947 he was President of the Society for Psychical Research in London. Many members of our American Society remember his admirable Presidential Address. Besides his long years of interest in this field, he brings to his discussion of its significance the balanced and inquiring mind of the scholar and scientist interested only in ascertaining the truth.

The title that Mr. Tyrrell has selected for his book suggests, of course, that of the monumental Bible of this cause, Frederic W. H. Myers' *Human Personality* written nearly a half century ago; and this is not surprising because the subject is the same and the ideals of the two men are identical. To Mr. Tyrrell, as to Frederic Myers, the meaning of this new knowledge for humanity is profoundly arresting. *The Personality of Man* was composed during the war, its preface dated "January, 1945." That unspeakable conflict has made the problem of human personality a specially poignant one. It is no less so now in this era of misery, suspicion, and hate masquerading as peace. What is man fundamentally, and what is life all about? It is high time we knew something of the answer.

In his Introduction the author begins on the grim fact of man's desperate need at this crisis of history. Science alone is not the answer. "Increasing knowledge creates super-difficulties but not supermen . . . No more dangerous combination can possibly be conceived than that of static intelligence and morality combined with rapidly increasing knowledge and power. If a new and devastating weapon can be developed in a matter of months, what is the use of talking about the perfect conditions of life a million years hence?" Mr. Tyrrell goes on to point out that "the 'mind' has been found to include much that lies outside normal consciousness, and we are beginning to discover depths in it formerly undreamed of." These are the depths which the new science is trying to plumb.

Starting with this thought, the author reviews the knowledge now available about the personality of man. He calls attention to the phenomenon attested to by so many men of genius, the sense that what they compose has come to them from outside themselves, that they are hardly more than automatists. He salutes mysticism as "the highest level of human personality," with its transcendent experience of illumination. These are the "higher reaches of personality," which have long been known and recognized but remain a mystery still.

From this point Mr. Tyrrell reviews the problems that have been investigated by the small band of researchers during the sixty-five years since the new science was born, notably telepathy and foreknowledge and what they imply; also the later work done in the

laboratory, with a special chapter each for Rhine, Carington, Soal, and Hettinger.

Under the heading "Activities Beyond the Threshold," there are brief summaries of the Patience Worth case, of the cross correspondences, and of control-mediumship, such as that of Mrs. Piper and Mrs. Leonard. These lead to the staggering question of "intervention by the dead."

Finally, all the threads are brought together in the last two chapters, "The Significance of the Whole." To Mr. Tyrrell this significance is spiritual. He says, "the object of not disregarding them [paranormal faculties] at the present day is that the materialistic philosophy is spreading more and more, and if it is false, as these facts imply, it is of the greatest importance that that should be generally known. Otherwise the world seems likely to destroy itself in an orgy of materialism. It is at the present time doing its best. The appeals of established religion are clearly proving ineffective in stemming the tide . . . in so far as the religion depends upon a belief in other-worldly realities, it has ceased to carry conviction or to invoke a sense of reality. It has lost its grip on the intellect . . . The other-worldly part of religion is more and more coming to be looked upon as a cultural survival to be labelled and stored in a museum." Here is the place where "religion and science might, conceivably, make contact with one another in the same intellectual field. This, as I see it, is the chief significance which psychical research has for religion."

In his concluding paragraph Mr. Tyrrell carries this point to an impressive climax:

"In the present crisis of the world's history, one thing, however, stands out clearly. It matters profoundly what view is taken of the value of the human individual. Only if we are intellectually convinced that it extends beyond the limits of its atomic consciousness and reaches out, potentially, to that for which the ordinary name is God, can the future of human society be secure . . . From the nature of the personality of man springs the possiblity of the mystical divine union, the promise of a limitless inheritance, and the hope that in literal truth this mortal shall put on immortality!"

WILLIAM OLIVER STEVENS

STUDIES OF THE "FREE" ART EXPRESSION OF BEHAVIOR PROBLEM CHILDREN AND ADOLESCENTS AS A MEANS OF DIAGNOSIS AND THERAPY, by Margaret Naumburg. *Nervous and Mental Disease Monographs*, No. 71, New York, 1947, 225 pp., $5.50.

This is a collection of six case studies drawn from Miss Naumburg's rich experience at the New York State Psychiatric Institute

and Hospital. It tells of five boys between the ages of five and eleven, and one fifteen year old girl. Each one is a sick child with a variety of mental and physical symptoms. Their behavior was sufficiently disturbed to warrant institutionalization. Two trends seem to run through the cases. Each one of these children comes from an unhappy home; each is psycho-sexually disturbed.

Miss Naumburg claims that the art of mental patients can be useful for the diagnosis of mental disease, for discovering areas of conflict, and for treating the patient. By "free art expression" she does not mean undirected and spontaneous work. The conditions were carefully controlled, as they must always be when dealing with mental patients, and directed toward specific objectives dependent upon the developing insight of the patient. The verbalizations of the patients in the sessions with the psychiatrists and the actual events in their lives are correlated with what happens in the art sessions.

As one reads the six articles, at least five of which have appeared elsewhere, there is an awareness of how sensitive a psychotherapist Miss Naumburg is. She shows an unusual talent for establishing rapport with her patients and for understanding intuitively their struggles. Clinical data are presented in each case to make the progress of the patient in the art sessions more understandable to the reader.

The outstanding weakness of this monograph is that it consists of six discrete articles which were not re-edited for inclusion in this volume. The result is much overlapping and repetition from article to article, with inconsistencies in form, style, and content. There is nowhere a statement of the principles to be employed for diagnosis and treatment. One has the conviction after reading the monograph that it is Miss Naumburg rather than the technique of free art expression that is so useful in helping these children. One looks in vain for objective criteria. The best presentation of how Miss Naumburg uses art expression in working with mental patients is to be found in the introduction to the second article.

Distinction must be made between Miss Naumburg's use of art with mental patients and its use in occupational therapy. Miss Naumburg is not interested in technical skill. She seeks through art media such as drawing, painting and modeling, to "free the phantasy," to get at unconscious material, to gather clues concerning the acceptance of the self. Miss Naumburg is interested not only in the manifest content and associated verbalizations; she also interprets the art expressions symbolically and abstractly. Here it is difficult to follow. Her symbol interpretations deal with "aspects of both Freudian and Jungian interpretations of phantasy" and there are suggestions of an assumed racial unconscious or innate memory. Sentences that

are completely unexplained and unjustified are introduced concerning archetypal symbols. Miss Naumburg could have made her contribution much more significant if she had discussed her method of interpreting the abstract aspects of art expression which deal with dynamic forces such as movement and rest, happiness and unhappiness, dominance and coordination. Miss Naumburg also states in passing that art expression must be approached realistically as well as symbolically. Nowhere, however, does she tell us how this is to be done.

The value of this monograph for contributing to the understanding of the human personality might have been enhanced if Miss Naumburg had attempted to bring together and to specify some of the vague generalizations which are extremely suggestive but of little practical application at this time. Is the value of art expression to be found in symbol interpretation so as to be able better to diagnose and understand patients? Should the symbols be interpreted to the patient? Or is the art expression merely to give him an opportunity to release "the unconscious?" Is this a process of abreaction? What is the meaning of such statements as, "the therapeutic value of such art expression does not depend on interpretation, but rather on its value as an image language of the unconscious."

It is unfortunate that the one hundred and one drawings could not have been reproduced in color. One might then be able better to understand Miss Naumburg's somewhat flamboyant statements, such as, "Adding a purple chalk to the red, she then drew a somewhat chaotic and shrill design which was surprisingly effective in transmitting a sense of hysteria."

There is no doubt that Miss Naumburg has a deep understanding of the "language of the unconscious." She has a way of reaching her patients. The results she seems to have gotten and the inferences she draws from the material are largely her own in that we are given all too little help to be able to repeat for ourselves her experiences. For the student of the human personality, whether his interest is in psychopathology or parapsychology, Miss Naumburg provides a wealth of stimulation. It can only be hoped that in the not too distant future she will present a synthesis of her experiences in more concrete form and that she will express more fully the dynamic principles with which she seems to be concerned.

Emanuel K. Schwartz

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Annual Meeting

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., was held on January 27, 1948, 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, Dr. Jule Eisenbud, Mr. Arthur Goadby, Mrs. Lea Hudson, Mrs. Lawrence Jacob, Mr. Gerald L. Kaufman, Mr. Richard L. Kennedy, Jr., Mrs. Richard L. Kennedy, Jr., Miss Hettie Rhoda Meade, Dr. Gardner Murphy, Miss Margaret Naumburg, Dr. Bernard F. Riess, Dr. Emanuel K. Schwartz, Mr. William Oliver Stevens, Miss Gertrude O. Tubby, Dr. Montague Ullman, Mrs. Henry W. Warner, Mrs. E. D. Wenberg, and Mrs. John J. Whitehead, Jr.

The following Trustees were re-elected for a term of three years, ending January 1951: Mr. Gerald L. Kaufman, Dr. Edward J. Kempf, Dr. J. B. Rhine, and Dr. Bernard F. Riess. Dr. Jule Eisenbud and Dr. Montague Ullman were elected Trustees of the Society to fill vacancies caused by the resignation of Mr. Richard L. Kennedy, Jr., and Dr. Margaret Mead.

At the Meeting of the Board of Trustees, which took place immediately after the Annual Meeting, the following officers of the Society were elected for the year 1948: President, Dr. George H. Hyslop; First Vice-President, Dr. Gardner Murphy; Second Vice-President, Mrs. Lawrence Jacob; Treasurer, Mr. Gerald L. Kaufman; Secretary and Assistant Treasurer, Mrs. E. W. Allison.

At the Meeting of the Board of Trustees held on February 25, 1948, the President appointed the Chairmen of Standing Committees to serve for the year 1948 with power to select the members of their respective committees.

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Needed: Instruments for Differentiating Between Telepathy and Clairvoyance

GARDNER MURPHY

Experimental work in telepathy has been in progress since the 1870's; and the data, taken in conjunction with the data from spontaneous experiences, have often been analyzed and brought into relation to other psychical phenomena. The attitude of psychical researchers has often been that telepathy was a clue to many other types of paranormal phenomena. Thus, when direct evidence for clairvoyance was reported, e.g., by Barrett and Besterman in their study of the divining rod,[1] there was real temptation to resort to some complicated conception of the way in which the dowser might draw telepathically a variety of hints from people who might know something about the likelihood of finding water at a given point, even though such conjectures were often far-fetched. In the same way, when evidence became more impressive regarding precognition, the temptation was to assume that the subject was drawing inferences regarding the future from data telepathically received at the time; and when evidence of retrocognition appeared, as in Dr. Prince's study of Señora Reyes de Z.,[2] an attempt was made to by-pass the problem by saying that perhaps some distant living person could have telepathically transmitted the impressions at the time.

The situation changed radically when Dr. J. B. Rhine, of Duke University, offered independent evidence of clairvoyance by using material to which no mind had access, and when he pointed out that in fact most of the classical evidence for telepathy could actually be explained just as well in terms of clairvoyance.[3] If you, for example, look at a picture and attempt to transmit it to me, I may be responding either to your mind or to the actual physical picture itself. In such an experiment there is no way of differentiating between these two possibilities. A series of later studies by Rhine has developed the thesis that clairvoyance is more solidly established by experimental tests than is telepathy. I do not mean to enter at present into the discussion of this issue regarding the weight of the total evidence for telepathy and for clairvoyance; I do wish, however, to point to the

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[1] *The Divining Rod*, by Sir William F. Barrett and Theodore Besterman, Methuen, London, 1926.

[2] "Psychometrical Experiments with Señora Maria Reyes de Z," by Walter Franklin Prince, *Proc.* A.S.P.R., Vol. XV, 1921, pp. 189-314.

[3] "Telepathy and Clairvoyance Reconsidered," by J. B. Rhine, *Journal of Parapsychology*, Vol. 9, September, 1945, pp. 176-193.

extreme importance of a simple and objective method of studying clairvoyance, a method in which absolutely *all* possibilities of telepathy of any sort are excluded. Studying two or three things at once, and not knowing which one is actually being dealt with, is no way to get forward with scientific work.

A considerable number of instruments have been developed in recent years which may be used for the testing of paranormal powers in such a way that a positive result must be categorically attributed to clairvoyance and not to telepathy. Mr. Geoffrey Redmayne,[4] in England, briefly reported on an instrument which he had devised, following the earlier and not altogether suitable apparatus of Mr. G. N. M. Tyrrell.[5] Mr. Denys Parsons[6] has also described apparatus suitable for testing either clairvoyance or GESP (general extrasensory perception), together with some experimental results obtained with it. It is our understanding that at least two instruments for testing clairvoyance have been worked through rather far by Mr. Wally Scheerer in the Duke University Parapsychology Laboratory. Two attempts earlier than the one about to be reported were made at the A.S.P.R., but the instruments in both cases proved impracticable.

It means therefore a great deal to the research program of the Society that Mr. Loyd Hunt, engineer with the Bell Telephone Laboratories at Deal, New Jersey, has solved this problem at a very high level of engineering skill and practicality in operation. While the reader may get the impression from Mr. Hunt's description that the instrument is very complicated, it should be stressed that it is ideally simple in relation to the actual psychological problem with which we are concerned. The problem is to get the participating subject to "guess" regarding a situation inside a closed box. Operations within the box, which utilize a photoelectric cell, permit five different possibilities. The subject needs only to turn a handle on the outside of the box to make his guess as to which of these five situations obtains in the interior. His selections would, on a chance basis, be correct one time in five. There is automatic electrical recording of every correct selection or "hit," and, of course, also of every miss, since the total number of trials is also electrically recorded. It is possible for the experimenter to be either in the same room with

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[4] "The Isolation of the Percipient in Tests for Extra-Sensory Perception," by Geoffrey Redmayne, *Proc.* S.P.R., Vol. XLVI, November, 1940, pp. 245-255.

[5] "Further Research in Extra-Sensory Perception," by G. N. M. Tyrrell, *Proc.* S.P.R., Vol. XLIV, July, 1936, pp. 99-166.

[6] "Attempts to Detect Clairvoyance and Telepathy with a Mechanical Device," by Denys Parsons, *Proc.* S.P.R., Vol. XLVIII, June, 1946, pp. 28-31.

the subject or in another room, and it is possible for the subject either to know or to be kept in ignorance of his scores. Enough work with the apparatus has already been done by Mrs. Dale and Dr. Woodruff to make it clear that it is sturdy and adequate to the task.

One further point that should perhaps be clarified has to do with the random or chance arrangement of materials to be guessed. In the telepathy experiments of earlier years, much of the evidence was weakened because the experimenter chose as a target something which he happened to be thinking about, and there might have been some relation between his habits of mind and those of the percipient. Even in a test of clairvoyance it is not well to leave the material to any device not known to produce true randomization; there might be a connection between the factors controlled by the experimenter and the factors operative in the percipient's mind. One of the safest methods is to use tables of numbers prepared by mathematicians in which pains have been taken to see that every digit is only randomly related to its predecessor, with no rhyme or reason in the sequence. The order of digits across the page is a chance order. Now let the experimenter assign a given digit to each of his experimental materials such as pictures, cards, etc., and then arrange the materials in this random order. Mr. Hunt's instrument succeeds in achieving randomness *without* resorting to this cumbersome procedure. Mr. Hunt so arranged the holes that there is no way of knowing in advance the position of the one coming next. And, in addition, the factor of friction at work in the machine makes it impossible to infer what will follow after the next trial has been completed. We have thus both an adequate experimental and an adequate statistical control.

Our profound thanks are due to Mr. Hunt for this solution to a pressing problem. The article which follows (page 50) describes how the instrument works. In due course experimental results deriving from its use will be presented in the pages of this JOURNAL.

A Mechanical Device for Testing ESP

LOYD E. HUNT*

Abstract

A mechanical device for testing clairvoyance, either "precog" or direct, is described. The scoring is rapid and automatic. All the equipment, with the exception of the counters, which may be placed at a distance when desired, is mounted in a metal cabinet 19 × 14 × 7 inches.

A test consists of turning a selector dial and pressing three push buttons in succession. This can be done in about two seconds.

Mechanical locks are provided to prevent false operation.

The device attaches to an ordinary 120 volt AC or DC convenience outlet. It is being used in the research program of the American Society for Psychical Research in New York City.

INTRODUCTION

The problem was to construct a device that will permit measurement of clairvoyance, either precognitive or postcognitive at will, uninfluenced by the element of telepathy. It seems obvious that this called for an automatic sender that will present code symbols in a random manner and an automatic recorder so that the score is not known by either the subject or the supervisor until the end of the test run. Individual scores remain unknown to preclude precognitive telepathy. The device here described performs these functions by providing a mechanical matching system and a method of electronic recording.

The basic apparatus shown in Fig. 1 consists of:

1. An incandescent lamp L
2. A photoelectric cell (electric eye) b
3. A masking disc B, in which a large number of holes have been punched randomly, placed between the lamp and the cell.

The photoelectric cell is connected to mechanical counters so that a count is made whenever light from the lamp, penetrating a hole in the disc, falls upon the cell.

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*Mr. Hunt is a member of the technical staff of the Bell Telephone Laboratories. His work in the field of extrasensory perception is pursued as an interest outside of his professional activities.

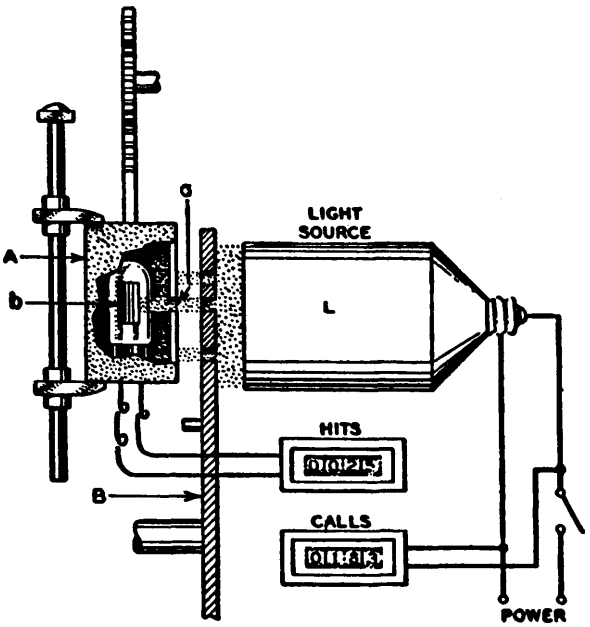

FIG. 1 PRINCIPLE OF RECORDING

The Apparatus

The photoelectric cell b is placed in a closed box A, one of whose faces is pierced by a small hole a. The box and the lamp are mounted so that if there is no obstacle between them, light from the latter enters the hole and falls upon the cell b. The disc B is mounted between the two and acts as a mask to interrupt the light beam. It is rotated during the test, and when one of its perforations lines up with the hole in the box, a hit is recorded.

Figure 2 shows how the holes in the disc are laid out on a pattern formed by the intersection of equally spaced radial lines and equally spaced concentric circles as at points marked c. The rotation is produced by impulses from an electromagnet M, applied through a ratchet mechanism. The detent d_1 insures that the disc will stop with some hole on the center line of the box. In order that any particular circle of holes may be selected at will, the box is movable in a radial direction on the slides S, the movement being accomplished through the rack and pinion drive D. Detent d_2 insures that the hole in the box will always line up with a circle.

The traditional code introduced by J. B. Rhine comprises five symbols presented in a random manner. Accordingly, five circles of holes are employed as symbols. Five symbols taken five at a time may be arranged in 5 factorial $= 5 \times 4 \times 3 \times 2 \times 1 = 120$ different combinations. Tyrrell[1] and Taves[2] each chose 25 combinations as a sufficiently large number to select from. The disc is provided with 125 combinations, one of them appearing twice somewhere around the disc. The manner of distributing the holes was determined by lot. The five circles were numbered from 1 to 5. The 120 combinations were written on 120 tags which were placed in a box, shuffled and then drawn one at a time. The holes were then punched in the disc in the order drawn.

In running a "precog" test, the photo cell is moved to the preselected circle by rotating a knob attached to the pinion, the disc is spun by closing the circuit to the electromagnet which also actuates the call counter, and the light is flashed by pressing the proper switch button. If the disc has stopped with a hole in the preselected position, light falling on the photoelectric cell actuates a 2nd counter and a hit is recorded. For a direct test, the order of selection and operating is reversed.

The entire apparatus, with the exception of the counters, is contained in a metal cabinet $19 \times 14 \times 7$ inches, and is equipped with a carrying handle. The lid is hinged so that the equipment may be exposed for instruction or inspection. The counters are in a small box which is connected to the apparatus by means of a long plug-in cord which permits them to be stationed at a distance from the subject when desired, although they are practically noiseless in operation. A duplicate call counter is mounted in the main cabinet.

This tester was designed to operate on 120 volts A.C. but was later adapted to 120 volts D.C. because it is to be used in a direct current section of New York City.

The electric circuit is shown schematically in Fig. 3. The sequence of operations is as follows: The "power" switch applies D.C. to the electronic unit and also to the rotary converter unit which generates the A.C. required to operate the relays and stepping solenoid. The operation centers about three push buttons which are mounted on the lid, marked OPERATE, RECORD, and TRIP. Pressing the OPERATE button energizes the stepping solenoid and causes the relay A to

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[1] "The Tyrrell Apparatus for Testing Extra-Sensory Perception," by G. N. M. Tyrrell, *Journal of Parapsychology*, Vol. 2, June, 1938, pp. 107-118.

[2] "Test Machines for ESP Research," by Ernest Taves, JOURNAL A.S.P.R., Vol. XXXIV, August, 1940, pp. 255-262.

close three sets of contacts. One pair holds the relay closed, the other two complete the circuits to the RECORD button and to the electronic counting circuits. This prevents false operation of the counters that might otherwise occur during the switching.

Next, the RECORD button is pressed, which lights the lamp L and operates a second relay B, closing two pairs of contacts, one that holds the relay closed and another that closes the counter circuits. This relay also opens the circuit to the OPERATE button as a further precaution against false operation. At this point the call counter operates, but the hit counter may or may not operate depending upon whether or not the plate relay C is closed, and this in turn depends on whether or not light strikes the photoelectric cell D. This latter method of operation prevents the recording of false hits in the event that the proper sequence of experimental testing is not followed.

The principle components of the electronic circuit are:

1. The photoelectric cell D
2. The thyratron vacuum tube E
3. The plate circuit relay C.

Normally, the thyratron is held inoperative by the positive voltage

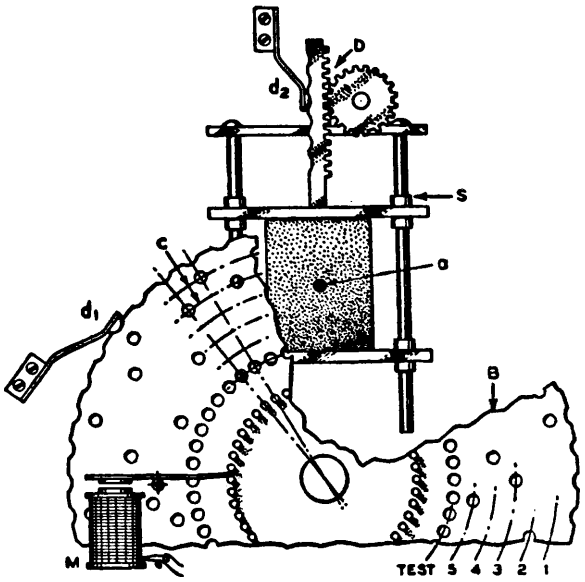

FIG. 2 SELECTING MECHANISM

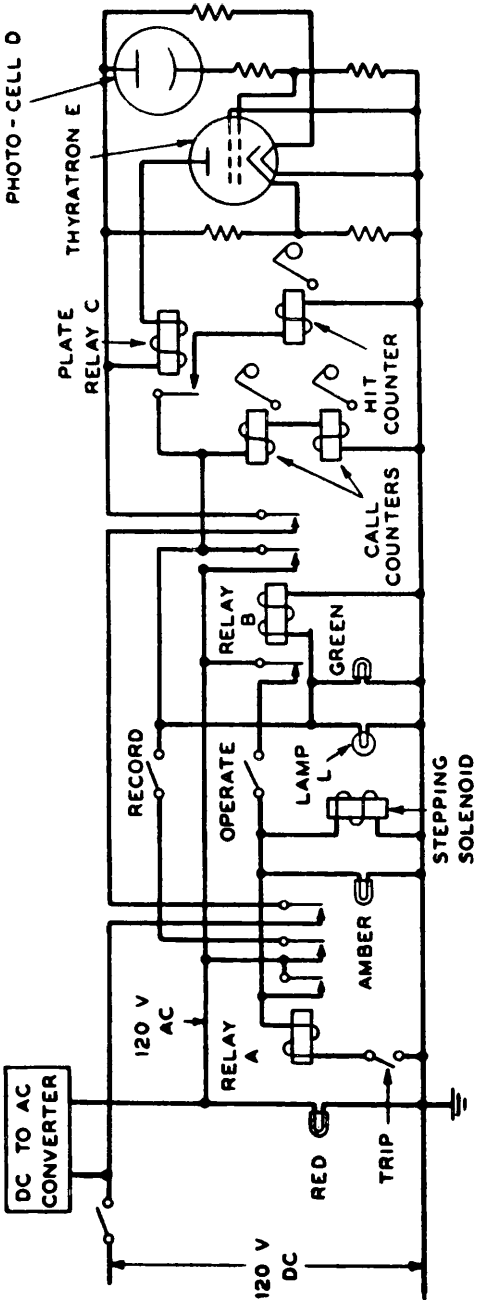

FIG. 3
SCHEMATIC CIRCUIT

applied to its cathode. However, if light strikes the photoelectric cell, thus causing it to conduct current, a positive voltage is applied to the thyratron grid of sufficient magnitude to overcome the positive voltage at the cathode and the thyratron "fires" sending current through the plate relay. This relay in turn closes the circuit to the hit counter. It is characteristic of a D.C. thyratron that once "fired", it remains "fired" until its plate voltage is removed. Pressing the TRIP button momentarily opens the plate circuit and restores the thyratron to the ready position. In this way, multiple hits that might occur by accidentally pressing the recording button more than once, are prevented.

Three pilot lights are mounted on the top of the instrument to indicate the status of the testing cycle. One of them indicates that the power is on, a second that the OPERATE button has been pressed and the third shows that the counters have recorded the score and that the TRIP button should be pressed to restore the circuits.

Fig. 2 shows a sixth row of holes that contains no blanks. This is for the purpose of testing the electronic unit. If the selector knob is turned to the "test" position, a hit should be recorded on every operation. A failure to record a hit would indicate a faulty condition of the machine and repairs would be in order. To select the test position, a special button must be pressed. This prevents accidental selection of that position during a run.

Inasmuch as the order of drilling the holes in the disc was a matter of record during the design, and therefore subject to telepathic knowledge, it is important that the hit pattern due to the apparatus itself should be unpredictable. Tests have shown that the normal variations in the magnet voltages, together with the frictional forces involved, cause the disc to be spun by varying amounts and that, statistically, there is no favoring of any particular positions of the disc.

An Instance of Apparent Spontaneous Telepathy

GEORGE H. HYSLOP, M.D.

During the past sixty years, the literature of psychic research has accumulated a large mass of carefully collected and apparently incontrovertible evidence of certain phenomena not explained by the laws of accepted science. These phenomena have been divided into several categories, all having one thing in common—the need for one or more individuals, who have an awareness of and may transmit the awareness of facts not perceived through normal channels.

It is now accepted that students of psychic research should apply some of the newly understood facts of human behavior to the study of individuals who possess what has been called "psychic faculty."

Within the last generation, clinical psychology and certain fields of psychiatry have revealed things of importance to students of psychic research. Beginning with William James and continuing to the present time, many prominent psychologists and psychiatrists have commented upon the need for attempting to interpret psychic phenomena in terms of one or another branch of psychology.

There should be no quarrel with the hypothesis that whatever "supernormality" one may propose or favor, the phenomena occur in people who otherwise live in accordance with known laws of behavior. We should try to determine and, if possible, measure the factors which contribute favorably or adversely to "psychic phenomena." These factors may be physical or psychological in nature.

In an article entitled "Constitutional Inadequacy" written by me in 1924, I cited a patient who in the course of a neuropsychiatric disorder began to have spontaneous telepathic experiences.[1] Since then, a number of similar or comparable cases have occurred in my practice. Three patients had disturbances of thyroid function.

I report the following case to illustrate how the clinical psychological approach may apply to an instance of apparently spontaneous extrasensory perception.

I

The Telepathic Experience

In 1926, in New York City, a son was born to Mr. and Mrs. S.

[1] *Medical Clinics of North America*, Vol. 8, July, 1924, pp. 393-409.

Mr. S. was then 39 years old and his wife was considerably younger. There were two previous children, both daughters.

In accordance with their religion, the parents planned circumcision to be done by the customary religious officer. Mr. S. regarded this as merely routine. Mrs. S., although of the same faith, had always thought the procedure needless and if it were to be done it would be safer in the hands of a qualified surgeon.

On the appointed day, a Wednesday, at noon, the circumcision was done. Immediately thereafter Mr. S. took a train to South Carolina, for an important business trip which would occupy the next few days.

At about 6 P.M., the infant was brought to Mrs. S. for a breast feeding. She observed that the infant had poor color, was dull and apathetic, and was cold. It made no attempt to feed.

The situation was called to the attention of the nurse. She undressed the infant and discovered its diaper soaked with blood. On the change of diapers an hour or two previously no blood was noticed. The bleeding was found to have been caused by dislodging of the circumcision bandage and rupture of a small artery. The obstetrician was summoned, and the condition was corrected by 9 P.M. Mrs. S. was satisfied that the danger was over.

During the train trip that night (the exact hour is not recalled, but it was before he went to bed), Mr. S. became intensely uneasy, with the specific idea that something had gone wrong with the circumcision. He was wakeful through the night. On arriving in South Carolina, Thursday morning, he telephoned his residence in New York City to ask what had happened. No one answered the call. He then telegraphed his wife at the hospital, the message asking, "What is wrong with the baby." There was no answer to the telegram.

He spent Thursday on his business appointments but then cancelled his plans and took a Thursday night train back to New York City. On arrival Friday morning he went directly to the hospital. There he learned what had happened and was promptly satisfied as to the condition of the infant. He then took the next train back to South Carolina and completed his business trip without any anxiety.

* * *

What things might be significant in relation to this one experience? What sort of people do we deal with?

Mrs. S. is a woman with physical vigor, friendly in her inclination, has good intelligence, and is efficient in managing her household. She

has not been orthodox in her religious observances, and has no special interest in academic or philosophical matters, nor contact with people with such interests.

Mr. S. came from Poland to New York City when he was twenty-one having decided against his parents' plan for him to become a rabbi. For several years he lived from hand to mouth, working as a painter for day's wages. When he had saved enough to start in business for himself he became a contractor, and within the next ten years had earned high standing so that he had the respect and friendship of important people and had been appointed as arbitrator in industrial disputes in his field. He had succeeded financially. His intellectual drive had led him to read extensively so that he was as well informed as many men with a college education. He was not an active member of his church and had made friends with many Gentiles. He used his wealth in a modest way and was fond of making donations anonymously. His social activities were in keeping with his opportunities.

He had been troubled with arthritis and an unstable digestion with a secondary anemia. The removal of a diseased appendix improved his physical condition. He married when he was thirty-five. About the time his son was born, there had been some domestic discord related to the behavior of his wife's mother. He always had a somber attitude toward life, was extremely careful in meeting all his obligations of any kind, and was forceful in carrying out any decision.

He had developed exceptional skill in judging people and new situations, and his family and associates interpreted his frequent quick and correct estimates as due to "uncanny insight." People paid attention to what they called his "hunches." I was given a number of examples, but all of them, in my judgment, were perfectly normal in every way and were instances of his unusually keen ability to select the essential part of a situation.

Between 1930 and 1940, Mr. S. and his wife were estranged and lived apart a good deal of the time. Both were in good health.

II

On a Monday night in October, 1939, Mrs. S., who was living in New York City, dreamed that Mr. S. was about to drown and that she saved him by pulling him up to the surface by grasping his "forelock." This dream was repeated on the following four nights. She was puzzled, for she had never had such repetitive dreams.

Mr. S. was living in White Plains. On Saturday evening of this particular week, Mr. S. was driving alone in his automobile and in an accident sustained a brain injury.

If one should want to regard the series of dreams as "precognitive" there is really no adequate evidence for proving such a contention. The theme had nothing to do with an automobile accident. It is impossible, at this time, to reconstruct what was going on between the couple in this period or in the few weeks before, that normally might have induced such dreams.

III

Mr. S. and his wife went through a third unexpected crisis involving health. Mrs. S. had gone to Denver, Colorado, to be with her daughter who was expecting a child. On January 7, 1948, when about to go to bed Mrs. S. and her daughter felt dizzy and shortly afterward collapsed. The daughter's husband, who, himself, had not felt just right, suspected what might be the cause and promptly opened the windows and doors. He found that the gas stove pilot was the source of leakage. Mrs. S. and her daughter were taken to hospital and allowed home after twelve hours observation. The daughter was hysterical, and both she and her mother feared harm to the child expected to be born in another two weeks. The child was born four days later, prematurely, but apparently was normal and had not been harmed by the gas poisoning.

News of these mishaps was telephoned at once on January 7th and 11th to the other daughter of Mr. S., who had remained with him in New York City, but she was instructed to say nothing to her father. The first information Mr. S. received was in a telephone call from his wife during the afternoon of January 12th, when he was assured that everything was all right.

Comment

There apparently is an unmeasurable time lag between Mrs. S.'s discovery of the infant's condition and the impression entering the mind of Mr. S. The interval, however, is probably not more than four hours. Assuming that Mr. S. had his mind fully occupied with his business plans, this preoccupation might block or delay reception of an idea unrelated to what filled his conscious mind.

Once the impression was received, Mr. S. acted consistently with his customary vigor and persistence, and did not "let go" until his conscious-level anxiety was dispelled. When he was satisfied that there was no occasion for concern, he followed his practical bent and attended to his material personal affairs without further anxiety.

The fact that Mr. S. has a well developed faculty for judging

complicated abstract situations and correctly interpreting the intangibles that are part of successful relations with people, suggests that this trait of character should be considered as favoring the occurrence of a spontaneous extrasensory perceptive experience.

Neither Mr. S. nor Mrs. S. knew about, or had any interest in, telepathy or other psychic phenomena to "condition" them. There was no possible normal means of communicating the infant's unpredictable dangerous condition to Mr. S.

The only apparent possible predisposing attitude implying any anxiety about the circumcision was in the mind of Mrs. S. The discovery of the infant's condition apparently made her the "agent."

Thus, of three instances involving a medical family crisis, the first, in 1926, was the occasion for what would seem to be a spontaneous extrasensory perception. The second, in 1939, might have been preceded by precognitive dreams. The third, in 1948, produced nothing, even though there were three immediate members of the family who might have been agents.

Communication

Herein submitted is a report of a dream[1] which occurred during the course of the writer's personal analysis. It may be of interest because of the suggestive telepathic features and the remote possibility that precognitive factors were operating as well.

On September 4, 1947, the following dream was related in the course of the first analytic session after the summer vacation. The dream had occurred within the previous week and one or two days after receipt of a note from the analyst to the effect that he had returned to New York and that the analysis would be resumed. The occasion of my last visit had been two months before, and there had been no communication between us in the interim.

Dream: I entered the waiting room and was immediately aware of the fact that the arrangement of the furniture was quite different than formerly. I was struck by the brightness of the coloring, the absence of the large upholstered couch, and the prominence of several small chairs of modern design. I then entered the analyst's office and again noted a difference which also centered about the furniture. The flat, leather-covered studio couch to which I had been accustomed was missing; there was another piece in its place, the exact nature of which was not clear. But I was struck by the fact that I did not lie down on this piece, but rather reclined, almost as in a sitting position, facing the analyst instead of looking away from him. The hour then proceeded until it was about half over. At this point there was an interruption and several men (I think there were three) entered. These men seemed to be important and wealthy, and I thought of them as representing big financial interests connected with Hollywood. While the analyst conferred with them, I wandered off to another part of the room and spoke to a young chap who had come in with the three men. Upon resuming the analysis after this interruption there was some feeling of anxiety in relation to the analyst, and annoyance, perhaps, because he had allowed himself to become too much involved with these people during my session.

There was no further discussion of this dream during the hour, and no speculation as to possible meaning, the remainder of the session being devoted to a consideration of certain events which had occurred during the summer.

* * *

On September 18th, on entering the waiting room, the following was noted. The large upholstered sofa was missing, and the small,

[1] This dream was presented and discussed on January 8, 1948, as part of the first program of a group of medical members of the A.S.P.R.

light chairs, which previously had been overshadowed by the large piece, were more in evidence. I then entered the analyst's office and here too noticed a change. The flat studio couch was gone and replaced by the upholstered couch from the waiting room. I commented on the change and the analyst merely said that the studio couch usually there was being reupholstered. There was no connection in my mind at this point with the dream. At about the middle of the hour the telephone rang, and the analyst became involved in a long conversation with the manager of the hotel in which his apartment is located. He had evidently been promised a larger apartment and was having considerable difficulty in getting the cooperation of the management. In contrast to previous telephone calls under these circumstances, where he would generally cut the conversation short, he became more and more involved and more and more annoyed. While he was thus engaged, I jotted down in a small notebook the fact that an uncle of mine owned a large interest in the hotel, and that therefore perhaps I could be of help. I handed the notebook to the analyst and called his attention to what I had written. When the call was completed, he discussed some of the difficulties he was having, and asked me if Mr. X, who had a large interest in the hotel, was my uncle. I replied that my uncle was not Mr. X, but that he had a large share and was a close friend of Mr. X's. There was then a short discussion of the psychological make-up of financial tycoons. During all this discussion, the analyst kept fingering the notebook I had handed him, then finally returned it to me. It was at this point that I became aware that I had some anxiety in connection with the possibility of his seeing some other material in the notebook, and along with the anxiety some faint suspicion that if it were seen it would be misunderstood. The material I had reference to consisted of scattered notes and ideas about the implications that psychical research could have for psychotherapy. It was at this point also that I was suddenly struck with the series of events centering about the changes in office furniture, the interruptions, the dealings with big business men, and finally, the terminal anxiety and concern that brought the dream to mind and made me feel that there had possibly been parapsychological factors at work. The changes centering about the office furniture were particularly striking. The reference to a semi-reclining position was more readily associated with the waiting room sofa than with the studio couch, upon which one remained perfectly supine. In recalling the dream I was aware that the dominant feeling about the waiting room was the fact that it seemed much roomier and brighter than usual, and that this was borne out in reality by the simple change that had been made (the small, brightly colored chairs showing up more noticeably in the

absence of the sofa). The couch is generally regarded as a more or less permanent and fixed structure by the analysand and at no time had I been consciously aware that it was in need of recovering, nor had I ever consciously speculated about any rearrangement of the furniture in the waiting room. There is no direct tie-up with Hollywood, but it is interesting to note that the hour on September 18th was started with a discussion of another analyst, a mutual friend, who had written a ballet which was currently being produced on Broadway. Subsequent to this, when the parapsychological possibilities of the dream were being discussed, the analyst revealed that over the summer he had been planning to have his studio couch reupholstered, and that he had been very much annoyed with himself for having neglected to do it before his patients returned in the fall. His decision to go ahead with the change had been made before the occurrence of the dream. It is this element which seems to have been telepathically perceived. The interruptions centering about the business tycoons, if significant at all, could not be explained on this basis and would seem to involve precognitive factors. The analyst also noted that during the telephone conversation he had been thinking in terms of a triumvirate consisting of the manager of the hotel and the two others.

Much of the analytic time during the first few weeks after I returned was devoted to a discussion of my interest in psychical research, and it is felt that the dream was, in part, the outcome of a strong need at the time to convince the analyst of the reality of psi phenomena and thus to feel more secure in terms of my own interest.

MONTAGUE ULLMAN, M.D.

Augustin Lesage, Untaught Painter

Translated and Condensed from a Paper by Dr. Eugene Osty

Introduction

An unsigned decorative painting which hangs at the office of the Society has been the subject of frequent inquiries by members and visitors to the rooms. It was presented to the A.S.P.R. by a member, Mrs. James H. Rodgers, who acquired it in Paris, in 1925, from M. Jean Meyer, founder of the Institut Métapsychique International and sponsor of the remarkable painter, Augustin Lesage.

Dr. Eugene Osty, for many years director of the organization, made an exhaustive study of the strange case of Lesage and published a detailed report of his investigation in the *Revue Métapsychique*.[1]

The paper which follows is a partial translation and summary of Dr. Osty's article. It is of necessity very much curtailed.

* * *

M. A. Lesage was born on August 9, 1876, at Saint-Pierre-les-Auchel (Pas-de-Calais). His father was a miner and his forbears so far as he knew were all miners. As a child in the village school he drew the rudimentary designs required of the pupils as a part of their education, but he showed no special aptitude. At the age of fourteen he received his diploma and went to work in the mines.

Lesage became a good and conscientious miner. All his leisure time was passed with his family or friends, and there was no opportunity for developing any interest in intellectual or artistic pursuits. In 1896, he was called to military service and lived in Dunkerque for a time and later in Lille. Once, during this period, it happened that he saw some genuine works of art. With a few comrades who did not know what else to do, he went one Sunday to the Palais des Beaux-Arts. He was not interested and never cared to go again.

After Lesage returned to civil life, he married the daughter of a miner in a neighboring village, where he settled down to the simple life and hard labor of a miner.

One day in 1911, while Lesage was working deep in the mine, a strange thing happened. This, in his own words, is what he told me of his experience in May, 1927, when he gave public demonstrations

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1 "M. Augustin Lesage, peintre sans avoir appris," by Eugene Osty, *Revue Métapsychique*, January-February, 1928, pp. 1-35. One of a series of articles under the general title "Aux Confins de la Psychologie classique et de la Psychologie métapsychique."

of his work at the Institut. A part of the stenographic record taken at the time follows:

"I was working in a small pit, less than half a yard wide, which opened off a rather isolated gallery of the mine. In the silence there was only the sound of my pick. Suddenly I heard a voice say very clearly, 'Some day you will be a painter.' I looked around to see who had spoken to me, but no one was there. I was entirely alone. I was bewildered and frightened. On coming out of the mine, I said nothing to anyone, neither to my friends nor to my wife and children. I feared they would think me crazy or subject to hallucinations. A few days later, when I was again working alone in the mine, the voice came a second time. I was terrified. I feared that I was losing my mind and guarded my secret. For a while I was frightened every time I went down into the mines fearing I would hear the voice. But I never heard it again.

"Eight or ten months passed. I had forgotten the voice and my fears when one day as I was talking with some fellow-workers one of them said, 'Do you know it seems that there are such things as spirits, and that one may even communicate with them? I have read about it. It is called "Spiritism."' This revelation dumfounded me. I asked myself, 'Could that be related to my voices?'

"My friend gave me some books to read. This man, Ambroise Leconte and his wife, another miner, Raymond Gustin, and my wife and I decided to experiment with spiritism. None of us had ever been to a séance, and we were uncertain how to begin. However, we had read of the custom of making a circle, with hands touching, around a light table. We followed this method; and, having lowered the light and read a prayer, we waited with a mingling of hope and fear. Within ten minutes a cracking sound was heard, and my hair stood on end. We were all afraid, believing that the spirits would appear and speak to us. Suddenly the table rose, wavered, and knocked very hard against me five times. I said, 'But this hurts me.' Then someone asked, 'Is it Lesage who is the medium?' The table knocked once, which according to our agreement meant 'Yes.' Again the table rose and knocked me. This ended our first séance. Astonished and interested, we decided to meet every Thursday evening at eight o'clock.

"On the following Thursday Leconte said, 'If I play a little air on the mandolin, it might help the spirits.' He played for a good half-hour. Then we read the customary prayer for séances, turned down the lamp, and settled around the table.

"Hardly ten minutes had passed when the table began to waver and again struck me. My right hand started to tremble. I could not prevent it from moving. I felt it wanted to write. Leconte put a pencil and paper on the table. I took the pencil and my hand wrote this

message which I cannot forget: 'Today we are happy to communicate with you. The voices that you heard are real. One day you will be a painter. Listen carefully to our advice. Follow to the letter what we tell you, and your mission will be accomplished.'

"I could not believe that this was possible. At our next séance we put paper and colored pencils on the table. The lamp was turned down very low. My hand took one pencil, then others; and without any awareness on my part it made the first drawing. We continued our weekly séances. We had other messages, and each time my hand made a drawing.

"After several similar séances my hand stopped abruptly. I said, 'My hand does not move, the pencil will do no more.' Then my hand wrote this message, 'Today it is no longer a question of drawing but of painting. Fear not, and follow our advice. First, we are giving you in writing the names of brushes and colors which you will get from M. Poriche in Lillers. There you will find everything that you need.' You see! For good or ill, I felt obliged to go and find the colors and I had never even seen a tube of paint!

"M. Poriche published a newspaper in Lillers, and he also sold artists' supplies. He well recalls my first visit to him and has written of it in his paper. He could corroborate what I am telling you.[2] I went alone to Lillers. My friend, Leconte, was too ashamed to accompany me. I was also ashamed when I arrived. I asked M. Poriche for painting materials. He questioned me about the work I planned to do. But I could only answer, 'I do not know.' I could not tell him that spirits were going to make me paint. M. Poriche, seeing my confusion, put a quantity of tubes and brushes on the table and said to choose what I wished. I looked at them without seeing, and my hand, guided no doubt by the spirits, selected a dozen or fifteen tubes and several brushes.

" 'You are a painter?' asked M. Poriche. 'That's odd. Could I not come and see you? I also paint.' I asked him to wait a little while. Would I be daubing or really painting? I could not invite a gentleman to visit me without knowing what would happen.

"On returning home with the materials, I tacked a paper on the wall and put some colors on the palette haphazardly and took the largest of the brushes. Then I began to paint. I painted four sheets of paper like those that I have brought you. Then my hand wrote this message, 'Enough of this. You will now work on canvas.'

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[2] In a footnote to Dr. Osty's article (p. 5), M. Poriche states that he remembers perfectly when Lesage came to him for his first colors and brushes, and that he did not select them consciously. While not wishing to commit himself to spiritism, M. Poriche says that he feels compelled to recognize the paranormal factor in the art of Lesage.

"I asked a friend who was going to the city to send me a small canvas, without specifying the size. Several days later a notice came from the neighboring station. On Sunday, a friend went with me to fetch the parcel, and we found a huge piece of folded material. I could not believe it was for me, but we unfolded it, and discovered that the canvas was well over three yards square. We carried it back home and had to walk through the village, where people would say, 'There are the two fools!' At last we reached home.

"When we had stretched the canvas on the wall it covered one whole side of the room. 'What shall I paint on that?' I said. 'It is too big. Someone has made a stupid error. We will cut the canvas into smaller pieces.' As I prepared to do this, my right hand began to fidget. I took a pencil and my hand wrote, 'Do not cut the canvas, it will do. All will be accomplished. Follow our instructions and we will fill it to perfection. Begin to paint!'

"I replied, 'Dear spirits, if I am a painter, make me work for I know nothing!' Then I began a design in the upper right corner.

"Every evening I painted after coming home from the mine. I arrived tired, but as soon as I started to paint my fatigue vanished. For three weeks I was held to a small piece of the canvas. My hand scarcely moved. I was losing patience. I made no progress and there was so much to do. Then the little brushes moved fast. The whole canvas was covered with beautiful painting. From this moment I liked to paint. I painted two or three hours every night and also on Sundays, instead of joining my comrades as formerly.

"Nothing could have kept me from painting. I continued until the war. I took a box of colored pencils with me to the front-line trenches on the Yser and drew the names of the shelters in all colors. I was taken for a professional artist. Then I made souvenir postcards. Everyone wanted them including the officers. I returned to my home, in 1916, to work in the mine. I began to paint again and have always continued since then.

"For the first messages and the first drawing, my guide was my sister Marie. When I began to paint in oil it was Léonard de Vinci.[3] Since 1925, it has been Marius de Tyane; he inspired the three paintings which were admitted to the Salon. In September, 1925, my works were shown to the public at the Congress of Spiritists. They were seen by painters, architects and journalists."

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[3] The theft of the Mona Lisa from the Musée du Louvre reminded the entire world of the genius of the great Florentine artist. Astonishment was expressed at the strange behavior of Léonard de Vinci executing in the twentieth century a kind of painting utterly foreign to his immortal manner. In 1925, Lesage attributed his work to a new guide—Marius de Tyane, an enigmatic personality whom he was unable to identify. He believed him to be a great painter of ancient Egypt. Research has failed to trace him.

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Such, in its broad outlines, is the story of how the gift of painting came to the miner, Augustin Lesage. He has a sympathetic personality and a frank expression. He disclaims any credit for his work and says he is only the instrument of his guides. His wife, his children, his fellow-workers, the director of the mine, the mayor of his village, and the entire laboring class of Burbure and its surroundings have been witnesses to his metamorphosis into a painter. At first they laughed at him, then they were astonished and impressed when visitors and artists from the cities came to see his decorative paintings that were later welcomed in Paris exhibitions.

Lesage's first picture was actually painted in public, under the eyes of all the villagers who could stop before his window or the door of his room which opened on the street.

The first picture by Lesage, begun toward the end of 1912, dominates his entire history as an artist. It expresses to the maximum the fundamental quality of his gift and the birth of its manifestation. It is still Lesage's best work, and in the field of art it poses the psychological problem of "knowing without having learned."

Standing before this picture for the first time, one is, for a moment, disturbed. The subtle play of colors emanates a charm although one feels a certain incoherence. But when the eye is fixed on a particular section, the first impression gives way to astonishment and admiration, and these new feelings increase as one explores this ornamental world.

Everywhere the decorative motifs are irreproachable in design and color and of a strange original invention. In the upper right corner, where Lesage began his work, there is an interweaving of figures of a diversity, finesse, and beauty which is fascinating. On the upper left, the subjects are more spacious, alive with color, recalling the decorative figures of far-east Asia. Below, one seems to see embroidered silks, rugs, or shawls in tones subtly shaded and of skilled design. Elsewhere, there is a kind of imposing construction consisting of numerous parts all interlaced, each part representing the beginning of a small decorative subject and having its own significance. In other parts of the picture, there is a dense accumulation of architectural motifs of antique style: galleries, portals, columns, elaborate panels, friezes, etc.

It is astounding that an uncultivated man, with no known artistic heredity and no previous ideas of drawing or painting, even without any taste for art, should be inspired to conceive only the decorative imagery of ancient civilizations, above all, the oriental, though not in "imitation" of the manner of someone with whose work he might

have become impregnated but transposing the ancient manner to a personal invention of subjects.

The canvas produces the effect of ornamental painting of ancient times and different places, not by a naive painter of the primitive, but by an artist in command of techniques and the science of colors. The painting displays a large variety of styles and motifs without a logical relationship between them. Lesage has linked his forms and colors with a remarkable sense of the harmonies, the contrasts, and the repercussions among them. One feels that this work is the product of a keen artistic intelligence, sure of its execution and imagination.

At the time I am writing (1928) Lesage is painting his fiftieth picture. He has remained faithful to his ornamental style in the antique manner. All of his paintings are two-dimensional. Nowhere is there any attempt at relief.

In order that I might observe his work in progress, Lesage agreed to come to the Institut Métapsychique in April, 1927. During a period of five weeks he completed two pictures. While he worked, hundreds of people came to see the collection of his paintings which I had assembled. Painters told me what they thought of Lesage as an artist. Ethnologists appraised the antique aspect of his work.

The artists agreed that Lesage is a good decorative painter with a sure hand and an indisputable knowledge of design and color. But they thought that since he had been painting for fifteen years, he had long ago become a professional artist and that therefore there was nothing extraordinary in his work. But when finally they were shown the first painting, they were unanimous in the opinion that it far surpassed any of the later works in originality and execution. They said to me, "It is worth a hundred times more than all the rest put together." A noted painter confirmed previously expressed opinions of his colleagues. " How strange it is," he said, "that this miner happened to adopt this form of art. Surely it is the last style he would have thought of. If one gave any painter a canvas three meters square, to fill as he pleased, he would inevitably adapt the size of his composition to the space. For a large surface he would conceive a large subject. But Lesage behaves like a miniaturist and appears to have been unaware of the time and the difficulties involved. His work gains in value under a magnifying glass."

Ethnologists examined the paintings from their special fields of interest. They agreed that their first impression was one of antique ornamental art: two-dimensional, unmodeled faces, tonality of colors, abundance of symbols, archaic motifs, etc. But none of them was able to identify any elements in the paintings that could be traced to any known antique art. Professor Moret, the erudite Egyptologist, found

no characteristics of any epoch of Egyptian art in the paintings, except in the hieroglyphics. He said that these signs grouped in phrases, as individual designs, are three-quarters exact, but the fourth quarter is false. The hieroglyphic contrivance makes no sense; no idea is expressed. It seems as if the author had drawn from memory and had faithfully reproduced the majority of signs but had forgotten the rest, without any knowledge of their significance.

During this time I frequented the museums to compare their documents with the genre and decorative elements of Lesage's work. At the Musée du Louvre I concentrated on the antique section. At the Musée Guimet I saw decorative conceptions of China, Japan, India, Thibet, and Egypt. These visits yielded nothing that could be compared with the genre of Lesage's painting.

While working, Lesage behaves exactly like any other painter fully conscious of his goals and methods. I asked him why he worked like every one else if a spirit guided his hand. "I do what I am made to do," he replied. "The one who makes me paint no doubt uses me as he used his own hands when he lived. I know from experience that the vertical line is there as a guide to symmetry. But I assure you that I have no idea of what the painting will be."

For several days I believed that Lesage was an ordinary painter who claimed to have mediumship. It needed the arrival of his first canvas, and the testimony of many witnesses to the circumstances under which his paintings were executed, to engage my interest in the case. Lesage works without hesitation, without pause, without retouching, and with a strict economy of motion. If his hand trembles visibly while moving from the canvas, it becomes suddenly calm at the moment when he begins to paint and his gestures are neat and precise.

It is astounding to see Lesage achieve the symmetry of his paintings. He never glances at the corresponding side of the canvas while he reproduces the design and color of a motif. Sometimes the repeated motif is separated from the original by one hundred and fifty centimeters and often the designs are inverted.

Lesage does not speak while he paints. "Any conversation," he says, "breaks the spell of my painting." His guides have told him not to try to understand what he does. He finds so much pleasure in painting that he always has the desire to paint, but he says that he could do nothing without subjecting himself to the influence of the spirits. He describes his state of mind while painting as follows: "I seem to be in another surrounding. If I am alone, I enter into a kind of ecstasy. Everything seems to vibrate around me. I hear bells, a harmonious carillon, sometimes far away, sometimes near; this continues

all the time that I paint. But this delicious music occurs only when all is silent; it ceases at any noise such as the closing of a door or the sound of conversation. Sometimes my guides arrest my hand suddenly; they make it take a pencil and write a message of advice on what I am doing."

The reader may form his own opinion of Lesage's work and of his statements. For myself, I suspend judgment. Of what use is it to ask whether Lesage works like an abnormal painter today, when the entire psychological problem centers in the dawn of his gift and in the short first phase of its evolution? I would therefore restrict psychological reference to the spectacular achievement of the first canvas. Later works are subject to the objection that the technique had been acquired.

Considering only the first picture the problem posed may be summarized as follows: A miner, without any known artistic heredity, having lived his thirty-five years in an environment devoid of all artistic stimulation, believes himself, because of certain incidents, chosen by a spirit to be its living instrument for painting; and after four crayon drawings and four water-colors, he spreads upon a canvas more than nine feet square a great diversity of beautiful decorative subjects the execution of which presupposes a sound knowledge of design and color and the use of the brush, as well as a rich inventive power in an ornamental archaic style not imitated.

If one says that Lesage later acquired a technique, it means that having drawn on himself in the beginning the technique was his to use, which does not change the status of the problem. What explanation can there be in such a case?

For Lesage the answer is very simple. If he paints without ever having had the idea or the taste for painting and, still less, the necessary equipment, it is because he is the docile instrument of artists in the "invisible world." All this has been proven to him: the automatic writing of which the contents were later confirmed, the quality of the work, the revelation of the names of the spirits who inspired him, etc. His conversations on spiritism and his reading have reinforced this conviction. There are mediums, favored beings, serving as intermediaries between the world of free souls and those imprisoned in matter. Lesage believes himself to be a medium for the souls of painters.

Despite certain inconsistencies in Lesage's testimony (he has been influenced by the doctrines of reincarnation), he is a simple and honest artist submerged in the mystery of his gift and in the complexity of life. Let us conclude, provisionally, that this strange case charged with psychological implications remains to be solved.

Book Reviews

TELEPATHY AND MEDICAL PSYCHOLOGY. By Jan Ehrenwald, M.D. 212 pp. W. W. Norton & Company, New York, 1948. $3.00.

Although contributions by medical men to the subject of telepathy are fortunately not as rare as formerly (a recent issue of the *Psychoanalytic Quarterly* contains two articles dealing with telepathy in the analytic setting),[1] the fact is that this book by Dr. Ehrenwald represents the first sizable contribution on the part of a contemporary physician and analyst. Dr. Ehrenwald fortifies himself well, as must anyone putting forth serious claims in this scientific No Man's Land, by presenting a brief historical survey of the general background of telepathy, including the findings of present-day research workers, an evaluation of Freud's writings on the subject, and brief mention of the contributions of subsequent analysts. Limiting himself almost exclusively to a consideration of telepathy, he has, after reviewing a series of cases both spontaneous and experimental, including several from his own experience, evolved a number of interesting theories which he uses as stepping-off points to begin the much needed process of correlating the fruits of psychical research and psychiatric thinking.

The book is a timely and frank presentation of the facts of telepathy as they relate to medical psychology. The author stands his ground, which is simply that a fact is a fact even if its existence threatens previous theoretical assumptions, comes into conflict with prevailing cultural patterns, or shakes much needed personal beliefs. Freud himself was aware of the possibility that psychiatry might not be able to close its eyes to telepathy; Dr. Ehrenwald clearly shows that an additional step is necessary. Rather than passively acknowledging the mere existence of telepathy, psychiatry must become aware of the basic reorientation its acceptance will inevitably entail, a reorientation leading eventually to new concepts of personality, dreams, the psychoanalytic situation, and mental illness.

Despite the modesty of his approach and the caution the author employs, the book represents a rather ambitious undertaking. Although one may not fully agree with the nature of some of the theoretical speculations (the line of reasoning is at times based on

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[1] "The Dreams of Two Patients in Analysis Interpreted as a Telepathic *Rêve à Deux*," by Jule Eisenbud, *The Psychoanalytic Quarterly*, Vol. XVI, 1947, pp. 39-60 and "Telepathy and Repression," by Geraldine Pederson-Krag, pp. 61-68.

rather arbitrarily selected material), nor always share the author's conviction as to the ways in which inroads will be made in psychiatric thinking, nevertheless the goal is a healthy one and the viewpoints expressed are new and stimulating.

In limiting himself to a consideration of telepathy, the author brushes lightly over certain other areas of current psychical research, to the extent perhaps of narrowing the field too greatly in order to erect his hypotheses. He says of the spiritualist cult: "It still believes in personal survival after death, in the possibility of mind acting directly upon matter and, above all, of thought and action at a distance" (p. 22). In thus disposing of spiritualism as an archaic hangover, an outmoded, unscientific, residual type of primitive thinking, he unwittingly disparages present-day studies dealing with the psychokinetic effect, and evades rather than clarifies the controversial reports concerning trance mediumship. This narrowing, of course, may be a strategic necessity of the moment, in view of the great resistance on the part of medical men to the whole subject of psychic phenomena. In terms of the actual research going on, however, no such sharp delineation can be made.

Freud, as a result of his own studies as to possible telepathic influence in dreams, assumed that it was the emotionally emphasized complexes in their transition from the unconscious to the preconscious state which were particularly apt to take on telepathic activity. Dr. Ehrenwald accepts the validity of this, and in attempting further to define the conditions determining thought transference, proposes the notion of telepathy as a minus-function. The author cites the case of Ilga K., a mentally retarded girl who suffered from a congenital alexia and who possessed an unusual telepathic sensitivity to words read silently by others. On the basis of the evidence offered by this case, one other case from his own experience, and briefer mention of other material, the hypothesis is offered that telepathic sensitivity is a compensatory mechanism for deficiency in the higher cognitive levels, and that possibly the specific nature of this sensitivity may be conditioned by the specific nature of the existing defect. In likening the suspension of the intellectual faculties in the hypnotic state to the so-called minus-function exhibited by Ilga K., he does not, in the reviewer's opinion, strengthen his argument, since the evidence at the present time is not conclusive that the hypnotic state significantly favors telepathic transmission. In coming to the conclusion that "we have to assume that such telepathic sensitiveness as can be observed in this condition is due to the operation of a similar compensation tendency as is involved in the case of an impairment of certain cognitive functions on the organic level" (p. 53), it seems

to be a case of trying to fit the facts into the theory. The author suggests that the minus-function and the need to compensate may be at work not only in spontaneous cases, but also in group experiments such as those carried out at Duke.

Dr. Ehrenwald comes to the conclusion that the conditioning factors making for telepathic transmission are complementary, and involve both the agent and the percipient. In the agent the significant factor centers about the emotionally tinged complex and repression; in the percipient the significant factor is the minus-function on either a physiological or a psychological level. The latter may be lasting or transient, circumscribed or global. A third condition is necessary, namely, the tendency to compensate for the existing minus-function or defect, whether this tendency be the outcome of slackened control, of released activity of lower mental strata, or of the otherwise unimpaired general vitality of the person concerned. Again one may raise certain objections. Although these conditions may perhaps be more favorable for telepathic transmission than certain other conditions, do they deserve the importance with which Dr. Ehrenwald credits them? One also wonders how rare these conditions are, and whether it is not stretching a point to account for the rarity of telepathic phenomena on the basis of the fact that these conditions are not frequently met. The author considers some of these objections, and in dealing with them makes a cogent appeal for the closer psychological scrutiny of spontaneous cases as the most effective means of shedding more light on the actual dynamics of telepathy. He indicates the importance of comparative analysis (a term he uses to denote a modified psychoanalytic approach to both the agent and the percipient) as one means of taking the investigator closer to this goal.

The "scatter theory" which the author proposes is based on the tendency of telepathic hits to be scattered both spatially and temporally, e.g., to occur as distorted, symbolic, or incomplete representations of the target, and to occur without regard to temporal limitations. The elements of this scatter theory seem to be rather general, and essentially a way of restating the fact that as more light is shed on the conditions governing telepathy, the closer one gets to fundamental questions dealing with the nature of time and space, and the more one impinges on the domain of the physicists.

The idea that the nature of the dreams presented by patients under analysis (whether they be Freudian, Jungian, or Adlerian in construction) hinges to some extent on the telepathic transmission of hints from the analyst is a very interesting, although somewhat speculative, concept. It strikes one that this speculation may have a kernel of truth, but that it is rather dangerous to draw such a

general conclusion and to overlook what seems most fundamental, namely, that the character of dreams is a reflection of the character structure of the patient; and in most instances what determines whether the dream is Freudian, Jungian, or Adlerian is the interpretation and not the manifest content. In addition, one must not underestimate the important conditioning factors at a conscious level, namely, the effect of the analyst's technique of dream interpretation, his conscious utterings, the patient's knowledge of the analyst's background, etc. One could agree with the author's conception that dreams are the joint products of the patient's and the analyst's unconscious, but only that this is so to a limited degree, and that the style, manner, and the material of the dream are preponderantly the patient's. It is also possible that analysts who adhere, for example, to the Adlerian school of thought will tend to stress, emphasize, and look for dreams which can most readily be handled in terms of the theories of that particular school, and will overlook or minimize other dreams.

The author's most brilliant contribution lies in his re-examination of the projection theory of paranoia. He points up the projection theory as the photographic negative of the telepathy hypothesis, and doggedly persists in establishing the fact that despite the hallucinatory and delusional trimmings, the paranoid patient may be expressing something quite real and factual. "Cannot the fact that the telepathy hypothesis seems to tally with some of the patient's own delusions just as well indicate that his delusions are not completely irrational after all?" (p. 125). He views the schizophrenic patient as having a characterological handicap preventing the establishment of rapport, and when telepathic sensitivity exists in these cases it is a compensation for a minus-function. Starting with a view which probably has some validity, the author has indulged in considerable oversimplification of the facts. Because of the mystifying nature of the schizophrenic processes, any new factor is bound to be given the place of honor in the etiology. The implication from the author's line of reasoning is that the final breakdown is the result of a bombardment by hetero-psychic material. He fails to point out, however, that the breakdown is related not only to telepathically perceived hostility but also to normally perceived hostility evoked by the schizophrenic's own suspicious, distrustful, and hostile approach to people. So that again, although there is some validity in what the author is saying, there is danger of wrong emphasis. Rather than introducing a telepathy hypothesis as an important etiological factor, at least until there is more evidence to warrant its consideration as such, it seems much safer and more in keeping with the

facts to say that the schizophrenic reacts to telepathically perceived material in a schizophrenic way, just as the hysteric does in an hysterical way. The inclusion of the telepathy hypothesis is of greater value in elucidating the mental content of schizophrenics than in indicating how they became schizophrenic. The author in discussing this states: "If it is true that the patient is suffering from an intrinsic lack of rapport and emotional contact with his friends and relations, his delusional trend can rightly be described as an attempt to make up for his shortcomings by setting up a luxuriant system of imaginary relationships with his fellow-men" (pp. 148-149). One might well ask, if the schizophrenic resorts to telepathic sensitivity to compensate, why he is selectively sensitive to repressed, aggressive, sadistic material. The reviewer takes exception not to the author's stand that telepathy plays an important role in schizophrenia, but to his efforts to show that it plays a *special role* here. Certainly there are important indications that telepathy plays a role in the hysteric, that it plays a role in the normal, that it undoubtedly plays a role in organisms at a lower level of development than the human, but the fact is that in each of these cases all the way down the line the telepathic factor is handled in terms of the constitution, the personality, the character, and the predispositions of the organism involved. To lift the disorder of schizophrenia from the physiological, biological, and cultural setting and focus mainly on its extrasensory features is almost as grave a shortcoming as outlawing the telepathic possibilities themselves.

Dr. Ehrenwald raises the question whether one is justified in speaking of a "psychic type" as an individual possessing a unique character structure. He is inclined to an affirmative view, despite the fact that the evidence presented consists essentially of rather limited studies of two well-known sensitives. This seems insufficient to warrant a conclusion that ". . . the psychic type of character may contain traits which overlap with both the schizothymic and the hysteric temperament, though it is identical with neither of them. It represents a characterological type of its own, marked by a special susceptibility to hetero-psychic influences, a susceptibility which may either remain latent and manifest itself in occasional psychic experiences only, or which may be so pronounced as to bring the person concerned right on the verge of mental disorder" (pp. 180-181). Thus far the facts seem to indicate that certain members of *any* character group can, under favorable circumstances (most of which are as yet unknown), exhibit psychic ability. At any rate, only further analytic work with mediums and sensitives, together with Rorschach and other psychological studies, can provide the answer.

In using his newly-found searchlight to illuminate the problems of personality, the author inclines to the atavistic view of telepathy, finally coming to the conclusion that personality has to maintain a protective screen against hetero-psychic impulses to prevent mental derangement. Does the mature personality have constantly to defend itself against the "Return of the Repressed," the "Perils of the Soul," or is this resistance based on more tangible factors such as ignorance, unfamiliarity with the facts, and especially the traditional association of telepathy with the unreal and the mystical? (Identification with anything that even remotely borders on the mystical does not make for security nor for gratification in our present society.) It is the reviewer's feeling that the bias against the paranormal is culturally determined, and that once telepathy and related phenomena achieve a measure of respectability in allied scientific fields those who are resistive now, psychoanalysts included, will very readily give up their objections and their rationalizations of those objections.

The author hints that the telepathy hypothesis will require an expansion of Freud's original topographical formulation. In one small area of analytic work, namely, in dream interpretation, the problem immediately becomes much more complex when one is faced with the added factor that the dream may tap the hetero-psychic material emanating from the analyst or from other individuals close to the patient, and that the dream content may deal not only with the past and the present, as Freud assumed, but with the future as well.

Dr. Ehrenwald is very much aware of the tentative nature of many of his theoretical formulations. His purpose is not so much to urge their acceptance as consistently to emphasize the important new inroads that would be made into the varied realms of medical psychology were the facts of telepathy given serious consideration by physicians and, more specifically, by psychiatrists. Dr. Ehrenwald has added his name to the list of those who have refused to by-pass the facts, and his book represents a courageous undertaking. He has avoided many of the pitfalls of psychiatric dogma, and is thus in a unique position to view the problems of modern psychopathology not only from the point of view of the physician, but also from that of the psychical researcher. He has presented new and stimulating concepts and has helped pave the way to what promises to be a rather complete overhauling of our ideas on human personality. In the past, respectability has been more readily accorded to the physicists, the psychologists, and the engineers working in the field than to the physicians. Dr. Ehrenwald makes it clear that it is time for the latter wholeheartedly to identify with serious students of psychical phenomena.

MONTAGUE ULLMAN, M. D.

SOME HUMAN ODDITIES, by E. J. Dingwall. 198 pp. Home and Van Thal Ltd., London, 1947. 15*s*.

Here is a collection of "studies in the queer, the uncanny, and the fanatical." They deal with six outstanding examples from the "history of human stupidity" and as such constitute a challenge to every thinking human being, be he scientist or layman, progressive or reactionary, believer or non-believer. There is one twin-idea running through them all — occultism and sexuality.

Before the reader misconstrues the tone of this book as sensational, let him be assured that it is written by a trained and highly qualified scholar. To be sure, Dr. Dingwall writes with wit and with such fluency and ease that the contents of his narration are sometimes read for the enjoyment of reading them. It is only after he has told his story, and he is an unusual story-teller, that Dr. Dingwall calls the reader back to the central problems with which he is dealing. This approach is typical of the entire book which is divided into two parallel parts, each with six sections and each dealing with the same subjects. The second part, the reprise, consists of the references and discussion of the implications stemming from the earlier, more literary presentation.

At least one of the personalities discussed by Dr. Dingwall is in the standard repertory of all psychical research workers; namely, "D. D. Home: Sorcerer of Kings." The others are rarer birds, in a sense more spectacular; and one, "James Allen: The Man Who Was Not" (the story of a transvestite, a woman who wore men's clothes), would not seem, at first blush, to belong to the coterie of curious people Dr. Dingwall parades before the reader. It may be that he (or she) does belong as much as "Berbiguier: Bottler of Spirits" (paranoid schizophrenic collector of demons and author of that most unusual work on how to destroy the influence of demons, *Les Farfadets*); or Angel Anna and her husband Priest Horos (purveyors of sexual degeneracy via cultism). The other studies are devoted to "St. Joseph of Copertino: The Friar Who Flew" (the defective who defied the laws of gravity and became a saint); and "The Deacon of Paris: Dead But Still Active" who does not appear in the narrative but whose burial place became the scene of gruesome human defilement out of religious fervor.

In presenting what is a highly accurate and documented record of these examples of fanaticism, self-deception, and even delusion, Dr. Dingwall seems to have a threefold purpose: first, he raises questions of responsible action and investigation of such phenomena by competent persons trained in depth analysis; second, he emphasizes repeatedly the social and cultural context in which the phenomena

occur and derives meaning from the historical approach; third, he suggests certain psychological and, at times, psychiatric inferences he drew from his investigations. Regardless of how the reader may feel about his case studies, his charges against "organized thinking" are well grounded. The Church, for example, has never investigated miracles so long as they "strengthened the faith of the weak." Testimony is largely the result of observations from those who looked upon whatever happened as "demonstrations rather than experiments." Rarely, is the approach that supernormal manifestations are "due to unexplained causes and not in any sense connected with trickery or deceit of any kind." Either a mystical explanation is quickly brought forward or all is attributed to trickery. An attitude of willingness, first, to eliminate all possibility of fraud, and, then, second, to seek objectively the causes of such phenomena regardless of where they may lead, is largely absent.

Dr. Dingwall reports that "one of the leaders of British medicine once proposed [to him] that a small committee possessing the necessary qualifications be set up which could hold itself in readiness to investigate and report upon queer and unusual events which were of interest from the medical, psychological, and social points of view. Such a committee has never been formed, although it is, in my opinion, long overdue." Readers of this JOURNAL are aware that a group of medical men are cooperating in the work of the Society. Perhaps, these medical men will accept responsibility for such investigatory activity and afford some guidance to the millions who are still being duped after centuries of human ignorance and fanaticism.

EMANUEL K. SCHWARTZ

THEY SURVIVE: EVIDENCE OF LIFE BEYOND THE GRAVE FROM SCRIPTS OF GERALDINE CUMMINS. Compiled by E. B. Gibbes, 140 pp. Rider & Company, London, 1946.

The obvious intent of this little book is to give some kind of consolation to those who have lost in the war, persons who were near and dear to them. The compiler has selected eleven cases from the automatic writing of Miss Cummins through her control, Astor, and one of her dreams as part of the "evidence which seems to indicate that human personality does survive the grave." Some of the cases are reported from the Journal of the Society for Psychical Research.

There is little in this book that adds to our knowledge of survival. Despite the indications of care and the intent to perform "patiently conducted research" this collection of automatic writing has the

weakness of similar material; it allows for a variety of alternate hypotheses ranging from extended telepathy or clairvoyance to an activated imagination of a dissociated personality. Spontaneous material of this kind generally is victim to charges of inadequate prior controls and autistic interpretation. Miss Cummins like Mrs. Curran (Patience Worth) has produced more than half a dozen historical books. The Preface to this volume offers a brief summary of her life and activities. For those interested in the problem of automatic writing this little book may be of some value. The fact that Miss Cummins was still producing as late as a year or so ago is of some consideration. A study of Miss Cummins in action might throw some light on other automatic writings such as those of the cross-correspondences.

EMANUEL K. SCHWARTZ

Book Notice

MIND TO MIND. By René Warcollier. 109 pp. Creative Age Press, New York, 1948. $2.50.

This book, by the French chemical engineer and well-known psychical researcher, René Warcollier, has just been published. It will be reviewed in the next issue of this Journal.

Surplus Books for Sale

The Lending Library of the Society has recently been reorganized by Mrs. Richard L. Kennedy, Jr., and Mrs. E. D. Wenberg. Several hundred duplicate books will be disposed of at one dollar per volume. Members of the Society may have the first opportunity to make selections by applying promptly to Miss Dorothy Buck, assistant secretary. Members living at a distance from New York City may send titles of books they wish to purchase to Miss Buck. If available, the books will be forwarded. Postage will be added to the purchase price.

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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CONTENTS

The Medical Section of the American Society for Psychical Research

At the meeting of the Board of Trustees of the American Society for Psychical Research, held on February 25, 1948, Dr. George H. Hyslop, President of the Society, presented a Petition from individual medical members, proposing the organization of a Medical Section to operate within the Society and subject to its Charter and By-laws.

On motion duly made, seconded, and unanimously carried, the following resolution was adopted:

Resolved: That the Petition be accepted and that the group of medical members be designated as The Medical Section of the American Society for Psychical Research.

The Executive Council of the Medical Section consists of Dr. Jan Ehrenwald, Dr. Jule Eisenbud, Dr. George H. Hyslop (ex officio), Dr. Robert W. Laidlaw, Dr. Geraldine Pederson-Krag, Dr. Adelaide Ross Smith, and Dr. Montague Ullman, with Mrs. L. A. Dale as Secretary.

The purposes of the Medical Section are:

(a) Drawing physicians into active membership and acquainting them with the work of the Society.

(b) Studying the implications of certain areas of psychical re-

search, notably telepathy, for the field of psychopathology and psychiatry.

Articles dealing with the study of paranormal phenomena as they relate to medical psychology will be made available to this JOURNAL by the Medical Section.

Monthly meetings have been held by the Medical Section at which papers have been read, followed by discussion. The question of possible research is being considered. While no definite decision has been made, the first project may be an examination of the question of drugs and their action upon states of consciousness as they facilitate or inhibit psi performance.

Dr. Gardner Murphy, Chairman of the Research Committee of the Society, has offered the resources of his committee to the Medical Section, and the Medical Section, in turn, hopes to keep in close touch with the main research group of the Society.

Notice of Removal

After long consideration, the Society has purchased a ground-floor suite of rooms in the cooperative apartment building at 880 Fifth Avenue and expects to occupy its new premises early in July. The change in location was considered necessary, because the lease on the present rooms, occupied by the Society since 1938, has expired, and no satisfactory terms for its renewal could be made.

While the space in the new headquarters is limited, it is adequate for the purposes of the Society. Since access is convenient any day of the week and at any hour that may be scheduled for authorized membership activity, our new quarters will actually increase the usefulness of the Society.

There will be space for small groups of members for evening meetings.

Analysis and Synthesis in Psychical Research

G. N. M. TYRRELL

Psychical research has a peculiar history. It, or rather its subject-matter, was once the arch-enemy of science; yet it is itself a product of the scientific mind. What today is called the "paranormal" represented until the latter part of the nineteenth century no more than a cloud of superstition, which it was the duty of science to roll away; yet scientific skepticism, in the end, began to doubt its own doubts, and tentatively started to investigate the paranormal by its own methods. Psychical research came into being.

But it must be frankly admitted that the paranormal presents unusual difficulties to the scientific mind. The label of superstition which science attached to it has a considerable amount of justification; for credulous and uncritical persons are readily attracted to the subject and mingle their fantastic beliefs and fancies with its elusive facts. Thus, the task of distinguishing truth from falsehood is rendered doubly difficult, and clear-thinking people are strongly tempted to dismiss the whole subject and to deal only with knowledge provided by the bodily senses.

Yet the paranormal remains and continues, as it has always done, to present a challenge to the reflective mind. In the nineteenth century, the paranormal had assumed the guise of mesmerism and spiritualism; and it was the strangeness of the phenomena which they claimed to produce that stimulated the early researchers in their work of scientific investigation.

The question I wish to consider is this. To what extent were these early workers justified in assuming that the established methods of science are competent to explore the paranormal field? To some this question may seem needless. Surely, they will say, scientific method, that is to say observation and experiment leading to induction, can be applied to anything: why not to psychical research? There is no need to question the principle. The important question is: How far can it be adapted to the paranormal? Exact observation was early applied to the subject with success. The methods used in the collection of spontaneous evidence were not, indeed, entirely those of science. They were more akin to the methods of the historian and the lawyer. But, recently, the technique of analytical research has been extended from the laboratory to experiments in the paranormal field with a considerable appearance of initial success. It has demonstrated the occurrence of ESP many times over; and it has demonstrated the phenomenon of psychokinesis. The attempt to apply this

technique to the phenomena of mediumistic trance has been less successful.

It is important to take into consideration the nature of the laboratory technique borrowed from physical science. In essence, the method is analytical. It was developed for special rather than for general use, that is to say, for dealing with the properties of matter as revealed by the senses. Hence it devoted itself more and more to measurement and number because matter has quantitative properties—extension, shape, size, mass, etc.—all requiring metrical treatment. Physical research is rightly precise and mathematical: but the method is selective. The qualitative properties of matter are largely left out of account because they are in part subjective and hence baffle mathematical precision. The scientific technique aims at induction based on the analysis of samples assumed to be representative of the whole class under investigation. In physical science this method is justifiable because of the vast uniformities possessed by the material world. One sample of copper is as good as another; and when one sample has been analyzed, the physicist can safely generalize about the properties of copper as a whole. But this state of affairs is largely peculiar to matter and the space-time world. We do not find it to anything like the same extent in the realm of life; still less in the realm of mind. Psychical research presents phenomena which do not show the uniformities with which the physicist has to deal. These phenomena originate in a region which does not appear to be included in the spatio-temporal world; that is to say, in what psychologists call the "unconscious"; and here we find neither the precision needed for quantitative treatment nor the uniformity which justifies generalization from the examination of a few samples.

This lack of uniformity is brought vividly to the notice of anyone who attempts to classify paranormal phenomena. The classes overlap, and present almost as many exceptions as rules. It is evident that in embarking on a study so different from physical science as this, a comprehensive study of the general evidence should be made before experiments are planned. Any attempt to generalize from an examination of samples could then be checked by wider experience; and the investigator would perhaps become chary of generalizing at all.

A communicator who purported to speak through Mrs. Willett once said that there are nearly as many kinds of telepathy as of sensitive subjects. This may be an exaggeration; but that is the kind of thing which has to be borne in mind.

The inappropriateness of the analytical method, with its attendant selection, appears in every attempt to interpret the phenomena of life, not only where psychical research is concerned, but also in biology and psychology. The method is certainly applicable to these sciences to

a certain extent because the living organism is a material structure; while in academic psychology, the mental processes studied are closely related to bodily states. But, even so, the tendency to force physical laws upon life and mind, to which the method inevitably leads, results in a marked uneasiness and in a rejection of essentials which do not fit in with the method. Biologists favor hylozoism and oppose vitalism. Behavioristic psychologists find it difficult to accommodate consciousness in their scheme at all. It is not sufficiently "objective"; so they ignore it and come nigh to denying its existence! It becomes evident that methods of investigation suitable for exploring the material world work badly when applied to the sciences of life. Are they likely to work better when applied to the inner phenomena of life, which have their origin behind the threshold of consciousness?

Analytical psychology has attacked some of these phenomena; and it has abandoned scientific method in the process, adopting a technique which is far from scientific according to present-day ideas. But I do not think that that is anything to be ashamed of. The primary business of analytical psychology, and of psychical research as well, is to map out the field of the "unconscious." Setting custom aside, as this method does, it is not the one which in psychical research we should choose. However, there is one feature of psychical research which is lacking in therapeutic psychology. Paranormal experiences often refer to external events, and thus involve something objective; and the question of whether the coincidences thus arising are due to chance affords an opportunity for statistical calculation and experiment. In ESP, statistical experiment has verified up to the hilt the existence of the faculty; while a similar statistical technique has established the existence of psychokinesis. It is clear, therefore, that analysis and measurement have an application in psychical research. The question is how far this method can be carried. Can it be applied to the *elucidation of the nature* of ESP? Where the *occurrence* only of the phenomenon is under consideration, the nature of the event chosen to represent it matters little: we only need an event which will yield a probability-figure. But, to gain information about the *nature* of ESP, we need an event sufficiently rich in detail to show what is taking place. We need qualitative detail. A sample of ESP, such as the guessing of a card, which lends itself to statistical treatment, then becomes unsuitable; for it is too restricted to be informative, and too unrepresentative to be a fair sample for generalization.

In other words, the sample of ESP which best suits the quantitative method is worst suited for supplying information about the faculty. The established scientific method of induction from the analysis of

selected samples breaks down. This method suggests that the faculty consists of thought-transference and clairvoyant perception of the physical world. But the general evidence suggests nothing of the kind; for we find that telepathy can occur when the agent is not *consciously* aware of the idea which the percipient receives. It *need* not consist, therefore, of the *transmission of conscious thought.* Perhaps it *never* does: perhaps neither transmission nor conscious thought is involved. It might be argued that if conscious thought is not the genetic factor in telepathy, then this factor must be the subconscious thought in the agent's mind. But it is difficult to assign a boundary to the subconscious or subliminal self. How do we know that when the agent thinks of a card, which he neither mentions nor writes down, the thought originated within the boundary of his personality? What is that boundary? Do we always originate the thoughts we claim to be our own? We do not know. Surely, then, we cannot base our experiments on the assumption that we do. The role played by the agent in a telepathic experiment may be that of *directing* the extrasensory faculty; not that of *transmitting* a self-generated idea.

Similarly with clairvoyance. If the percipient significantly guesses cards which have been shuffled in an unknown order, this looks superficially like object-reading. But the general evidence suggests that the truth is not so simple. In "psychometry," the material object can assist the sensitive to give information about the person who has touched it; but, clearly, this is not object-reading; for Osty has shown that the object may be destroyed without terminating the flow of information![1] The object plays a mysterious role; but it does not *convey* information. Again, its role appears to be *directive* rather than *originative.*

These considerations show how different the problems of psychical research are from those presented in physical science. Generalization from selected samples, which is valid in physical science on account of the uniformity of the material with which it deals, should be used with the utmost caution in psychical research.

In psychokinesis, the quantitative type of experiment has been useful in demonstrating that this phenomenon occurs; and it may perhaps have a wider application in this field than in ESP. But before generalizing about the *modus operandi* of psychokinesis, it would be advisable to make several different kinds of experiments, and to examine the general evidence pointing in this direction.

Consideration of the analytical method in general leads to certain reflections. The method is like that of pulling a clock to pieces to

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[1] *Supernormal Faculties in Man,* by Eugene Osty, E. P. Dutton & Co., New York, 1924, p. 191.

find out how it works. It is a good method so long as the principles involved are fully understood. So long as the wheels and springs are open to inspection and the principles on which they work are known, analysis enables us to explain. But when we seek to interpret things which go beyond our ken, and which depend on principles not fully grasped, the validity of analysis becomes more and more questionable.

It is interesting to note that analysis was of the greatest use in the earlier stages of physical science: it is still of immense value in applied science. But in theoretical physics, whose object it is to discover the nature of the atom, or, more generally, the nature of the independent factor at the base of the physical universe, analysis does not appear to be yielding the results hoped for. In this region progress involves the creation of new ideas: we can no longer explain things solely in terms of the known.

Sir Arthur Eddington, in his book, *The Philosophy of Physical Science,* says that "the aim of the analysis employed in physics is to resolve the universe into structural units which are *precisely* like one another."[2] And if we inquire how it is that this discovery of dead uniformity at the heart of matter has come about, we are met by the startling reply that it is the result of the *nature of the analytical method.* Given the process of analysis, this dead uniformity of the final product is a foregone conclusion; for every difference which remains in the subject-matter is a challenge to analysis. Difference is something to be explained; so in the end all differences are explained away, if necessary, by using selection and rejection. Does then analysis in *new* fields provide us with true knowledge? Or is it like the discovery that all wood is smooth, which we make every time we use a plane? Sir Arthur Eddington uses still more emphatic words: "We now say more explicitly that it is the impress of our frame of thought on the knowledge forced into the frame."[3]

If this is what is coming to light in physics, should we not be extremely cautious about using the analytical method in psychical research, where we seek to penetrate still further into the unknown?

But is there any alternative method to analysis? I think there is. The alternative process might, perhaps, be called "convergent synthesis." Instead of trying to force the facts, Procrustes-fashion, into the framework of our existing ideas, may we not try to expand our ideas until they become in some degree competent to embrace the facts? If, and when, we have succeeded in doing this, we may employ the analytical method with caution to supply more detailed information. I think that convergent synthesis could be applied to the whole field of psychical research. When studying, for example, communica-

[2]The Macmillan Company, Cambridge, 1939, p. 122.
[3]*Ibid,* p. 123.

tions proceeding ostensibly from the dead, we tend to force our presuppositions upon the facts. We think, either that the dead send messages to the living in the direct and unequivocal way in which one living person sends a message to another in this world; or else that the medium builds up a secondary personality in imitation of the deceased, which acquires its information by telepathy from the living. These rival theories accord with our habitual modes of thought; but, if we try convergent synthesis, we shall study and compare all the various examples of communication we can find, and shall allow the evidence to simmer and mature in our minds until a truer conception of what is happening begins to form. We shall then observe that the communications form a graded series, poor and unconvincing at the lower end, improving towards the middle, and becoming impressive at the summit. A peculiar blending of personalities is suggested; and we reflect that in common experience personalities are, after all, marked off from one another by the physical body. Separation, otherwise, would not appear to be clear-cut.

But when, urged by this consideration, our minds try to fly from personality to the idea of a mass of amorphous memories, floating in a psychic sea, we need to check ourselves again; for we are now thinking in terms of another type of familiar idea; we are thinking in terms of the properties of fluids. To render our ideas more adequate, we must soak our minds in information from *every relevant source.* We must allow ideas to converge and assist in building up the synthesis. If we practice this synthetic mode of attack on the problems of psychical research, we shall soon be convinced that we are dealing with problems which extend in *depth,* having their seat in the portion of the personality which lies beyond normal consciousness. There they are beyond our reach: but the more we study them, the clearer the outline of these problems will become. We are evidently not dealing with a limited department of the human mind—the psychologist's limbo of repressed emotions—but with a whole new region of reality. Perspectives will begin to form, and the human being be seen as a funnel connecting the physical order with another order whose edge we are just beginning to penetrate. Paranormal phenomena have a far end and a near end. If the far end is at present beyond us, the near end is more or less within our reach. With it—that is, with the modes by means of which the far end mediates itself to consciousness—we can to some extent experiment, provided we exercise great caution in interpreting our experiments. In this way we may expect to gain a certain amount of light on the problems of psychical research, though scarcely to attain their final solutions. But, after all, the most important thing will have been achieved. We shall have formed a truer Perspective.

A Conversation about René Warcollier's *Mind to Mind*[1]

Mr. Sugrue: Good morning. I'm glad you're up. And if any of you who are sleeping, *dream* that you hear this program, let me know, because our subject this morning is telepathy, and telepathic dreams are not unknown. A radio program which was dreamed rather than heard would be interesting to such a man as René Warcollier, and to my guests this morning, Dr. Gardner Murphy and Dr. Emanuel K. Schwartz who are responsible for the American edition of Warcollier's book, *Mind to Mind,* which has just been published in an unusually handsome volume.

René Warcollier is a Frenchman trained as a chemical engineer, who early in this century invented a process for making artificial jewelry from the scales of fish. He became interested in psychical phenomena and, with financial security and leisure, just before 1910, he began experiments in telepathy which continue until this day. In *Mind to Mind,* which Dr. Schwartz prepared for its American publication, and to which Dr. Murphy has written an Introduction, Warcollier describes the nature of his work during almost forty years of experimentation, and he tells of the results obtained and the hypotheses inferred concerning the fascinating question of how a thought or image or symbol or message gets from one human mind to another without, as it were, visible means of support, or physical aid for transmission.

How does one person know, to put it plainly, what another person is thinking about, without being told? He does it by what is called a paranormal or beyond-normal or psychic faculty, and in the conclusion of his story Warcollier says: "Experience with telepathy over the years has dispelled for me all doubt of the existence of a paranormal faculty in human beings." Whether this paranormal faculty is new or old, a development of evolution or a primitive faculty glossed over by the rise of egotism and self-consciousness, in these difficult times when skepticism gives us no more support than a bent twig, Warcollier's statement is heartening and meaningful. Warcollier must be a fascinating man. Dr. Murphy, you have known him, I believe, since 1923?

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[1]Based upon a radio broadcast, Sunday morning, March 14, 1948. Thomas Sugrue invited Gardner Murphy and Emanuel K. Schwartz as guests on his regular program, to discuss René Warcollier's *Mind to Mind,* published in March, 1948, by Creative Age Press, New York.

Dr. Murphy: Yes, and I wish I could make real to you what a delightful combination of scientist, philosopher, and humanitarian he is. He has always shared his major intellectual hobby, the study of telepathy, with his sensitive and thoughtful wife, and his brilliant son, a medical man. He has been in the habit of arranging for long-distance exchanges of ideas, putting himself into a state of very deep relaxation, almost like sleep, and noting what kinds of impressions he could get from his distant friends. This experience reinforced his feeling that there were deep subconscious factors at work, and the findings made him emphasize more and more the fact that warm personal relationships within the group were important. He could never make telepathy a question of a sort of dehumanized physical communication, but always wanted to combine physical speculations with a deep regard for human needs both as these appear in personal experience of beauty or love and as they appear in community inter-relationships. He says in the inscription on his photograph which appears as the frontispiece to his new book, *Mind to Mind,* "If the Soul exists, Science will encounter it," and he means laboratory science, not stage performances. And in the last sentence of his first book on telepathy, written in French in 1921, he says, "We are all drops in the human ocean." You get the feeling, then, of tremendous earnestness along with a keen appreciation of the need to rely on science and not simply upon personal belief.

That came out over and over again in the visit I made him in Paris in 1923, and in those memorable weeks that my wife, my mother, and I spent with Warcollier and his family at the old French town of Pont-Aven in Brittany in 1929. We combed over the rich French literature of philosophy and psychology, and brought it into relation to our collaborative efforts, interrupted only by the War, and now fortunately resumed. The quiet steady friendliness, the forbearance with his many frustrations and difficulties, the deep steady devotion to a really important goal —these are the things that remain most vividly with me.

Mr. Sugrue: Dr. Schwartz, as editor of Warcollier's *Mind to Mind,* will you define for us what is meant by telepathy?

Dr. Schwartz: Generally speaking, telepathy is a way of explaining what has happened when a person seems to be aware of something in someone else's experience about which he could not have learned by ordinary or normal means of communication. Often we use the term casually when somebody else begins to whistle a tune that has been running through our heads, or when a stranger at the back of whose neck we have been staring, turns

and looks squarely at us. When we have a feeling or premonition about someone or something, or the awareness of an accident or death before receiving notification of it, we sometimes seek to explain such occurrences as telepathic. When a mother sleeping in an adjoining room is not awakened by street noises, but is alerted immediately by some movement of her child, once again we may say telepathy.

At least three requirements must be fulfilled before we may venture to describe such experiences as telepathic. First, we must be absolutely certain that there is no possibility of gaining the information through ordinary channels. Second, we must rule out the possibility of simply inferring the event by logical reasoning. Finally, these instances must occur with significant frequency so as to exclude the operation of chance as a sufficient explanation. Telepathy, then, may be defined as a means of communication without the aid of the usual five senses. Feelings and emotions as well as thoughts, ideas, and events are included. When telepathy, in contrast to clairvoyance, is thought to have occurred, we assume a direct, *mind-to-mind* relationship.

Mr. Sugrue: Well, you would say then, that clairvoyance as defined by Dr. J. B. Rhine at Duke University is something quite different.

Dr. Murphy: Yes, Rhine seems to be right in making this sharp distinction between telepathy and clairvoyance. Telepathy is real *mind-to-mind* experience. Clairvoyance is the direct perception of a physical object concealed from the senses; it does not require contact with another mind. If, for example, it is true that a man with a witch-hazel divining rod can find water where no human being knows or ever has known that a deep spring exists, this would probably involve clairvoyance.

Most of Rhine's crucial experiments deal with long-distance tests, or tests with opaque envelopes, in which the subject must demonstrate clairvoyance. In fact, there are now machines so contrived that neither in the preparation of the experimental material nor in the final check-up does any human mind ever normally see or know what the material is that has to be perceived; and there is electrical recording of every guess made and every success made by the experimental subject.

On the other hand, Warcollier's work with *mind-to-mind* contact emphasizes telepathy and, in particular, the analysis of the images which come to mind when telepathy occurs. Warcollier's experiences are, in this respect, like the study of spontaneous telepathic cases, such as those instances in which a per-

son seems to exhibit in dreams a very detailed knowledge of an accident which has happened to another person at a distance. Nevertheless, Warcollier's work is experimental, in the sense that it is planned, and the telepathic images are elaborately studied to see how they come and how they develop. But they are not treated statistically in the same way Rhine treats his data.

Another difference is that Rhine has, for the most part, worked with large groups of people. Warcollier, on the other hand, believes in choosing a few subjects and then working with them year after year. In fact, he has trained himself to function as a telepathic subject.

While both men are concerned with the state of the body during telepathic processes, Rhine has tended to emphasize those things which key one up—stimulating drugs, for instance, have improved the scores of his subjects—while Warcollier has consistently preferred deep relaxation. My own guess would be that this is not so much a contradiction as an emphasis upon somewhat different channels through which these impressions may come. Maybe such relaxation opens up channels leading into the world of the subconscious. Indeed, I wonder whether Sigmund Freud's early studies of telepathic dreams were not really rather closely related to Warcollier's study of subconscious mental processes.

Mr. Sugrue: Warcollier suggests that telepathic communication is a primitive, pre-speech, lost talent in man, instead of a new one. What do you think about the telepathic ability, Dr. Schwartz?

Dr. Schwartz: There has been much debate as to whether a talent for telepathic communication can be developed, just as there has been argument as to whether concentration or relaxation is the best state for telepathic sending or receiving. The concensus is that what occurs in spontaneous as well as experimental telepathy is not dependent upon the conscious volition of the agent or the percipient. The level upon which telepathic exchange seems to take place is preconscious or unconscious, in the main. In some telepathic experiments, as those described by Warcollier in *Mind to Mind,* for example, thoughts that had been forgotten, or images selected and discarded were just the ones that were received rather than the telepathic targets upon which the agent concentrated.

Freud reported several cases in which telepathy seemed to be the only explanation for what had happened. He concluded that emotionally charged items are apt to be communicated telepathically during their transition from the deepest levels of person-

ality into awareness. This is like Warcollier's idea that a latent image or impression is first received on an unconscious level and is then brought into consciousness by a variety of processes. In coming from the unconscious into the conscious, the telepathic impression is altered and distorted so that frequently we do not recognize the telepathic message. This distortion seems to be similar to what happens to the elements that constitute a dream. The process of dream work disfigures and disguises the perceptual as well as the motivational aspects of the image.

Mr. Sugrue: In other words, the personality gets between the pure image and the self-conscious. Isn't this like the prejudices and fears that paralyze peoples' psyches and cause them to seek psychoanalysis?

Dr. Schwartz: So far as psychoanalysis is concerned, there is much that takes place in the therapeutic relationship that is difficult to explain. The whole problem of transference and counter-transference, that is, the positive and negative feelings of the patient for the analyst and the intermixing of the two personalities, may have some bearing upon the problem of telepathy.

I have already spoken about dreams, but I want to mention also reported cases of telepathic dreams, in which information is brought to a patient in the dream which he could not have known or could not have gained through usual channels of communication. Sometimes such dreams relate to events that are occurring at a great distance or that are yet to occur. Sometimes two patients, unknown to each other, will share, perhaps through the analyst, a common set of thoughts and feelings. In some cases repressed material in the analyst seems to be picked up by the patient.

Many psychical research workers are convinced that the psi capacity, that is, the ability to experience psychical phenomena including telepathy, is universal. Since as long ago as the 1880's statistical studies, such as the census of hallucinations, seem to corroborate the belief that many more people share these experiences than one would suspect. Why, then, does it not appear more often, seems to be an urgent question. The answer to that question is that telepathy probably occurs more often than we know. Due to attitudes cultured in western civilization, we are prone rather to ascribe unusual feelings and thoughts to mood, inspiration, and creative imagination. Sometimes we call such feelings merely hunches or coincidences. People are hesitant even to consider the idea, for example, that an exact record of their dreams later checked with actual events might show better-

than-chance congruence. What is more, there are strong resistances and therefore obstacles to the reception of telepathic messages.

Mr. Sugrue: Do you think some of our friends still asleep are encountering obstacles to our broadcast?

Dr. Schwartz: We have some indications from experimental studies that a condition of receptivity, as, for example, in sleep, hypnosis and other dissociated states, seems to facilitate telepathic reception. Whether we are involved here with the problem of the will to believe, or fear of the unknown, or resistances set up by cultural taboos, we cannot at this moment say. The fact is that telepathy and other forms of psychical phenomena have for too long been explained away rather than really explained. Whether these manifestations are aberrations and abnormalities, compensations for defective functions, or resultants of needs on the part of certain classes of individuals to compensate for the repressive forces in our civilization, we can only surmise. Whatever they are, they are products of the human personality and they have appeared in all times and climes. This is a field that merits much deeper and more thoroughgoing investigation.

Mr. Sugrue: Well, Dr. Murphy, for one, is engaged in that more intensive sort of investigation, and has been since 1921.

Dr. Murphy: Yes, and even so we have not scratched the surface yet. It seems to me, and indeed, it seems to Warcollier, that it is now time to develop reliable fool-proof techniques so that the findings can be independently tested by other investigators. This may entail using some random method for the determination of the material to be used in telepathic experiments, so that there is no possible clue for the percipient. For another thing, it means that somewhere in each test there must be an opportunity for a quantitative analysis along with the qualitative; that is, there must be some way of scoring each impression as definitely right or wrong, so that we can not only figure out whether the over-all performance is conclusively better than what can be attributed to chance coincidence, but can tell under what specific conditions the best results occur. Warcollier is today using a little device by which the sender in one locality makes random marks upon a page of print, and the distant receiver sees if he can draw a line through the corresponding letters which have already been cancelled out in a duplicate set used by the sender.

Another important thing is to work out more fully just what is involved in this state of relaxation or drowsiness, and to do

many experiments in various kinds of drowsy states, including those due to fatigue, those due to the depleting effects of a long illness, those brought about by monotony and hypnotic suggestion, and those which occur in the half-waking moments during the night between periods of deep sleep. I believe the whole literature of this subject shows pretty clearly that these half-waking states are especially favorable to telepathy, and we could well follow through on Warcollier's lead by more intensively studying these states. What we need to do is to enable serious people to appreciate that this is a legitimate field of inquiry, and to give them the feeling that we stand on the threshold of a huge unknown world. There is as much harm in pretending that we know all the answers as there is in closing our eyes and denying the existence of everything that is not yet a part of official science.

The book, *Mind to Mind,* makes clear that the author's aim is to discuss thoughtfully how telepathy seems to work, not to use his limited space to prove all over again that telepathy exists. There is a huge research literature in this field, but the present book does not attempt to hurl it all at the reader. Rather, the purpose is to offer some suggestions as to the psychological processes which underlie it. A series of laws and principles regarding the operation of telepathy is developed, with numerous illustrations. There is special emphasis upon the role of emotion, movement, dream-like processes, and the whole world of the subconscious. It is the reader who wants to work through questions of this sort who ought to read René Warcollier's *Mind to Mind.*

Mr. Sugrue: It is, I believe, any person who is interested in himself, in humanity, in the secret of life and in the destiny of mankind, who will want to read *Mind to Mind.* I was particularly held by the way in which evidence over the years mounted steadily for the two great facts—mysteries though they still seem to be—about man: his connection, one with another, perhaps through the unconscious mind, which permits itself to be used as a medium for the transmission of telepathic messages; and his individuality, which injects into the message, when it is reported or described by the receiver, his limitations, peculiarities, memories, prejudices, and fears.

It seems almost like a book, which transmits the writer's ideas exactly in the images he chose, but which is received in the reader's mind with the qualifications and limitations of the reader's understanding, interest, bias, and desire.

We are going to know more about telepathy in the future. As Warcollier says, "If the Soul exists, Science will encounter it." In the *Saturday Review of Literature* for March 6, John F. Wharton, in an article entitled, "How to Get from Monday to Friday," said, "If in the next thirty years we discover as much about psychic phenomena as we have about physical phenomena in the past thirty, then we shall certainly have a new earth—perhaps a new heaven, too."

Warcollier, Dr. Murphy, Dr. Rhine, Dr. Schwartz, are among the men who will discc those things about psychical phenomena for us during the next generation, as they have in the last.

I want to thank Dr. Murphy and Dr. Schwartz for coming down this morning to drop in on me.

A Repetition of Carington's Experiments with Free Drawings

GERTRUDE R. SCHMEIDLER AND LYDIA W. ALLISON

The paper which follows describes an effort to repeat the results of Whately Carington's catalogue experiments on the paranormal cognition of drawings.[1] For those of our readers who are not familiar with the history of these experiments we shall include a brief summary of them.

Carington preceded his research with a careful study of earlier quantitative work, some of which he found impressive, particularly because of certain significant features unnoticed by the experimenter at the time, and some of which he rejected because of faulty conditions. Any successful experiment in this field, Carington felt, must conform to the four following criteria: (1) The conditions must be rigid. (2) The scoring must be unbiased. (3) The results must be statistically significant. (4) The experiment must be repeatable. From the start of his experiments Carington was determined that, whatever else might happen, there should be no room for argument as to whether the percipients could have obtained by normal means any knowledge of the target material.

In his catalogue experiments Carington, on each of ten successive evenings, selected a word at random from a dictionary. Each word was then illustrated by a simple drawing called an "original." The drawing was exposed in his study from 7:00 P.M to 9:30 A.M. the following morning. Within the time of exposure naive percipients were asked to reproduce, as best they could, what they thought the target drawing represented. The drawings of the percipients were then compared with the originals to determine the degree of success. Carington's study was, of course, inaccessible to the percipients. The one big exception to this procedure was Experiment II, which was a group (class) experiment, in which all percipients were present together and all ten drawings were done inside of an hour.

Within this framework Carington introduced some variations which did not affect his principal experimental procedure. He also varied the dictionary method of choosing the originals since it led to the use of certain words which he regarded as unsuitable because of their vagueness and unfamiliarity. But the method served the purpose for

[1] "Experiments on the Paranormal Cognition of Drawings," by Whately Carington, I, *Proc.* S.P.R., Vol. XLVI, 1940-1941, pp. 34-151; II, same volume, pp. 277-344; III, *Proc.* A.S.P.R., Vol. XXIV, 1944, pp. 45-50; IV, *Proc.* S.P.R., Vol. XLVII, 1944, pp. 155-228.

which it was intended. No percipient could possibly forecast what the nature of the drawings would be. Coincidental thinking prompted by contemporary events was ruled out.

Carington compiled a catalogue for scoring the results in these experiments with free drawings.[2] The catalogue lists the objects drawn or named by the 741 percipients in his I-VII experiments. By referring to this catalogue, the experimenter will find how frequently the different objects were drawn, and thus he may obtain the actual value of any hit. A hit is given a weight corresponding inversely to the likelihood of its occurrence. A British statistician, R. A. Fisher, has developed a method to calculate how much credit should be given for each hit and how much credit should be subtracted for failure.

Carington obtained a highly significant over-all score in his catalogue experiments—the total chance probability being 1 in 100,000. "I have no doubt at all," he wrote, "that the drawings-technique as a whole, using any statistically valid method of assessment, is truly repeatable, in the sense that anyone who cares to do what I have done will obtain substantially the same results; though he may not, of course, if he elects to do something different."[3]

Four series of experiments, designated as CA, CB, CC, and CD, to test the hypothesis of repeatability of Carington's results, were performed by this Society during the period between May, 1944 and January, 1945.[4] The results were significant on the first evening, but fell off thereafter. Totals for the entire series were in the predicted direction, but were not high enough to be statistically significant. The authors, very properly, were conservative in discussing their agreement with Carington's findings and wrote, "Strictly speaking, our results cannot be considered to confirm Carington's hypothesis; this may be due, however, to the fact that in some respects our procedure differed from his."[5]

One of the present writers (LWA) thought that Carington had a standard procedure in his catalogue experiments and that the disappointing results of the A.S.P.R. might be attributed to the departures from this procedure.[6] For he had specified that percipients

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[2]"Experiments on the Paranormal Cognition of Drawings," III, pp. 64-99.

[3]*Ibid,* p. 106.

[4]"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.

[5]*Ibid.,* p. 144.

[6]"Note on the Repetition of Whately Carington's Experiments," by Lydia W. Allison, JOURNAL A.S.P.R., Vol. XXXIX, October, 1945, pp. 235-239.

should not have taken part in a similar experiment before, and that individual responses should be approximately 10 in number. The average number of responses for subjects in the A.S.P.R. experiments was about 32.

In order to clarify the question of possible differences between the "naive" and the "repeat" subjects, the A.S.P.R. experimenters siphoned off the responses of the naive subjects in Experiments CC and CD and treated them separately. It was found that these naive subjects did not score significantly in any respect.[7] (Only naive subjects were used in Experiments CA and CB.) Since all the percipients in the A.S.P.R. series were asked in advance to make 10 drawings on each of four evenings (CA and CB), or 10 drawings on each of three evenings (CC and CD), and some of them participated in more than one series, the question of their attitude towards the target drawings seems worth considering. On this point Carington wrote in reference to an earlier experiment: ". . . the psychological situation of a percipient asked to do 60 drawings and actually proposing to do so (we may reasonably assume), or as many as he can, is by no means the same as that of the percipient asked to do only 10 and knowing that only ten originals will be used. In particular, it seems reasonable to suppose that, with the prospect of time to play with, so to say, he may indulge in a greater degree of picking and choosing—deferring, perhaps, to some future occasion, in the hope of reinforcement or whatever, some of the images that first present themselves. In other and more general words, in so far as the conditions are different you cannot expect the same things to happen."[8]

After the A.S.P.R. experiments, Carington again specified in correspondence with LWA that his repeatable experiment called for naive subjects and the exposure of ten drawings. In a letter to Dr. Murphy LWA wrote, "Without time to think over details, I should be inclined to take Carington at his word and collect 1000 drawings with the expectation of significant results. The essence of his method seems to be ten responses each from naive subjects, irrespective of whether the ten drawings are made within an hour or on ten successive nights." Dr. Murphy had proposed a more literal repetition by LWA. She was unwilling to accept the sole responsibility and with Dr. Murphy's approval, Dr. Gertrude R. Schmeidler, then research officer of the society and now continuing her research under the Hodgson Fellowship, at City College, generously offered to collaborate in a repetition and take on the statistical treatment of the data. In conformity with Carington's recommenda-

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[7] "Research Note," JOURNAL A.S.P.R., Vol. XL, April, 1946, p. 110.

[8] "Correspondence," JOURNAL A.S.P.R., Vol. XXXVII, July, 1943, pp. 154 f.

tion (see quotation, p. 106), it was decided to collect the records of approximately 100 subjects, in order to give the method a fair trial.

Procedure

During the period between March 2, 1946 and April 18, 1947, a series of four mass experiments was performed on the paranormal cognition of drawings to test the repeatability of Whately Carington's hypothesis. The experiments will be designated as A, B, C, and D. Experiments A and B consisted of one session in which 10 target drawings were exposed. Experiments C and D were of the long-distance type with a new target drawing exposed on each of ten successive evenings. In all four experiments the percipients were asked to make only ten drawings. Statistical evaluation followed, in every detail, the method described by Carington.[9]

EXPERIMENT A

Saturday afternoon, March 2, 1946

This was a preliminary experiment made on short notice when a scheduled program had to be postponed. The percipients were members of Dr. Murphy's seminar course in psychical research at the A.S.P.R. Two rooms were used: the percipients worked at a long table in the Trustees' room at the rear of the building; the experimenters used the library about forty feet further down the hall. A total of seven percipients took part. They were provided with record sheets and pencils. Before the experiment GRS explained the nature of the Carington technique to the group. Their interest and enthusiasm were keen.

GRS and LWA then went to the library. Mrs. E. de P. Matthews, familiar with the Carington technique and known to the readers of our JOURNAL, stayed at the doorway of the Trustees' room, where she could look down the hall.

The ten target drawings were determined by the dictionary method, following as closely as possible the procedure used by Carington. When each drawing was in position, GRS or LWA walked into the hall and signalled silently to EM. EM then notified the percipients that they were to make their drawings, and she also performed the other functions of what Carington calls the "invigilator."

While GRS, LWA, and EM believe that these conditions did not permit of any normal knowledge of the target drawings on the part of the percipients, the criticism has been raised that the experi-

[9] "Experiments on the Paranormal Cognition of Drawings," III, pp. 9 ff.

ment was invalid because the door to the library was at times left open.

There were certain other unsatisfactory features. For unavoidable reasons there was a long delay in getting started after the percipients were ready. During the experiment the telephone rang incessantly on one occasion, which was not to be expected on a Saturday afternoon when the rooms are closed. GRS finally answered the call in order to stop the ringing, and a few minutes were consumed in answering the questions of the insistent caller who wanted some information then and there.

Carington emphasized that there are more places than one in which a hit may occur. They need not necessarily be direct hits, i.e., drawings made by percipients that correspond to the target drawing at the time it was exposed. The hits may also correspond to any exposed drawing within the same experiment. Such displacements have been designated as Beta hits in similar experiments by this Society. There were four successes in all, including one direct or Alpha hit, one Beta which was made before the target was chosen, and two Beta hits made after the target was chosen. Scored by Carington's catalogue and the formula which he used to evaluate them (Fisher score), the score is +1.238 with a variance of 4.843, which is slightly above chance but far from being significant. The over-all result of our four experiments is not decisively affected by the omission or inclusion of this preliminary trial. But, in passing, one might speculate that if enthusiasm and intelligent interest on the part of the percipients influence the results favorably, tiresome waits and other disturbances might militate against an independently significant score. Experiment B, in which an equally intelligent and enthusiastic attitude was evident among the percipients and in which everything ran smoothly, contributed more than its share to the encouraging over-all score.

EXPERIMENT B

Thursday morning, April 4, 1946

The percipients in Experiment B were members of Dr. Wolff's seminar course in abnormal psychology, at Bard College. Dr. Wolff very kindly placed his class at our disposal for the experiment. The group of young college students, of both sexes, did not seem to have any preconceived notions bearing on the validity of Carington's hypothesis. They were open-minded and eager to find out something for themselves. On the previous evening GRS had given an informal talk on psychical research. The attitude of the students seemed friendly and interested.

GRS and LWA worked in Dr. Wolff's office in one of the college buildings. The percipients were seated at a long table in their classroom down the hall with the door closed. A student, who was not a percipient, inserted ten shuffled, numbered cards face down in an unabridged dictionary which was lying face down on a table in Dr. Wolff's office. She then left the room and closed the door. The dictionary was then turned right side up, and the subjects for the drawings were selected as in Experiment A. After each drawing was in position, the invigilator at the closed door of the percipients' room was given the ready signal. In consulting the dictionary, GRS and LWA were careful not to mention the name of the target subject. The results were scored by Mr. Morton Leeds.

In this experiment with seventeen percipients there were twelve hits, giving a score of +10.430 and a variance of 6.738. This is highly significant, since it could be expected to occur by chance only about three times in ten thousand experiments.

It is interesting that there were several indications of paranormal cognition during the session, which could not be weighed by the Carington technique. When the experiment was completed and results could be compared, certain of the percipients were astonished to find that their drawings closely resembled each other's. In addition a girl came to us a half hour after the close of the experiment to report that one of her impressions, a ring with a red stone, had been so clear that she had been sure it was right, and was particularly disappointed to find it was not. But after class, a boy with whom she was friendly went to the post office with her, received a package addressed to him, opened it and found inside, unexpectedly, a ring with a red stone.

EXPERIMENT C

Monday, May 6 - *Wednesday, May* 15, 1946

Experiment C was of the ten-evening Carington-type. The percipients were an unselected group from the New York area, secured with the help of Dr. Murphy and others. Most of them were unknown to GRS and LWA. Each percipient was provided with a copy of instructions and a record sheet with spaces numbered 1 to 10. A small photograph was also enclosed in order to give percipients an idea of the location of the drawings they were asked to reproduce. The photograph showed a corner of a room, featuring a blank sheet of white paper (11" x 8½") tacked to the side of a small cabinet that stood on a roll-top desk. Since many percipients are "put off" because they feel that they are unable to draw, they were asked to write their impression of the target drawing and add a sketch if they could.

This also tended to avoid ambiguities in the scoring and was in line with Carington's belief that percipients often get the "idea" of the exposed drawing rather than the form. A copy of the instructions sent to the percipients follows, adapted from those used by Carington.

Instructions

1. The experiment will take place on the ten evenings from Monday, May 6th to Wednesday, May 15th, inclusive.

2. On each of these evenings at 7:00 P.M., the experimenters will display a simple pencil drawing in the room shown in the enclosed photograph, in the position of the piece of paper above the desk. The room will then be locked, and the drawing will be left in position until 8:45 the following morning.

You are asked to write on the attached form, in the spaces numbered 1 to 10, what you think each of these drawings represents. Add a small sketch of your own, if you can. Be careful to use the spaces in the right order, 1 to 10.

Do this at any convenient time, preferably during the period the drawing is displayed (between 7:00 P.M. and 8:45 A.M.). If it is impossible for you to do it then, we would appreciate it if you would note on the record sheet the actual time of your own drawing.

3. Only concrete, *drawable* objects will be used—no such abstractions as "truth," or "winter," and no vague scenes, historical incidents, etc. Avoid geometrical diagrams unless they are particularly vivid. If you make a drawing, label it simply, with one or two words. Otherwise write just the name of the object.

4. Do not strain after obtaining "occult" impressions, or feel that you are being asked to do the impossible. Up to date other experimenters have reported that some hundreds of unselected participants have given good results, and the indications are that the "ability" concerned, though very faint, is very widespread.

One of the most successful experimenters says, "Probably the best plan is to orient your mind towards the experiment in a general way, empty it as far as you can of its immediate content, and then take the first thing that comes. An attitude of almost nonchalant receptivity seems preferable to any sort of positive effort involving strain."

5. Write your name, address, sex (M or F) and approximate age where indicated.

6. Indicate under "Visual Imagery" whether you had a clear picture "in your mind's eye." Write +, ? or 0 after "Confidence" according to whether you did or did not feel you were getting a genuine impression. Use the other side of the sheet for further comments.

7. It is VERY IMPORTANT that the attempts of participants should be quite independent of each other. If you are working in your own home, please make each attempt by yourself and do NOT discuss your impressions with *anyone* till after *all ten* attempts have been made and the form mailed in.

8. After the tenth impression has been recorded (May 15th), please return your record and the photograph in the enclosed envelope, to:

Dr. Gertrude Schmeidler, Research Officer,
American Society for Psychical Research, Inc.
40 East 34th Street
New York 16, N. Y.

The experiment was performed in GRS's apartment on the sixth floor of a large apartment building. A room was reserved for the purpose and kept under lock and key while the pictures were displayed. The subjects for the target drawings were chosen at random from the Carington catalogue. GRS and LWA took turns at drawing the targets on nine of the ten evenings. On one evening Mr. Robert Schmeidler substituted for LWA. The results were scored by Mr. Morton Leeds.

The score was positive but low: 2.741, with a variance of 11.826.

EXPERIMENT D

Wednesday, April 9 - *Friday, April* 18, 1947

The percipients were volunteers from among the more recent members of the A.S.P.R. who had not taken part in a similar experiment before. They were scattered across the country. The conditions were practically identical with those in experiment C, except that no photograph was enclosed with the instructions and record forms. GRS and LWA were the agents on all ten evenings. The procedure for scoring the results was as follows:

On sheets ruled for the purpose, LWA listed the names of the successful percipients, their successes and partial successes, and the dates on which they were achieved. She then shuffled the records thoroughly and gave them to GRS who scored the records independently. When she had finished, the two sets of scoring sheets were compared. GRS had given LWA written instructions in advance describing the procedure for scoring. It had been agreed that if there were only a few differences between the two sets of scores, the matter would be discussed and, if possible, decided by the authors. If there were many differences, or any differences which could not be reconciled, an independent scoring would be made by a third person, and a majority decision would determine the final score. Since there were

few differences of opinions in the two sets of scores, recourse to a third person was not necessary.

It may interest the readers to share with us some examples of the type of scoring difficulty with which we were faced. One of the ten targets was a "chick." Our percipients responded, among other items, with a hen, a duck, a rooster, a pigeon, and a dove of peace. Were any of these fowl to be considered a chick? Or were any of the others that Carington lists in his catalogue? We decided that the terms "hen," "chick," and "chicken" are often used interchangeably, and should therefore be considered interchangeable, and that another of Carington's listings, "Poultry unspd." would also have been counted as a hit if a percipient had written it. The three listings "chick," "hen," and "poultry unspd." were therefore considered a single category, and "hen" was accepted as a hit on the composite target, giving a score for this item which was very close to chance expectancy.

We encountered a similar problem with the target "tree" which we drew to show a rough resemblance to a maple or a chestnut tree in full leaf. Ten percipients cited trees, but one drew a tree with leafless branches, one specified a tall pine tree, one a "cedar of snow," and one a conventionalized Christmas tree. These four were discarded, and the other six counted as hits. So many more trees were to be expected by chance, with 53 percipients, that we found a large *negative* score (—3.275) for this target.

Results

Because the procedure of our preliminary experiment has been questioned, we have summarized our data in Table I with two sets

Table I[10]

Scores of experiments on paranormal cognition

	n'	Score	Variance	Sigma	CR	"Mean Score"
Preliminary group expt.	7	1.238	4.843	2.20	.56	17.7
Bard College group expt.	17	10.430	6.738	2.60	4.01	61.4
First 10-evening expt.	22	2.741	11.826	3.44	.80	12.5
Second 10-evening expt.	53	3.281	26.449	5.14	.64	6.2
Total (incl. preliminary expt.)..	99	17.690	49.856	7.06	2.51	17.9
Total (excl. preliminary expt.)..	92	16.452	45.013	6.71	2.45	17.9

[10]Carington asked his subjects to make ten drawings but found that the average number of drawings per subject was 11.4. Our percipients averaged only 9.3 drawings; thus our subjects did not have as much chance of success as did Carington's subjects. Carington foresaw that this difficulty might arise, and suggested (footnote 2, p. 22 f.) a device for handling it: instead of entering Fisher's formula with n (the actual number of percipients), we enter it with n' (approximately the number there would have been, if each had made 11.4 drawings). For Carington's device of "Mean Scores," see p. 106.

of totals: one which includes the preliminary experiment, and one which omits it. The difference between the two is negligible.

Discussion

It will be remembered that when Carington summarized his results, it was the cumulative effect of a great many moderately successful experiments that made his work so impressive. In Experiment VIII[11] he lists under "Contemporary" 42 separate series, which have a mean score of only +1.82 and a median score of +.86. The highest score of a single series was +9.278. But when these experiments were pooled, the total was so high that it could be expected to occur by chance only one time in more than a million attempts.

After contemplating this last experiment, Carington tried to predict how other experimenters, using the same method, would fare. He wrote, ". . . a collection of 100 sets of ten drawings each, of the same average merit as those tabulated in Table II, may be expected to yield a score of about 15.445 with variance about 46.739; this would give $D/\sigma = 2.26$ with P less than .03."[12]

In the three major experiments reported here, we have collected almost exactly the number of drawings that he suggests. They yield a score of 16.452 with a variance of 45.013; this gives a $D/\sigma = 2.45$ with P less than .02. There is, therefore, an amazingly exact correspondence between Carington's prediction and the results that we have obtained.

For certain of our readers it may be interesting to make further comparisons between our results and Carington's, using Carington's device of "mean scores." These, he says, "enable us to judge of the relative degree of success of the various experiments regardless of the number of percipients taking part in them . . ."[13] They are equivalent to the score that would have been obtained if 100 percipients, guessing at 10 drawings, had maintained the scoring rate of the actual percipients of a given experiment.

The mean scores of the catalogue experiments range from 1.0 to 46.1; the weighted mean for these first seven experiments is 6.8; and the mean score for the "contemporary" data of his eighth experiment is 15.4. Our mean scores have a range of 6.2 to 61.4; and our weighted mean is 17.9. We can therefore conclude that our data are consistent with his, with our scores averaging somewhat higher.

It is apparent from Table I that our results shape up so favorably because of the group experiment at Bard College, which contributed

[11] "Experiments on the Paranormal Cognition of Drawings," III, pp. 50-57.
[12] *Ibid.*, p. 55.
[13] *Ibid.*, p. 46.

far more than its share to our totals. Without this experiment our mean score would have been only 8.0 (or 8.19, if the preliminary experiment is included); our data would thus have resembled Carington's first seven experiments rather than his eighth; the *CR* would have been negligible; and our results would, like those of the earlier A.S.P.R. investigators, have seemed merely suggestive rather than confirmatory of Carington's hypothesis.

In evaluating our experiment in terms of previous work, we can agree with Carington that his method permits a demonstration of paranormal cognition since, following his procedure as exactly as was possible, we found positive results of the same order as his own. In terms of the criteria employed by most research workers, our data are to be considered statistically significant.

But another less favorable aspect of the Carington method is the fact that individual experiments are likely to be extremely variable. This was prominent in Carington's data (compare the excellent mean score of his group experiment, 46.1, with the near chance mean score of 1.0 obtained in the ten-evening experiment which followed it). Taves, Murphy, and Dale, using their modification of his method, found an equally striking contrast between their first evening, which was independently significant, and their third experiment, where the scores fell slightly below chance. A similar contrast appears in the series reported in our Table I, between the Bard group experiment and the other three. It is hardly necessary to add that a comparable variability is present within the series, between the subjects who make no hits at all, and those who reported two targets directly, and seemed to approximate certain of the others.

We can conclude, then, that our data confirm Carington's findings. Using his method cannot guarantee a demonstration of paranormal cognition, but a literal repetition of his technique is likely to give results which are consistent with those that he obtained.

Reply by the Author to Dr. Montague Ullman's Review of *Telepathy and Medical Psychology*[1]

I think it was Emile Zola who said that a work of art is a slice of nature seen through a temperament. Much in the same way one could say that the art of the reviewer of a book consists in rendering its essential features as they have passed through the medium of his critical appraisal. This being the case, the author has to bow to the laws of refraction which are ultimately responsible for the picture received by the beholder. They may throw the author's original conception into sharper focus. They may bring out its merits, or expose its flaws—as the case may be.

Dr. Ullman's review has done exactly this to the present writer's *Telepathy and Medical Psychology*.[2] I cannot, therefore, take issue with the reviewer over points of difference due to minor divergencies of approach. However, I feel that some of Dr. Ullman's critical remarks are occasioned by more than mere divergencies of opinion. They may have arisen from my own failure to give clear and unequivocal formulations of certain points. They may also be due to vagaries—if not personal errors—of refraction on the part of the reviewer. In either case they call for restatement of the controversial issues.

There is, first, the reviewer's criticism of my concept of "telepathy as a minus-function." The fact is that I never held or expressed such a view. I tried to show that the occurrence of telepathic phenomena is bound to a variety of conditioning factors on the part of both the agent and the percipient. On the part of the agent we find evidence of emotional coloring, partial repression, etc., of the material concerned. This is a fact originally brought out by Freud. As an example of conditioning factors that can be found on the part of the *percipient*, I described a child suffering from a severe reading disability who exhibited a striking faculty for "reading" in a telepathic way. But I emphasized that this must be considered as merely a crude neuropathological model case of the highly involved neurological and psychological conditions which may favor the occurrence of telepathy. I quoted sleep, absent-mindedness, mediumistic trance, and other trance-like states as such further conditioning factors.

Dr. Ullman doubts the significance of hypnosis. I agree that this question has to be reconsidered in the light of new experimental evidence. But, if so, it does not detract from the validity of my

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[1] JOURNAL A.S.P.R., Vol. XLII, April, 1948, pp. 72-77.

[2] *Telepathy and Medical Psychology*, by Jan Ehrenwald, M.D., W. W. Norton & Co., New York, 1948.

proposition that "a minus-function, lasting or transient, global or circumscribed, organic or functional" is one of the conditioning factors of telepathy on the receiving end. I may recall that the value of any scientific generalization depends on whether or not it is in keeping with all the available evidence and whether or not it is in conflict with any proved facts.

Dr. Ullman seems to think that the Duke experiments are hard to reconcile with my thesis. It is true that it is a far cry from the organic disability in my model case, Ilga K., to the mental states of Rhine's ESP subjects. The distance is about the same as between structural damage to the brain causing amnestic aphasia, and a slip of the tongue due to absent-mindedness or a psychological complex. Still, my concept of the minus-function constitutes a common denominator of the two. I have to recall, however, that, even so, I laid great emphasis upon what I described as compensation of the minus-function as an equally important conditioning factor. I may add here that the term "compensation" covers the reaction of an organism in making up for both biological and psychological shortcomings; that is, it applies to situations characterized by both structural defect and emotional needs—and their attending motivations, conscious or unconscious. Here again, the compensation principle is in keeping with a very wide range of evidence, both spontaneous and experimental, and its validity in a concrete case has still to be refuted.

Another point of criticism is leveled against my attempt to show that a telepathic factor is involved in the development of paranoia and paranoid reactions. It is true that Dr. Ullman's chief objection to this hypothesis is directed against the dangers of wrong emphasis: "To lift the disorder of schizophrenia from the physiological, biological, and cultural setting and focus mainly on its extrasensory features is almost as grave a shortcoming as outlawing the telepathic possibilities themselves."[3]

I feel that in this case the objection of wrong emphasis cuts both ways. The fact is that on page 150, as well as elsewhere in the book, I expressly stated that my thesis "amounts only to an amplification of this [current] doctrine, suggested by the introduction of the telepathic factor into our argument. This is not meant to indicate that the clinical picture of schizophrenia is exclusively (or even predominantly) due to heteropsychic influences. We hold that it is the result of the intrusion into the patient's consciousness of primitive material from *both* the autopsychic and the heteropsychic spheres, and to his individual reaction to this alarming experience."

Dr. Ullman will agree that I would not have served a useful pur-

[3] JOURNAL, A.S.P.R., April, 1948, p. 76.

pose had I enlarged (in three short chapters dealing with the bearing of the telepathy hypothesis on the clinical picture of schizophrenia) upon other, admittedly very important, physiological, biological, and cultural implications. Others have done that before me, augmenting the literature on the subject to countless volumes. But they have failed so far to consider even the remote possibility of telepathy as an additional factor.

Dr. Ullman suggests that the schizophrenic may react to telepathically received material in a schizophrenic way, just as the hysteric does in a hysteric way. I agree wholeheartedly. But I also tried to show what the "schizophrenic way" of reaction consists of. It consists of a desperate defense against the intrusion of heteropsychic material. This is indeed a fundamental characteristic of the schizophrenic personality type as I see it; and may account for his well-known difficulties in social adjustment in establishing emotional contact with his fellows and a good rapport or positive transference with the therapist. The hysteric, in contrast, shows much less resistance on this score and may therefore prove, among other things, a much better ESP subject.

This leads to the third major point of criticism raised in the review. Dr. Ullman objects to my statement that there exists a specific type of character which is pre-eminently susceptible to psychic experiences. I tried to substantiate this claim by portraying two persons who seem to be good representatives of this group. The particular reason for selecting them to illustrate my point was that in addition to being subject to recurrent spontaneous psychic experiences, their psychic abilities were corroborated by objective laboratory findings of the Duke type. Dr. Ullman's objection to my description refers to two points. First, he feels that the number of observations is too small to warrant any far-reaching generalizations. But the fact is that the findings in the two cases under review were supported by further observations of my own mentioned in the book (the two dreamers referred to in the chapter "Telepathy in Dreams"), as well as by a few isolated reports in the literature so far as they have paid attention to characterological aspects. It is true that the cases in which extensive psychological studies are available to *supplement* statistically significant laboratory tests are few and far between. However, these are limitations which are inherent in any scientific approach in its initial stage. The first and foremost prerequisite in our case is to become aware of the existence of a specific type of personality whose constituent features are then seen to *fall into pattern*. The unbiased observer who has overcome his resistance to the possibility of psychic phenomena will then soon discover that their occurrence is indeed tied to a particular characterological structure.

A tentative description of such a personality type has been my objective in Part IV of the book. It will be the task of further research to confirm or refute my description. I may add by way of a footnote that the concepts of a hysteric, or obsessional, or schizothymic, or cyclothymic type of personality have likewise been evolved from certain preliminary observations of limited scope.

The second part of Dr. Ullman's argument questions whether one is justified in speaking of a psychic type as an individual possessing a *unique* character structure. He contends that ". . . certain members of *any* character group can, under favorable circumstances, . . . exhibit psychic ability."[4] I agree. But the point is to locate an *area of maximum incidence* of this ability within a comprehensive scale of personality variants. The reader familiar with Kretschmer's description of a schizothymic *versus* a cyclothymic type of character will recall that this distinction is based on much the same considerations. In fact, any attempted typology is doomed to failure unless it makes allowance for the fluidity of any "type." This is what I had in mind when I stated that "the psychic type of character may contain traits which overlap with both the schizothymic and the hysteric temperament, though it is identical with neither of them,"[5] and that "we may find an infinite variety of transitional types between the full-grown picture of the psychic and the 'normal' characterological make-up."[6]

All these considerations are much less academic than they may appear at first sight. It goes without saying that the experimenter in psychical research will be most interested in working with subjects from whom he can expect results without undue waste of time and effort. He will prefer to engage in pearl fishing at a proved breeding-ground of the coveted gem to haphazard dredging at Oyster Bay. A proposed questionnaire, probing deeper into this problem, may ultimately decide whether and how far the tentative formulation of the psychic type of character is really justified.

These are some of the comments on Dr. Ullman's critical remarks which suggest themselves to the author. The very fact that I feel such comments are necessary bears out the justification of most of the criticism that he has leveled against *Telepathy and Medical Psychology*. A book is supposed to speak for itself. But it may be well to grant the author the opportunity to speak in its behalf where it has failed to do so with sufficient clarity and conciseness.

JAN EHRENWALD, M.D.

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[4]Ibid.
[5]*Telepathy and Medical Psychology*, pp. 180 f.
[6]Ibid, p. 181.

Book Reviews

MIND TO MIND. By René Warcollier. 109 pp. Creative Age Press, New York, 1948. $2.50.

René Warcollier's extensive investigations of extrasensory perception were presented to American readers in 1938 in a book bearing the title, *Experimental Telepathy,* published by the Boston Society for Psychic Research. This book was also published by Harper, in slightly abbreviated form, as *Experiments in Telepathy.* During that year, the controversy over the occurrence of ESP reached its height. The demand was for strictly quantitative, objective, statistical evidence obtained under conditions of ever more rigid experimental controls. This was the scene on which were introduced the results of Warcollier and his co-workers—the fruits of two decades of patient exploratory study of what takes place in a single type of sender-receiver ESP test situation.

Instead of a limited range of choice possibilities, the experimenters used drawings as the basis of their tests. Instead of an objective procedure for evaluating the results, they relied largely upon subjective judgment in deciding when the success achieved was beyond the range of chance coincidence. Their method may be characterized as one involving the greatest possible use of observation in their experimental situation, combined with the application of all their powers of imaginative insight, in formulating hypotheses to be tested and sifted by further research. Small wonder that this work attracted relatively little attention in America during the period of the ESP controversy!

(Warcollier worked under the older tradition of psychical research which recognized the possibility of telepathy while questioning the possibility that clairvoyance ever occurs. He always spoke of telepathy, and did not concern himself with the requirements for a crucial test to distinguish between different modes of ESP. It will be more convenient if we adopt his terminology and discuss his work in terms of telepathy only. No harm will be done so long as we recognize that the further developments of parapsychology have shown that Warcollier limited himself unnecessarily in the interpretation of his results.)

Parapsychology has come a long way in the ten years since 1938, and the present status of the field makes the publication of this new book by Warcollier much more timely. The research workers agree that the greatest need now is not for more of the unrefined ore of evidence, but for better methods of refining the yield. We need to make more headway towards understanding the parapsychological pro-

cesses and towards integrating our findings with the general body of scientific knowledge. This purpose is best served by exploratory research (including, of course, exploratory work based upon the use of strictly quantitative stimulus material), not by experiments designed solely to contribute yet more evidence of ESP. There are, of course, many lines of exploration open to the research worker. This little book effectively presents some of the first fruits of persistently following only one of these avenues.

Mind to Mind is more than a rehash of the earlier English-language books by Warcollier; at the same time, it is less than a complete summary of all of his experiments in telepathy. The book had its inception in a lecture which Warcollier delivered at the Sorbonne in June, 1946. Under the editorship of Dr. Emanuel K. Schwartz, the lecture was expanded to include related material from the author's published reports and was appropriately annotated for presentation to the American public. The effectiveness with which this job was done is best shown by the fact that the text does not reveal any signs of having been edited. A bibliography of the source material referred to in both the lecture and the notes is included.

Dr. Gardner Murphy has contributed an excellent introduction. This contains an account of his close association with the author through more than two decades of parapsychological research. The introduction also gives the general reader a perspective for evaluating the book. It makes clear that this is not a report of results designed to *prove* something, but a search for dynamic principles—a presentation of experimental observations and a statement of hypotheses regarding telepathy which the facts suggest. Which hypotheses are correct, and which will ultimately have to be rejected, are matters for further research.

The book is chiefly concerned with what happens when a telepathic "message" emerges into consciousness in the form of imagery. It is now well known that the response drawing of the percipient almost never corresponds exactly with the target picture of the sender. Warcollier's investigations are focused mainly upon the occurrence of imagery as the "mediating" vehicle of the telepathic process, to use Mr. G. N. M. Tyrrell's term.

For most readers, this little volume will raise more questions than it answers—in fact, if it does not, it will have failed in its purpose. (One might wish, of course, that some of the questions were not necessary.) Is subjective judgment an adequate basis, even in an exploratory investigation, for estimating the degree of success in such records? Now that objective methods for assessing the results of drawings tests have been developed by Carington and by Stuart,

this one need not arise in future work. Also, there is the problem of the extent to which Warcollier's observations and hypotheses are peculiar to imagery acting as the mediating vehicle for ESP. As Dr. Schwartz says in his foreword, these results are also relevant to the study of imagery in general. This book emphasizes the problem of the relation between imagery as it occurs in an ESP response and imagery in other psychological situations.

Mind to Mind is an attractive book, beautifully designed and presented, and it should have a wide popular appeal. Its publication in this form was made possible through the interest and cooperation of Eileen J. Garrett of Creative Age Press.

J. G. PRATT

EMANUEL SWEDENBORG: Scientist and Mystic. By Signe Toksvig. 389 pp. Yale University Press, New Haven, 1948. $5.00.

This is a biography of Emanuel Swedenborg (1688-1772), *Scientist and Mystic*. The subtitle typifies the dual approach of the author. As in all biography, here too we learn a great deal about the biographer. Miss Toksvig reveals from the start that this story of a man's life means more to her than a literary enterprise. It is a polemic against "bad" critics of Swedenborg who have attacked him by doubting his mission as a servant of the Lord, by doubting his new religion, by doubting his sanity. Miss Toksvig would make these doubters into ogres and monsters—of course no more personal than Swedenborg's own devils—and she would replace skepticism by the acceptance of the absolute value of Swedenborg, the mystic.

In a sense, the reader of this fighting biography is called upon to act in the capacity of jurist, to examine and to weigh the evidence. And if Miss Toksvig is to have her way, Swedenborg is to be judged sane, a scientific genius, a religious mystic, a parapsychological medium and sensitive with telepathic, clairvoyant, and precognitive powers at his constant disposal, and, what is most important, with easy lines of direct communication with discarnate entities, that is, free access to and concourse with the dead. This reviewer wants to go on record that Miss Toksvig presents her case strongly and admirably. Fortunately, the reader may make his judgment in private; this is not a study devoted to public science. Whatever conclusions Miss Toksvig or the reader may draw from the biography, they *prove* nothing. One set of selected hypotheses and interpretations of fact is offered by Miss Toksvig over and against all other interpretations

of the same or additional facts concerning the life and works of Swedenborg.

Miss Toksvig employs many of the subtle devices of the trial lawyer in strengthening her appeal to the reader. Her primary interest seems to be to prove that Swedenborg, the mystic, was a great man, to be accepted and revered as the speaker of absolute spiritual realities, as the instrument of the Saviour, and that what he wrote as the doctrine of the new church was the word of the Saviour. She fortifies herself by evaluating Swedenborg, the mystic, in the light of Swedenborg, the scientist. By impressing the reader, which Miss Toksvig does, with Swedenborg's amazing foresight in the natural sciences—lauded also by eminent natural scientists—she hopes to sway the decision. And by pointing out analogies, frequently out of context, between Swedenborg's mystical experiences and the findings of parapsychology, especially W. Whately Carington's psychon system, she hopes to accomplish her mission.

It is obvious to the critical reader of this biography that Swedenborg quit the field of the natural sciences, in which he was qualified, to devote himself to satisfying needs of a grandiose religious nature. Yet he continued to draw from his scientific training and knowledge to make more reasonable his mystical excesses. Even Miss Toksvig does not deny that he was often in a dissociated state when he conversed with the spirits and when he produced his religious works through automatic writing. Moreover, Swedenborg had frequent visual, auditory, and olfactory hallucinations.

It does the Swedenborg cause and the cause of parapsychology, in general, no good when Miss Toksvig attacks especially the psychoanalysts with bitterness and hostility. As might be expected, the Jungians are acceptable to Miss Toksvig, as if they were not psychoanalysts. Whether Swedenborg was or was not sane is not of primary consequence to the parapsychologist. Whether Swedenborg was or was not admitted into Heaven by the Messiah himself is not at issue. The parapsychologist is interested in whether the reported instances of clairvoyance, such as the "distant seeing" of the Stockholm fire, can at this late date be accepted as valid, reliable, veridical occurrences.

This reviewer does not claim to be equipped to estimate the literary merits of Miss Toksvig's biography. There are, however, contradictions within the text which weaken her case, even if it were desirable to prove it. This reviewer, for one, cannot justify any effort at saving face for Swedenborg. Swedenborg's Heaven was worse than the feudalistic hell-on-earth prevailing throughout so-called civilized Europe in the seventeenth century. Swedenborg's prescriptions and proscriptions for a way of life are so rigidly regimented and so un-

democratically conceived that they must be rejected on human and humane grounds alone. He showed repeatedly his biases against the common people—even to exclude them from his "heavenly discourses." He has been charged, and convicted by his own words despite apologists for him, with prejudice against Catholics, Protestants, and Jews, the Catholics having the best chance of getting into his heaven.

One looks in vain for some discussion of Swedenborg in relation to American history and tradition. The book is written as if the language of it and its reading public were Swedish. Miss Toksvig seems to forget that readers of books seek anchorage points in terms of their own backgrounds of experience. As an American reader, this reviewer would have appreciated some reference to his personal experiences with American transcendental philosophy. The effects of Swedenborg's thoughts upon Emerson and Henry James, Sr., for example, would have helped make this biography more meaningful.

Special mention must be made of the vast amount of research work Miss Toksvig must have been called upon to do in order to write her biography of Emanuel Swedenborg. It provides, therefore, a starting point for further work in Swedenborgiana if anyone has a compulsion to undertake such activity, the value of which would have to be highly personalistic. For the readers of the JOURNAL of the A.S.P.R., this biography provides a definitive source book on the life of Emanuel Swedenborg, although the amount of reliable parapsychological data is relatively limited.

EMANUEL K. SCHWARTZ

Notice

Mr. William Oliver Stevens is writing a book on paranormal dreams, as a companion volume to his *Unbidden Guests: A Book of Real Ghosts,* reviewed in this JOURNAL in the April, 1946 number. He wishes to obtain as much fresh material as possible and would be grateful if members would send him reports of any unusual dream experiences that they may have had, or any such experiences among their friends and acquaintances of which they have direct knowledge. Anonymity will, of course, be preserved unless special permission is granted to use names. Mr. Stevens may be addressed at this Society.

Obituary Notice

We regret to inform members of the death of Mr. Harry Price, on March 29, 1948, at his home in England. Mr. Price had a large following as an investigator of psychical matters and as the author of numerous books and articles on psychical research. An Obituary will appear in the October number of this JOURNAL.

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

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The American Society for Psychical Research

The Society moved to its new quarters in Suite "A" on the ground floor of 880 Fifth Avenue, just south of 70th Street, on August 9th.

The previous brief notice of the removal to new quarters mentioned that they are smaller. Nevertheless, because of the convenient access at any time of the day, we expect to provide our members with even more service than was possible when we were at 40 East 34th Street.

When the Society was organized and until about 1911, all of its work was done at the residence of Dr. James H. Hyslop. Then, for a few years, the offices were in the New York Tribune Building at 154 Nassau Street. These quarters proved inadequate and the Society moved to 44 East 23rd Street in an office building.

In the early 1920's it was necessary to obtain larger quarters and a building was purchased at 15 Lexington Avenue. There was sufficient space to enable the formation of the New York Section, which for a number of years was very active and organized and carried out its own program designed to serve the various needs of the section members, which by 1930 totalled about 150 individuals.

When the City of New York acquired this building in 1938 in order to construct additional accommodations for one of the city colleges, the Society moved to 40 East 34th Street.

The desire on the part of members living in and near New York City for a place to meet and carry on certain independent activities, has through the years been regarded as an important opportunity for the Society. It is perhaps to be regretted that the cost of space in New

York City is such that the offices of the Society have to be guided by budgetary principles. It is no longer possible to maintain space adequate for occasional large meetings.

On certain occasions, such as lectures bringing an audience larger than our new quarters will accommodate, the Society expects to make special arrangements elsewhere.

When the research program is organized for the coming season, we will notify members as to the hours and days when the library will be open, and when special group activities of members can be scheduled.

Through the years, the Society has accumulated a large library and the archives contained material dated as far back as 1880. A special committee went through all of this material and we have moved to our new quarters only that which we regard as now useful. We have disposed of surplus old publications and excess books. It has been possible to distribute to various organizations engaged in the field of psychic research fairly complete sets of our old publications, a number of libraries have taken advantage of this opportunity, and several hundred volumes of surplus books were purchased by members and friends.

GEORGE H. HYSLOP, M. D.

Lectures

Mr. Arthur Goadby, Chairman of the Lecture Committee, wishes to announce that the first lecture of the current season will take place on Friday evening, November 12, with Dr. J. B. Rhine as the guest speaker. Members of the Society will be notified of further details when the arrangements have been completed.

A Brief History of the Divining Rod in the United States

EDWARD KATZ AND PETER PAULSON

For several centuries, at least, it has been a common practice to use a rod, or a forked stick, to find water; the stick, held in the hands, turns down toward a hidden "vein." The problem has interested psychical research for several decades. Sir William Barrett, pioneer in so many phases of psychical research, did especially notable work, and the volume of Barrett and Besterman, *The Divining Rod* (7), is the classic of the subject. The history of American divining, however, has not been told, and it is the purpose of this paper to make a beginning.

The story of the divining rod must be culled from all sorts of sources: magazines, newspapers, testimonials, books on geology, psychology, agriculture, mining, and folklore. The tragedy is that as a whole the sources are not very valuable, and must be treated with a great deal of care. The number of competent and objective articles written on this subject by Americans can be counted on the fingers of one hand. Unfortunately it must be from a maze of inadequate studies that the story of the divining rod in the United States is gathered.

I. Early History

The art of divining probably came to the United States in the seventeenth century with the settlers from England (especially from the mining districts of Cornwall) and from Germany. These latter settled heavily in Pennsylvania where they could enjoy comparative freedom. To this day the Pennsylvania Germans still employ their "drowsing rod" or "Moses Rod" to find water (27). French and Italian groups may also have brought with them a knowledge of the divining rod.

Unfortunately the record of the "witches'" rod is rather barren before 1800. Such diverse books as T. A. Rickard's *History of American Mining,* Lyman Carrier's *History of the Beginnings of Agriculture in the U. S.,* Charles M. Andrews' *Colonial Folkways,* and Percy Bidwell's *History of Agriculture in Northern U. S.* revealed not one word on the use of the divining rod prior to 1800. It should be remarked here that no matter how one conceives of the divining rod, it deserves at least a fate better than the cold silence it receives in texts on agricultural history in the United States. At least one thing is clear concerning this period: that the divining rod

was not considered a witch's art, or at least an important part of a witch's art. Despite the many volumes written on colonial witchcraft, such as S. G. Drake's *Annals of Witchcraft in New England,* none mentions the divining rod in that connection. This is true at least of the period before 1775. In the period after 1775, divining is mentioned in connection with witches and witchcraft.* None the less, "with a large portion of the simple people in the agricultural districts of the country from the earliest ages there was an implicit belief in the powers and virtues of the Divining Rod to find water, mines, and treasures" (20). Vance (72), in a paper read before the American Folk Lore Society, says that one of the commonest superstitions in American life was that of the use of the hazel twig which "early settlers of New England" were in the habit of using. After 1800, as the divining rod spread and as interest in and literature about it became more abundant, we find detailed records of its use. The dowser, diviner, doodlebug, "smeller," or witch (as you will) ordinarily used a Y-shaped twig and sometimes other makeshifts to find water, minerals, hidden treasures, natural gas, lost animals, and points of the compass (71).**

Both in the amount of its use and in regard to the purposes for which it was used, the use of the rod spread as the country expanded. An anonymous author in the *Democratic Review* (20) in 1850 reports a typical instance of the spread of the use of the rod from one State to another. The *Review* tells the story of an old "rodsman" whose father was Welsh. The father believed in the value of the rod. The boy had been left a map showing buccaneer treasure in Maine. In early manhood he settled near Sidney on the Kennebec River, a town near the supposed treasure. The young man went to Connecticut to hire a diviner to find the treasure. But the diviner did not succeed. After the war of 1812, the Commodore, as he was called (stemming from his love of the sea), moved to Ohio where in 1824

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a. *Democratic Review* (1850) connects one diviner's skill with the region into which he was born. The region, says the author, was rich in witch stories (20).

b. The lore from Bucks County connects the divining rod with superstition (12).

c. Puckett (1926) says, "The Divining Rod is sometimes spoken of as a witch stick showing that finding treasure is also one hag activity left for witches" (49).

d. Hammerly (1935) remarks that attitude toward witches 100 years ago conditioned attitudes against showing one's ability with the rod (30).

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a. "Divining Rod"—*American Journal of Science* (3).

b. Nicolay and Hay, authors of "Life of Lincoln" in the *Century Magazine,* November, 1886, say, ". . . the pioneers of Illinois were familiar with the ever recurring mystification of the witch hazel or divining rod." Quoted by Vance (72).

he again took up the art. He had learned the details of rod usage from a Hessian who had been in Mexico.

"Learned" reports appeared on the rod as early as 1821, when the *American Journal of Science* carried a lengthy article by the Reverend Mr. Emerson (24). From 1870 onward, almost every county the history of which we have read reports the belief in and the practice of "divining," under this name or under other names by which this art or science is known (12, 27, 28, 47, 49, 63, 67). Though there have been skeptics wherever the rod is used, there are testimonials to its use in Alabama, California, Colorado, Connecticut, Florida, Georgia, Idaho, Iowa, Kansas, Kentucky, Maine, Massachusetts, Montana, New Jersey, New York, North Carolina, North Dakota, Nebraska, Ohio, Oregon, Pennsylvania, Tennessee, Texas, Utah, Virginia, West Virginia and Wisconsin. A letter in the *Outlook* by a Reverend Mr. Clark (13) reports that correspondence received by him indicates interest in water witching "from Boston to Seattle." In an editorial the *Independent* (33) states that almost every community has its water wizards. In 1861 L. H. Steiner (62) reported that interest in the rod was not as widespread as in England, but this was perhaps only an impression. Among the well-known Americans who were early associated with the use of the rod were Horace Greeley, James J. Hill, the railroad magnate, and Joseph Smith, the leader of the Latter Day Saints. Kennedy, the latter's biographer, says that Smith and his father before him divined for water, and also purported to find buried treasure. In more recent years Herbert Hoover and John N. Garner, Vice-President from 1933 to 1941, have been interested in water divining.

Many sources insist that the diviner is widely employed. Clark (13) and L. B. Carpenter (54) in an article in the *Rural New Yorker* on October 8, 1921, agree that divining is very frequently seen in Vermont. Robinson (53) affirms that "Utah abounds" in diviners. Cole (14) argues, on the other hand, that only a minute number of farmers use or have used the water witch to find water while nearly every farm has water.

II. Economic Factors

How extensively divining has been utilized in solving the vital problem of finding water can not be answered exactly, since no known figures exist. But it should be noted that many authorities agree that where divining is known it often becomes crucial in the economy in terms of solving water shortages. Fiske (26) reports that in one New England town in 1873 during a drought more than half of the wells of the village had become dry and diviners attempted to make good the loss. Mrs. Lucy R. Cantley in a letter to Miss Alice John-

son in 1909, quoted in Besterman (9), notes that in mountainous sections of West Virginia which are isolated, water is found by divining; since the country is dry, finding water is often a matter of life and death. A typical reaction of one mountaineer to the suggestion that an occult force was at work was, "No, marm, that ain't no devil's work; it waters my beasts and gets cow's milk for my chillun and keeps the garden sass alive—hit's the Lord's doing and no mistake!" So great was the need for water on the North Dakota plains that farmers paid a diviner for water by the gallon (48). Gregory (29) reported an increased use of the rod in the United States because of the increased need for small and shallow supplies of water. C. B. Palmer, writing in the *New York Times* (66) on November 16, 1941, noted that the water shortage meant increased business for dowsers who are "fixtures" of rural life. The *American Journal of Science* (3) in an unsigned article had early reached this same conclusion (1826): "In New England where springs abound the use of the art is less frequent while in Southern and Western States the water hunter obtains celebrity." This, then, is tentative evidence that the divining rod is often a vital instrument in many communities for solving water needs.

With the spread of industries two frequent employers of diviners have been railroad companies and breweries. One local railroad company in Pinte County, Utah, did not "make any secret of their preference for a workman with a water witch reputation. They laugh, of course, at his pretensions but they employ him all the same" (53). Eastman, a diviner to be spoken of later, was also employed by a railroad company, partly for the purpose of finding water. Latimer (39) also found water for the railroad for which he was the chief engineer. As for American breweries, the record is not clear that they employ diviners as much as do English breweries,* yet there is the very striking case of Adolph Hupfel, of 161st Street and Third Avenue, New York City, who employed diviners for finding water, the first time after drilling 1,300 feet for water without result (59a). He saved as much as $100,000 by using a diviner. Here, too, is an industry where successful divining is an economically important factor.

Among the other uses of the rod springing from obvious economic motivation, one of the most important is the search for oil (since 1860). Indeed, although many sources agree that oil men are skeptical about finding oil with the rod (68, 64, 60), it has apparently been used in this connection with some success. It is called a "doodlebug" among oil men. Thorpe (68) wrote a novel in 1905 entitled *The Divining Rod,* which tells the story of a man who made his fortune by finding oil with the doodlebug. Jonathan Watson, the first large

* Barrett and Besterman, 1926, quote several instances of such employment.

oil wildcatter, who helped Drake in Pennsylvania oil enterprises, tried his hand at the doodlebug, but every well he found with the stick came in dry. Although oil men prefer to strike at the typical oil-bearing structures, and although it is known that oil does not "flow," the doodlebug is still used among small oil men. Professor Tait (64) may say that "the pretensions of diviners are worthless; [divining] a cheat upon those who practice it, an offense to reason and common sense, an art abhorrent to the laws of nature," but as long as there is an element of uncertainty in the locating of oil, oil men will use the doodlebug. The factor of expense looms very large in this connection (64); any quick and cheap method is of great economic importance.

The search for buried treasure is closely tied up with the story of the divining rod. Kendall (38) reports in his diary the tale of Lambert's Gold. Says Kendall: "The settlers in Maine, like all other settlers in New England, indulge an unconquerable expectation of finding money buried in the earth. The money is supposed to be buried by pirates; but discovery of its burial place is hoped for only in dreams. Where dreams have conveyed some general information of the place, then mineral rods are resorted to for ascertaining the precise spot at which to put the spade into the ground." It appears that Lambert and his sons duped the people of Norridgewock, Maine, into believing that they (Lambert and sons) could use the rod successfully. All conversation at stores and churches revolved around their ability. The common attitude in the town was expressed in such words as these: "What a stupid clown must he be who will toil all day for a dollar while a chest of money can be dug up in one night." To finance Lambert, farmers sold their farms. Puritanical in his outlook, Kendall laments that "honest industry was forsaken." The story ends with the Lamberts in jail. Another story concerns a diviner known as "the Commodore" (20), mentioned above. The Commodore once sought metals in Ohio. But to do this he had to overcome the "Spanish curse" on mines. Overcoming this curse involved a ritual before the divining began.

Puckett (49) reports that Southern Negroes use the rod to find treasures. One ignorant diviner in Georgia said to Bryant (11) when he was told to give up his rod: "Mister, I might give up my house or even the old woman but I ain't going to give up the divining rod; some day it will make me rich!" Lee (42), a government geophysicist, warns against the use of the rod to find treasure. Ellis (23) in 1917 also warns against it. Santschi (56) in 1931 quotes the writer of a letter who announces his ability to find gold. Santschi also quotes a writer in Florida who reports that a diviner was hired by him to find a treasure. The diviner needed to know what kind of metal was sought and how the treasure was to be spent once it was dug up. The

diviner warned that the lost treasure was poisonous and required tact in being handled. Another writer from Kansas tells of a diviner who put into his rod a piece of the kind of metal which was sought. This man's "doodlebug" will, the writer says, attract to a distance of eight miles. (But when he nears the treasure, the treasure moves a few feet; it is "wild" and is difficult to dig up!)

III. The Diviner as an Individual

Unfortunately there have been no objective studies of diviners as persons: what types of people they are, their height and build, education and intelligence, attitudes and family background. But almost every source gives some description of one or more diviners. Most sources agree that there is no such thing as a divining type. Between the years 1826 and 1921, unsigned articles in the *Worcester Magazine* (73) and in the *American Architect* (2a), and articles by Clark (13) and L. H. Steiner (62) all agree that all kinds of men, from all walks of life, use the rod. As Hammerly (30) says, you "can't tell a diviner" from his appearance. The variety of diviners parallels the variety of other human beings. They come from all walks of life: rich, poor, farmer, mechanic, country gentleman, store owner. They vary in education. Men and women are diviners, although there has been more recording of the work of male diviners. Young, middle aged, and old seem to have the ability. There is ample proof that many Negroes are diviners as well as white men. The evidence is scanty on two important questions: diviners' attitudes toward divining and toward religion. It seems, however, that most diviners take pride in their work and have implicit faith in their ability.

What percentage of the people are diviners? Gregory (29) guesses one in ten. Mr. Frank Whalen (7) of Ballston Spa, New York, estimates that only one in twenty-five is successful. Raymond Grant, a diviner for Kenneth Roberts (51), believes that in any community anywhere from ten to twenty per cent of the male school children could be diviners. The Thomases (67) report that it is a Kentucky superstition that one member of each family can locate water with a divining rod.

Perhaps the one class of people who seem to have contributed better than their fair share of diviners are religious people, especially the clergy (73, 2, 24). This impression may be due to the fact that the clergy set down their thoughts and activities on paper more than most people do. Of about forty-five letters received by the authors in response to an advertisement for diviners, none came from a priest, a minister, or a rabbi.

While most diviners are delighted to demonstrate their ability, a few are afraid — perhaps of ridicule. Such a one was a God-fearing

man from Maine who wrote the authors that he didn't want "research bright boys" coming up to Maine to make a fool of him.

A well-known diviner around the middle of the last century was "the Commodore." The Commodore is described as a "short, thick-set man of stout build, with a full broad forehead — the mark of an intellect — bald, [possessing] small twinkling gray eyes." He had manly features and a frank expression. This diviner would believe any tale sincerely told. He was a bold man, unafraid of danger. In politics he was a Democrat, in religion a free-will Baptist (20).

Another diviner in the 1820's in Bucks County, Pennsylvania, is described as coming from an old and respectable family. A farmer diviner in the 1890's is described as a "simple mild old laborer not to be suspected of sleight of hand." One water witch of the prairies (in the first decade of the twentieth century) named Eastman (48) was stout, his figure brought out neatly by conventional dress. The anonymous writer describes Eastman as a man with "a patriarchal aspect." He had full faith in his ability because he had been quite successful. He had learned the art when he was thirteen years of age by watching a blind old Negro on his father's farm. His attitude was as follows: "There isn't anything in it for me and I have no reason for trying bunco games." As a valiant defender of the railroads for which he worked as a conductor, he handled roughnecks adequately. It would be absurd, concludes the author, to accuse him of harboring a superstition.

Barrett and Besterman describe the young American diviner, Guy Fenley. He is "modest, not especially different from other boys." He is "bright and intelligent, especially good in mathematics." Another diviner described by them is a Miss Whalen, a New York University law graduate, a person "calm and of usual temperament."

Gregory believes that diviners are quick observers, who have had considerable experience in searching for water. We have already referred to the diviner in Georgia who was willing to give up wife and house, but not divining rod. In the *New York Times* on November 16, 1941, Palmer (66) describes a diviner that he met in New England as "salty, tough, garrulous, amiable, independent and fond of liquor." Sandefeur (55) sets down the picture of another "water witch" for us. This diviner from Iowa, "Old Moore," was not a religious man but he was a "disciple of the divining rod." He was sixty years old and "had hickory knots for muscle."

One diviner, Hammerly (30), who claimed he had given divining "more study than any one else in existence," has left us a personalized study of his experiences in a short book. Both Hammerly and his wife were diviners. He was born on an Iowa farm. He graduated from college and taught for twenty years. He was also an athletic

coach and an editor and publisher. Both he and his wife have scored high on intelligence tests. He delved into psychology and other sciences, but strove to use "common sense, judgment and logic in studying life problems." Hammerly believed that man should emulate Christ. Hammerly insists that divining is an explicable phenomenon, but a physical not a psychological one. Generally Hammerly is defensive, as if he were scoffing at ridiculers. He defies a refutation of his successes. The causes of success in divining he does not claim to know; he thinks that his ability varies from one time to another. "The mind has no more effect upon the stick's turning in any place than it has in forcing butter to come into the churn at the right moment." He is doubtful whether the ability runs in his family. It is worth while, he concludes, to have a good diviner, "to dig on the vein, not in vain."

IV. Attitudes Toward Divining

There is no "generally accepted" opinion regarding divining. The topic is in general taken rather seriously by the press and the public. Most of the sources covered grant some degree of success with the rod, with certain people at least. American sources are apprised of European work in this field to a fair degree (2, 17, 29, 45, 51, 63). It should be noted that Sir William Barrett (5), the English authority, wrote on this topic for the *Independent* in 1901. The *New York Times* gave some coverage to the Halle Divining Rod Congress in 1913; it also reported stories from Sweden on this subject, and printed a letter in 1927 from the Austrian Consul relative to the international organization of diviners in Vienna (1927). Many sources report the success of the Australian diviner, Sapper Kelley, at Gallipolli during the First World War.

Among favorable sources must be mentioned most of the writers of accounts of individual diviners quoted above.

Those who affirm the success of dowsing are numerous. Emerson (24) became convinced of the possibilities of the twig in spite of his original beliefs to the contrary. His friend, the Reverend Mr. Steele, was a diviner. Emerson also cites the case of a man who claimed to have located water, but when digging was begun no water was found. When the owner of the property was questioned it was learned that the spot picked was under a favorite shade tree. Rather than sacrifice the tree the man had dug a few feet away without success. When he dug directly under the tree, the spot which the dowser had indicated, water was found. Latimer (39) cites eight instances of successful divining without failures. A diviner in Bucks County, Pennsylvania (12), achieved quite a reputation for himself about 1820. When his powers were doubted a great debate was held. "Crowds attended night after night to listen to the discussion and sage remarks were

made as to whether 'Water Smelling is an Art.' " The *Scientific American* (59a) in an article by an anonymous author cites certain experiments that showed the diviner to advantage. Eastman, it is alleged, found five hundred wells in Montana and Idaho. We have quoted the experience of Hupfel, the brewer. Roberts (51), the novelist, cites many instances of successes on his farm in Kennebunkport by Raymond Grant, a contractor, and Bill Brennan, a trapper. Roberts states that in a water divining competition at a fair in Dayton, Maine, in August, 1941, all five diviners who entered were blindfolded, and were told to locate water; all of them responded within three inches of the same spot. Also valuable for protagonists of the divining rod is Hammerly's study on the divining rod in which he very often had his selection of spots for drilling corroborated by independent dowsers. Elizabeth McMahan (44) in the *Journal of Parapsychology,* 1947, agrees that most investigators report conclusions favorable to divining.

There are a few authorities who have not taken sides. Although the *American Journal of Science* (3) admitted in an unsigned article that "those who hold it [the twig] are oftentimes men in whose hands we would without hesitation entrust life, property, and reputation," it nevertheless hastens to indicate many instances of failure. It suggests that where divining is most respected there is a great deal of iron ore and therefore the diviner may excuse his failure to locate water. In an unsigned article the *Worcester Magazine* (73) indicates that the rod often fails to point downward where it should and that it has been fraudulently used, but nevertheless it adds, "that it has been used fraudulently and has sometimes failed is no argument against it." J. T. Crane (17), writing in the *Methodist Quarterly* (1848), notes the fate of a writer in the field: he fears two forces coming to bear on him, "one scorching me for treating the topic lightly, the other for treating it seriously." He cites a case in which three independent dowsers agreed on one spot, but he also cites a failure for "skeptics." R. Steiner (63), who tends to be unfavorable, points out that "coincidences between movement of rod and the pressure of water are few in comparison with cases in which movement without the presence of water has taken place." The former are quoted far more often because of their greater importance and interest. In an editorial the *Independent* (33) points out the difficulty of determining what is evidence and what is not evidence in this field. Sandefeur (55) in 1946 is slightly favorable. He quizzed a group of geologists on the divining rod. Most thought it a hoax. But he adds that none knew the effectiveness of the rod from personal experiences and they rarely try to dissuade others from believing in it. He reports that the G. M. Baker drilling company has had 5,050 successes when drilling for water when "witches" indicated there would be some.

Sandefeur concludes that skeptics and believers are in a stalemate since there is no conclusive proof that divining is a failure or a success.

The stalemate is highlighted by these two statements: (A) "It is doubtful that if divining were a humbug it could have stood the test of so many years without exposure or that it can in light of those who affirm it be cavalierly thrust aside as a palpable imposture" (21). (B) An article by J. T. Smith in *Petroleum World* (60) follows this line of reasoning: since divining is cheaper than other methods, it would if successful be in universal vogue in finding water and oil. "That it is not is tantamount to proof that it is not a reliable water finder."

Two agencies which have shown the bitterest hostility to divining are the newspapers and government bureaus. In the *New York Times* on September 24, 1913, the editor declared divining "an absurdity." Hammerly reports that he has been refused space in newspapers to state his case. Answering Hammerly's letter to the *Portland Oregonian,* the editor of that paper sarcastically remarks that the cause of the turning of the rod might be involuntary muscular actions, Mr. Hammerly to the contrary notwithstanding. Some magazines really lash out at the divining rod; the editorial in the December, 1902 issue of *Current Literature* regards divining as a superstition. Some magazines such as the *Rural New Yorker* take no position for or against the practice.

The attitude of officials within the Geological Survey of the U. S. Department of the Interior has not been favorable to dowsing. In an introduction to A. J. Ellis' (23) pamphlet on the divining rod, O. E. Meinzer says, "as anything which can be deeply involved in mystery affords a good opportunity for swindlers, there can be no reasonable doubt that many of the large group of professional finders of water, oil, or other minerals who take pay for their 'services' or for the sale of their instruments, are deliberately defrauding the people, and that the total amount of money they obtain is large." It is the policy of the Department of the Interior (71a) to discourage the use of diviners and to refuse to expend money to investigate them, in answer to the many inquiries which it receives from farmers on these subjects. In a later though shorter bulletin (71b), the Department said: ". . . these devices [divining rods] have been known and tried since ancient times, but many tests, both in this country and abroad, have failed to prove that any of them have the power to detect the substances toward which they are supposed to be attracted. The seemingly successful use of these has been shown repeatedly to be accidental or to be based upon previous knowledge of the area under examination." In the other bulletin (71a) issued by the same department, it is maintained that "a truly astonishing number of books and pamphlets have been written on this uncanny subject. It is doubtful whether so much

investigation and discussion have been bestowed upon any other subject with such absolute lack of positive results." Somewhat in contradiction, however, to the position that dowsers are deliberately "defrauding the people" is that of F. W. Lee (42) who wrote in a pamphlet on "Geophysical Prospecting" "that most of the observations [of the diviners] are motivated by autosuggestion leading to self-deceit rather than willful delusion." The only government official known to us to approve of the use of the divining rod is Dr. C. A. Browne of the Bureau of Soils and Chemistry of the Department of Agriculture, who observed a dowser operate at Magdeburg, Germany, with "better than chance" success (58).

It appears that one of the most important determinants of one's attitude toward divining in general is one's contact with, knowledge about, or opinion of the *success* or *failure* of *individual diviners*. Other factors are the general community background and the previous experiences and training of the individual person.

To test this generalization, we may note that of those sources which are attitudinally opposed to divining, at least half have had the predominant experience of seeing it fail or knowing it to fail. Others who are against it have either cited no experiences with it or have had mixed experiences. Of those sources who are protagonists of divining, fourteen out of sixteen have had the predominant experiences of success with divining. Whether there is direct causal relationship we will not attempt to say. As for the general community's effect on one's belief in divining we have the scantiest information. We have pointed out that where the water need is great a community will often resort to divining to meet the problem. In isolated instances we have some proof that the community need of a profit from divining will affect its attitude favorably toward divining. How much of the community is affected, and how deeply, are still open questions.

In a community in which the need for water is not so pressing or in which other methods for procuring it are known we shall not of course find such a ready acceptance of divining. That there was a divergence of opinion in Bucks County (12) can be noted from the fist-fight that broke out after the debate on that topic between partisans of the two sides. In a survey conducted by students of Vassar College (8), a general "superstition" was found that water could be located by divining. But whether there was much deviation from this belief is not stated. The diviner who wanted to get rich by means of the rod had to have a fresh excavating crew accompany him every half-day because the excavators made sport of him and labelled him "Mr. Divining Rod"(46). Robert's (51) major experience in Kennebunkport seems to be ridicule for his belief in divining. A friend of his remarked, "There's a lot of people around here who say there's nothing in it. There's a man in my office who can't hear the subject

mentioned without getting hot under the collar." From farmers who have not tried divining the reaction is usually: "Haw, haw, you don't mean to tell me you believe that stuff." A friend of a diviner was asked by a surveyor, "Is your friend a witch or a wizard?" "He comes very nigh to one," was the reply.

There is nothing surprising about this array of conflicting opinions. The whole subject is marked by a deplorable lack of controlled experiments. Of our entire bibliography, not more than ten, at the most, have bothered with experimental procedures in the slightest degree. This means that any evaluation can at best be based only on a critical impression. Therefore we should expect to find that opinions on the success of divining run the whole gamut of possibilities from hostile through neutral and reserved to wholeheartedly favorable. Furthermore, these opinions are based on varying kinds of evidence: evidence from experiment, evidence from personal experience, evidence from hearsay, and evidence heavily influenced by preconceived beliefs. Unfortunately, no work approaches that of Barrett and Besterman (a work which is favorable to the divining rod) in objectivity.

We shall not add our own opinion whether divining has had better than chance success, since no really complete and objective study has been made of this question;* we shall simply report the opinions of others. As to whether dowsing was more successful in the United States than in England, we can quote the following humorous remark from a letter to the *Independent* by Sir William Barrett (6): "in a soggy little tussock like England a clairvoyant would have to be myopic if his twig did not turn down all the time."

Of the sources used by us that are relevant to this particular subject (the success of divining), fifteen consider it successful (with variation in belief of degree of success); seventeen may be grouped as believing it unsuccessful (with variations); seven are neutral or reserve judgment (three of these are somewhat inclined to believe that it is successful, one is slightly inclined to believe it is not successful). These figures are not set down to decide by the majority vote whether divining is worth while, but to show the variety of existing opinions. Yet speaking simply from the point of view of judgments arrived at critically, it appears that those who believe it to be successful are in general the better sources.

Representative of those who believe divining to be a hoax is Amos Kendall, whose story of the Lambert Brothers has been told above (38). Raymond (50) quotes an incident in which the "most renowned diviner on the Pacific Coast" was brought into a metallurgical labora-

* Perhaps the reader may disagree. On this point see Dr. C. A. Browne of the Bureau of Soils and Chemistry, who says experiments at Magdeburg, Germany, show better than chance success, *Science*, N.S., *January* 23, 1931.

tory. He was permitted to inspect gold coins and bullion; he then went out and was brought back blindfolded. He was told no gold had been moved, while actually the coins had been put away in a safe; while the bullion was wired to the underside of the table. The diviner, after examination, said there were no coins or bullion in the room. Robinson (53) found the results he obtained with a twig did not coincide with his companion's results; after careful "experiments", Robinson found that the rod refused to dip over spots where he knew there was water, while later it dipped over nearly every spot in a half acre plot.* *Current Literature* (18), 1902, in an editorial says, "No wonder superstition still lives on when men forget all the many failures and remember only the few coincidences." Hopkins (31) discredits its success: "success is due to luck and good judgment." The government geologist's opinion of the rod has already been noted. "Topics of the Times" (*New York Times*) wrote on September 24, 1913: "the divining rod has nothing to do with the undeniably successful feats. Water is found by noting moisture. Thus the right conclusion is reached from the wrong premises." Gregory (29) criticizes the reported successes of diviners. He argues that the claims of different diviners are often contradictory. He also stresses the lucky coincidences and forgotten failures. He concedes that a diviner may be valuable under certain circumstances. He thinks that success occurs where the water table is widespread, or where water is to be found everywhere. Moorehead (46) points out a few failures. Bryant (11) reports an experiment at Middlebury College, the results of which do not bolster the claims of water witching.

In summary certain tendencies and needs should be stressed. The proponents of divining in claiming success have not been critical enough of their claims. The skeptics have selected instances, which is no conclusive argument in this case. The skeptics have pointed up certain tests and difficulties which protagonists must meet. Those who stand in between have usually selected cases from both sides, which may seem to be, but really is not objectivity.

This should be proof enough to those interested in the *scientific* study of divining that what are needed are *experimental* procedures and results.

[*To be concluded*]**

* No comment is here made on the *validity* of these arguments.

** The Bibliography will follow the second part of this paper in the next issue of the Journal.

Neurobiological Aspects of Telepathy*

JAN EHRENWALD, M.D.

An increasing amount of experimental evidence of telepathy and related phenomena has been accumulated during the past fifteen years. The problem no longer is to convince the skeptics who, by their stubborn disbelief, prove only their inability to digest food for thinking that had not been included in their diet during their childhood years. The problem is to sift, to classify, and to reconcile the new facts with our established body of experience, particularly in the fields of normal and abnormal psychology.

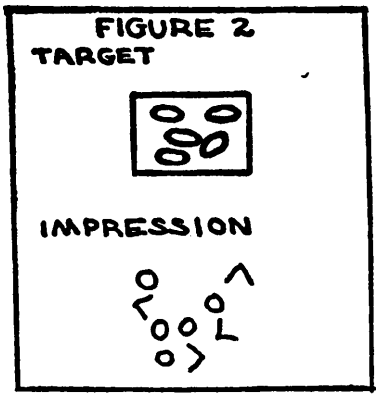
Numerous contributions have shed light on the psychological conditioning factors of telepathic phenomena. The part played by emotion, overt or repressed, by motivation, conscious or unconscious, has been widely discussed. However, little attention has been paid so far to neurological and neurobiological aspects. It is therefore necessary to summarize in a somewhat dogmatic way the salient facts which have emerged. Inquiry into the psychodynamics of telepathy and related phenomena has shown that they are not accessible to conscious volition as a general rule. They are brought about or facilitated by certain emotional states, wishes, and expectations on the part of the agent, and by a passive, receptive, relaxed attitude, sometimes amounting to mental dissociation, trance, hypnosis or sleep, on the part of the percipient. The correspondence between objective facts or mental events on the one side and the telepathic message received on the other rarely amounts to photographic likeness. It is usually distorted by symbolical or metaphorical representation, by what I have previously described as telepathic scatter, spatial or temporal (4), or by what Warcollier termed fragmentation, dissociation, or condensation of the images perceived in a telepathic way (12).

A purely descriptive, phenomenological approach reveals another set of important characteristics. Distance, spatial order, the laws of causation and logic, as known to our rational experience, do not enter into the world of telepathic impressions. Likewise, it is becoming increasingly obvious that temporal sequence — the concept of past, present, and future — is inconsistent with the notion of telepathy. Spatial and temporal relationships alike are hopelessly jumbled in the process of telepathic transmission. In this respect telepathic material closely resembles the imagery of dreams and the world of unconscious mentation in general. It will be recalled in this connection that Freud described the absence of spatial and temporal order as

*Read at a meeting of the Medical Section of the A.S.P.R., on April 1, 1948.

the salient feature of the unconscious or the *Id* (5). More recent contributions by Paul Schilder (11), M. Bonaparte (3), C. P. Oberndorf (9), and others have amply confirmed this statement.

On closer investigation, however, another significant aspect of the telepathic process can be demonstrated. Apart from evidence of secondary elaboration, symbolic representation, and other factors of distortion owing to the operation of unconscious motivation, the disorganization and disintegration in the telepathic material reveals striking similarities to well-known characteristics of organic disorders of the brain. Fig. I is taken from Warcollier's book *Mind to Mind* (12). It shows a rectangle, enclosing five egg-shaped figures which were received by the percipient as five egg-shaped figures with four right angles scattered in space. In his book Warcollier includes similar telepathic drawings which were obtained by Sinclair, Usher and Burt, and others. In all these instances a dispersion of elements occurs, as though an earthquake had caused a building to collapse, breaking it into pieces but leaving the bricks intact.



Reproduced from René Warcollier, "Mind to Mind," Fig. 2, p. 12, 1948, Creative Age Press, New York.

FIG. 1. Showing the tendency to dissociation and disintegration of the telepathically received impression compared with the original drawing.

We know from the study of patients with brain injuries that their perceptual world is subject to much the same disorganization. It is only necessary to recall the observations of Goldstein (6), Poetzl (10), and others. A patient of mine, who received an injury to his brain in both temporo-parietal regions by a penetrating gunshot wound, has produced drawings that show a striking resemblance to the telepathically received images reproduced by Warcollier. Fig. 2 shows the patient's drawings which he verbally described to me as

follows: (a) a French window in his ward at the *Neurologische Klinik* in Vienna; (b) a face, *en face*; (c) the window latch; (d) a ship; and (e) a tree drawn upside down with the root at the top, the crown at the bottom, and the trunk in the middle.

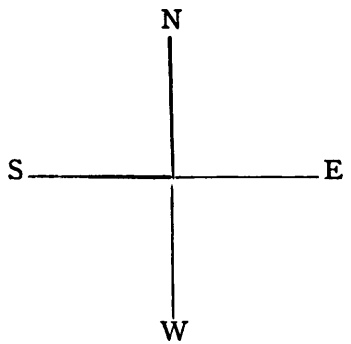
Reproduced from Jan Ehrenwald, "Disturbance of temporal and spatial orientation, of drawing and calculation in a brain-injured person." (Trans.) Zeitschrift für die gesamte Neurologie und Psychiatrie, 132, 1931, *p.* 525.

FIG. 2. Drawings of the patient: (a) a French window; (b) a face, *en face;* (c) the window latch; (d) a ship; (e) a tree drawn upside down, with a) the root b) the trunk and c) the crown.

It will be noted that this type of disturbance in the drawings is clearly distinguishable from that in the drawings of little children or primitive men. The most striking feature in the productions of our patient is the disorganization of the material. In primitive drawings symbolic features or so-called ideographic representation prevails. The material may be on a comparatively low level of organization (like embryonal tissue at an early developmental stage) but it possesses a definite structure or pattern. It is not broken into pieces like meat in a meatloaf that has passed through a chopping machine. The drawings of our patient, like some of those reproduced by War-

collier, show exactly what may be called the "chopping machine" characteristics. More often than not telepathic transmission plays havoc with the target impression. It fails to convey the Gestalt or configuration. It salvages only bits and pieces of the *figure* and makes it barely distinguishable from the *ground,* as conceived by the Gestalt psychologists.

It need not be emphasized that in the case of telepathic perception this disturbance is confined to the specific situation in which it occurs. Outside that situation the subject functions on the level of normal, biologically congruous sensory perception. The brain-injured patient, in contrast, shows the identical disturbance of Gestalt appreciation throughout his mental activities. For instance, my patient, a medical student, drew the directions of the compass as shown in Figure 3. His number sense was severely impaired. He was unable



Reproduced from Jan Ehrenwald, "Disturbance of temporal and spatial orientation, of drawing and calculation in a brain-injured person." (Trans.) Zeitschrift für die gesamte Neurologie und Psychiatrie, 132, 1931, *p.* 522.

FIG. 3. Diagram illustrating the compass on which the patient indicates south and west in the wrong directions.

to perform the simplest calculations; on writing down a mathematical problem, he showed the disorder of spatial orientation identical with that in the preceding examples. Displacement, inversion, and gross deviations from the horizontal were other characteristic features. His mistakes in temporal orientation were of the same order. He could not tell how long he had been in the neurological department or the length of time he had spent in waiting to be admitted to a surgical ward. He constantly confused data referring to his stay in Vienna and his life prior to that in a small, provincial town in Austria. Before and after, in the temporal sense, had lost their meaning to him, in the same way as had spatial relationship. It was easy to show that a severe impairment of his ability to calculate was likewise due to a disturbance of visual orientation. This was the reason for describing

the whole picture in terms of a disorder affecting the *coordinates of time and space* or as a *coordinative* disorder.

The parallel between the basic disturbances of patients suffering from organic brain injury and certain productions of the telepathic percipient is thus unmistakable. In both cases there is disintegration of Gestalt and disorganization of spatio-temporal perception, although this disorganization is due to two vastly divergent sets of causes. In one case it is caused by irreversible structural damage to the brain cortex, in the other to what I have described as a transient *minus-function* such as may occur in states of absent-mindedness, trance, hypnosis or sleep, affecting fundamentally the same sphere, though on an altogether different level.

On the other hand, the far-reaching differences which exist between the two types of minus-function cannot be overlooked. These account for the undeniable points of difference between gross organic disintegration of perceptual material in the brain-injured patient and the usually lesser degree of disintegration observed in telepathic productions. The divergence between the two is obviously of the same order as is the divergence between slips of the tongue in a normal person and in a patient suffering from amnestic aphasia. But there obviously exists one common denominator responsible for the disturbance in both cases: the abeyance of higher cortical activities owing to organic or functional factors respectively. In the patient suffering from brain injury, perception is blurred, owing to destruction of the brain cortex. In the case of a percipient registering a distorted fragment of another person's sensory perception, the disorganization obviously is due to the fact that the material has not passed through the integrative processes (which we must assume have their seat in the brain cortex) before it was registered in a conscious way.

* * *

However, this neuropathological interpretation of the process of telepathic "transmission" does justice to one side of the picture only. Anyone familiar with the available evidence of telepathy and related phenomena will rightly point out that such far-reaching disorganization and disintegration of the material, as discussed here, is the exception rather than the rule. More often than not the percipient is able to *reorganize* the fragments into more or less integrated wholes. The literature of psychical research abounds in examples of sensitives who are able to piece together insignificant clues into impressions bearing striking resemblances to the stimuli from which they were derived. In the instance of mediumistic trance this ability may be very striking indeed. It may amount to the creation of so-called secondary personalities or controls with all the characteristics of life. Cases like these remind us of the biblical

parable wherein God took a rib from Adam's body and created from it Eve, his wife—or of the laboratory experiment in which a speck of protoplasm taken from the embryo of the sea urchin may develop into a full-grown animal.

Telepathic reception therefore must be considered a *biphasic* process. In the first phase the impression received is broken down, as it were, into disjointed pieces. In the second phase the fragments are built up again into new meaningful wholes. Warcollier compared this biphasic process with the breaking down of a "psychic molecule," followed by the building up of its fragments into a new molecule. A comparison with a chemical process such as goes on in the organism itself as *catabolic* versus *anabolic* changes is suggestive indeed. It would be more pertinent, however, to introduce the term of *catapsychic versus anapsychic processes: the first, indicating a regression from highly organized cognitive material to more primitive elements; and, the second, its subsequent reintegration into psychic content of higher organization.*

The productions of our brain-injured patient, who in one instance perceived and drew a window as a jumble of scattered lines, are examples of catapsychic disintegration of sensory material. Likewise, in the drawings reproduced by Warcollier and Sinclair the catapsychic phase of the telepathic process dominates the picture.

For obvious reasons the majority of observations which are considered good evidence of telepathy are of a different order. In cases of this kind the telepathic impression either has not been subjected to too far-reaching disintegration, or it has passed through a more or less marked process of synthesis or anapsychic reintegration. I may add, by way of a footnote only, that this process is largely identical with what I have described elsewhere as *compensation* of a primary minus-function, organic or otherwise, representing one of the conditioning factors of telepathy.

It is easy to show that the foregoing description of the two phases of the telepathic process is in good keeping with all the available evidence, both spontaneous and experimental. Its validity extends beyond specific instances of telepathic perception of sensory material. Elsewhere I have discussed the part played by emotional attitudes and affects in telepathic experiences. Projected on our scale of psychic metabolism, material of this kind is obviously of a lower order than ideational concepts, perceptual images, or the like. Yet we have good reason to believe that such material is equally, if not more, amenable to telepathic transmission. Indeed, I have pointed out that the telepathic activity of repressed hostility in the paranoiac patient's social environment may play a major part in the development of his delusional trend. That a similar part is played by fear, anxiety,

hatred, or love has been emphasized by many authors. It has been at the roots of primitive man's belief in "black magic."

If this is true, it would appear that the lower the structural organization of mental content, the more it is amenable to telepathic transmission without previous catapsychic disorganization—"predigestion" as it were. Conversely, the higher the structural organization of mental content, the less amenable it is to transmission as such in a telepathic way.

However this may be, the biphasic character of telepathic experiences can be demonstrated easily where the apparent transmission of purely emotional material is concerned. The percipient, aware of what he may describe as a vague, baseless anxiety, may succeed in integrating it into a specific fear that some mishap has overtaken one of his friends or relations. The many well-known instances of so-called *phantasms of the dying* show that in a number of cases his premonition may then prove to be fully justified. This secondary elaboration or rationalization of a vague impression received by the percipient is, of course, identical with what I described as the compensatory, integrative, or anapsychic phase of the process.

In pathological cases, e.g., in the paranoiac patient, the anapsychic phase slips on to the wrong track, as it were. Here, too, the patient may build up a vague impression, i.e., one of unspecifiable hostility, into an integrated whole, but in such cases the secondary elaboration and rationalization result in the formation of his notorious "unshakable and unrectifiable" delusional system. That this process may be supplemented and reinforced by what Freud described as the process of projection of the patient's own sadistic-aggressive tendencies into the outer world need not be discussed here.

Discussing the psychopathology of the schizophrenic process from this angle, I have pointed out that in its further course, the patient may become sensitive to heteropsychic material other than unconscious aggressive tendencies. He may be flooded by impressions invading his consciousness from the outer world; he may be unable to ward off the intrusion of the non-ego upon his ego. Worse still, he may lose the urge to weave his experience into a meaningful pattern; he may be deprived of his tendency to *compensation.* To put it in other words: the anapsychic phase of what here, too, amounts to a telepathic process is completely in abeyance. Consequently he is only too right when he claims that a "cosmic catastrophe" has broken his world into bits and pieces, more elementary still than the jumbled outline of the drawings produced by our brain-injured patient or by some of Warcollier's telepathic percipients.

* * *

The similarity suggested here between the telepathic process and the processes involved in the ingestion, breakdown, and assimilation of food does not seem to be accidental. There is no strict demarcation line between the living organism and its environment. Indeed, Murphy (8) has shown that there is an unbroken continuity, accentuated by the continuous exchange of matter, organic and inorganic, between the two. I intimated that during this process the chemical composition of the matter exchanged undergoes transformation either in the anabolic or catabolic direction. Our mental life on a primitive level reflects exactly the same correlations. Sensory perception constitutes chemical alterations of the ego which are felt subjectively as an intrusion of the outer world into the confines of the personality. This process may be pleasurable or painful as the case may be. It may call for action to promote it or to check it. The action, in the one case, consists of incorporation, of setting into motion the catabolic changes which make the anabolic phase (the assimilation of matter) possible. In the other case, it consists of setting up a barrier, chemical or otherwise, to prevent penetration of the body surface (external or internal); of mobilizing defenses; of effecting elimination. Freud's analysis of instincts has shown that in the origins of our mental life we can recognize essentially the same pattern (5) and more recent investigations by Alexander (2) have confirmed this view.

It would be impossible to discuss in the present context the wider implications of this interpretation of what Abraham described as the metabolism of our mental life (1). There can be no doubt that the psychoanalytical thesis of a continuous shift of emphasis from primary to secondary processes, and vice versa, from unconscious to conscious content, from primitive elements into highly organized material—and the other way round—is in good keeping with our interpretation. All these manifestations mark as many scintillating shifts in the discharge of psychic energy in either anapsychic or catapsychic direction and merge imperceptibly into what is usually described as changes of the same order in the organism and in the physical world at large.

If this is true *our attitude towards heteropsychic material is a direct derivative from our basically dualistic attitude towards matter outside the confines of our organism.* Either we are able and willing to admit and to assimilate influences of this kind, or else we reject them as alien and harmful to our mental organization. The infant and the small child seem largely to conform to the first pattern. They are readily accessible to both heteropsychic material and other formative stimuli that help to mould their personalities. The "oral incorporation" of parental images, as postulated by psychoanalysis, resulting in the development of the super-ego, is obviously one

important feature of this stage. However, in the further course the growing child may become increasingly resistant to heteropsychic influences. He may retain some sensitiveness to material possessing a high emotional charge, but his relations to his parents and educators become more and more determined by a give-and-take on a purely intellectual level. The occasional intrusion of telepathic material may then be vaguely sensed as a threat to the integrity of the self or a "Peril of the Soul," as Jung put it. I pointed out before that it may even entail violent reactions, comparable to an anaphylactic shock following parenteral injection of foreign protein, as in the case of the paranoid schizophrenic.

It need not be emphasized, however, that these violent reactions represent only the "lunatic fringe" of a process which seems to constitute a *basic feature* of our mental functioning in both health and disease. At certain levels of our central nervous system, biochemical changes are perceived as pleasure or pain. They are registered as sensory impressions which are attributed to things in the outer world and subsequently remembered as their residual images. Biochemical changes affecting the lower and the lowest levels of the central nervous system apparently lack the attributes of pertaining to an individual consciousness. Only those that pass through a process of catapsychic disintegration, followed by a phase of anapsychic reintegration, attain the characteristics of individual psychic organization. They fall then within the orbit of what I described as *autopsychic* experiences.

It is needless to say that the way in which we are able to register heteropsychic experiences in our own consciousness must remain a matter of considerable speculation. But one thing seems to be clear at the present moment. Although we do not know of any anatomical substratum for the origin of telepathic or heteropsychic—as against ordinary or autopsychic—awareness, we may as well realize that in this respect telepathic experiences are not different from normal ones. In a recent review of my book (4), the English philosopher, Dr. C. E. M. Joad, writes as follows: "As Dr. Ehrenwald very properly points out, we haven't the faintest idea how the transition from event in the brain to experience in consciousness is effected. Hence, the fact that there is 'an unbridgeable gulf' in our knowledge of the mode by which what is going on in one mind is communicated to another is not so odd as it at first sight appears. There is an equally unbridgeable gap in our knowledge of the mode by which what is going on in the body and brain is communicated to the mind that animates them. We forget the mystery of the latter only because it is common; we are astonished by the oddness of the former only because it is rare" (7). This quotation from Joad expresses my own ideas about the neurobiological basis of telepathy so much better than I could that I feel I may just as well include it here.

Be that as it may, we are generally able to shut heteropsychic elements out of our individual consciousness. This may indeed be one of the indispensable safeguards of our functioning as isolated, detached, and self-contained personalities. But the biphasic process which can be demonstrated as a basic feature of telepathic and related phenomena shows that our isolation from the minds and bodies of other persons, as well as from physical things of the outer world, is far from absolute. It reveals our integral relationship to mind and matter outside of the confines of our selves and links us up inextricably with the very heartbeat of the Universe.

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Parapsychology and General Psychology[1]

J. G. PRATT

I share fully an opinion expressed by one of my fellow workers: the recent article by Thouless and Wiesner should be required reading for all students of parapsychology. One rarely encounters such concise thought and such careful choice of words as is found in those twenty pages. It is a good question whether the best kind of appraisal would not be merely to call attention to the article and add the simple admonition—Read it! It goes without saying that this review cannot take the place of the original for anyone pretending to have a serious, intelligent interest in parapsychology or, indeed, in psychology in general.

Thouless and Wiesner have devoted themselves to the problem of how the psi processes fit in with the more familiar forms of mental activity, those which occur "within" the organism. In this inquiry they have used relevant facts from both parapsychology and psychology. Yet they have not been primarily interested in facts alone, but in the implications of facts considered in combination.

The writers have explained their purpose with consummate skill in their opening paragraphs. They compare their task with that of a person who is trying to work a jig-saw puzzle when many of the pieces are missing. Anyone genuinely interested in "solving" a puzzle under this handicap will go as far as he can, they say, with the pieces he has. He will try them here and there, first one way and then another, perhaps completing small sections which he may or may not be able to fit into the whole. In the end, he may have a result which is still far from finished. He will, however, have a much better basis than at the start for judging what the final picture will be when all the pieces are found and put in their proper places.

The gist of the theoretical view advanced by this paper is that the psi processes established by parapsychology are only the less frequently observed forms of familiar psychological functions which are occurring within the organism all the time. ESP, in other words, has its counterpart in normal perception, and PK in motor behavior. This is only a general way of characterizing their main suggestion. For a more precise statement I cannot do better than to quote the authors' own words (the italics are found in the original):

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[1] Review of "The Psi Processes in Normal and 'Paranormal' Psychology," by R. H. Thouless and B. P. Wiesner. *Proc.* S.P.R., Vol. XLVIII, 1947, pp. 177-196. This article was also published, in slightly abbreviated form, in the *Journal of Parapsychology*, Vol. 12, No. 3, September, 1948.

> The hypothesis we wish to suggest is that, *in normal thinking and perceiving I am in the same sort of relation to what is going on in the sensory part of my brain and nervous system as that of the successful clairvoyant to some external event, and that this relation is established by the same means . . . .*
>
> * * *
>
> We suggest also that there is a similar identity of relation in normal motor control of the body on the one hand and the "paranormal" process of psychokinesis on the other. Our second hypothesis is: *I control the activity of my nervous system (and so indirectly control such activities as the movements of my body and the course of my thinking) by the same means as that by which the successful psychokinetic subject controls the fall of the dice or other object . . . .*

It is clear at once that these hypotheses assign to the psi processes functions which are occurring within the normal organism during all waking life and possibly during sleep as well. These are functions which it is the fashion of the day in psychology to assign to the material organism itself, primarily to the brain. Parapsychologists have long considered that the chief importance of their basic observations arises out of the fact that the phenomena cannot be explained in materialistic or physicalistic terms. Therefore, the findings of parapsychology point unmistakably to the conclusion that there must exist in man some immaterial, extraphysical causal factor. Thouless and Wiesner are not the first to suppose that if this immaterial factor exists (they designate it by the Hebrew letter "Shin" to avoid bringing in some of the connotations of words like "mind" and "soul") it must play a role in behavior which is not limited to the rare occasions upon which the psi processes are observed acting beyond the limits of the organism and of its possibilities of physical contact with the environment.

The writers, we are safe in saying, chose their words with extreme care in stating their hypotheses; we need have no hesitation, therefore, in taking their formulations quite literally. In fact, to see in their words any other than the direct literal meaning would be a serious misinterpretation of their views. This means that what we commonly think of as clairvoyance may be occurring in every act of perception. According to their hypothesis the target, or stimulus, for "clairvoyance" in normal perception would be some sensory area of the brain. Similarly, in motor behavior what we usually think of as psychokinesis may occur, the PK target being some part of the brain or motor nervous system.

In establishing and making use of these relationships within the organism, the mind (Shin) is no more directly aware of the "stimulus" than it is of the objects or events outside the organism with which it sometimes establishes the same relations, i.e., in ESP and PK.

The specific facts which seem to fit together to lend support to these hypotheses cannot be given in detail here. The reader who is interested will, it is hoped, find or create the opportunity to pursue the question further in the original article.[2] Suffice it to say, however, that there seem to be no facts from either parapsychology or general psychology which would make their hypotheses untenable.

It is evident from the writings of many of the English parapsychologists that they consider telepathy to be a more basic phenomenon than clairvoyance. Indeed, they frequently seem to question whether clairvoyance has been established at all. It is interesting to see that Thouless and Wiesner, in their efforts to integrate the known facts, are led to an almost directly opposite view. Not only do they think of the cognitive relation between the mind and any physical object or event as being that commonly designated by the term "clairvoyance," but they also explain telepathy in terms of either clairvoyance or PK. That is to say, the mind of person B may be in direct cognitive relation by clairvoyance with the sensory nervous system of person A, or the mind of A might be in direct psychokinetic relationship with the motor nervous system of B. In both instances we would say that B had had a telepathic experience in which A was the "sender." Thouless and Wiesner do not completely rule out the possibility that telepathy of the direct mind-to-mind variety might occur, but they do say that to bring in this hypothesis would be to introduce a point of view for which there is no direct evidence.

The question of the relation between telepathy and clairvoyance has been one for lively discussion in parapsychology in recent years. It will be interesting to observe whether a new phase of this discussion will be initiated by the article under review. Also it is interesting to speculate upon the bearing which the "clairvoyance" hypothesis of telepathy might have upon any new formulation of the survival hypothesis. We begin to see more clearly in questions such as these the paramount importance of experiments conducted not only to find out whether pure telepathy occurs, but also to throw light upon its nature if it does.

Space permits only a brief mention of a third major hypothesis offered in this article: that the mind exercises a directive control over all growth and healing processes within the organism by means

[2]Or in the *Journal of Parapsychology*, see Footnote 1.

of a psi relationship. The authors recognize that this hypothesis is based upon a much less firm foundation of parapsychological facts than are the other two. These facts, considered for what they may be worth, are the observations which suggest that under certain circumstances psychic materializations or formations not explainable on any hypothesis of physical origin may occur.

Thouless and Wiesner conclude their article by tracing the antecedents of their views in parapsychological literature. They have succeeded in finding here and there in the writings of fellow workers the expression of ideas which bear some resemblance to their own, and they very graciously extend credit for priority in these cases. I believe that students of the field will agree with me, however, that the present writers have made an outstanding and unique contribution to parapsychological thought. They have worked out the most complete and consistent picture which has yet been produced with the pieces of the puzzle at hand.

The article, as the writers emphatically point out, is a theoretical contribution, and it is important that any work of this nature be kept in proper perspective. By such speculative thinking as this article exemplifies, the scientist develops working hypotheses which he can later verify or correct on the basis of subsequent experimentation or observation. When a working hypothesis deals with only a limited aspect of a field of research or a simple experimental problem, this phase of verification may follow almost immediately; both the hypothesis and the testing of it may even be the work of one individual.

However, when a hypothesis deals with broader and more basic problems, as the Thouless and Wiesner paper does, the combined efforts of a number of investigators working over a period of years may be required to find out whether the speculative picture presented is the correct one. In such a case, the tentative nature of the hypothesis, at first generally accepted and understood, often gradually merges into orthodox dogma, even though the facts may not have basically changed. This is especially likely when the individuals who first propose a hypothesis are called upon repeatedly to defend the logic of their views.

The history of science is full of examples of this sort, but it seems quite unlikely that such a misuse of speculative thinking will occur in the present instance. Thouless and Wiesner have expressed themselves clearly and convincingly on the point that the views which they offer are tentative ones to be tested and corrected by further research. They seem in no danger of being seduced and enslaved by their own hypotheses. It behooves their readers, therefore, not to impute to them more than they claim.

A Precognitive Experience

We are indebted to Mr. Alexander Baird, of Glasgow, for the following account of a precognitive experience in which the percipient recognized a vision that corresponded to a later event. The incident is fully confirmed. The percipient told his sister of his experience; she in turn told it to their other sisters. This occurred many hours before the news was received that the original of the vision subsequently met with a fatal accident.

The apparition was unique in the life of the percipient; he cannot recall having had a paranormal experience of any kind before. The case thus falls into the class of unique experiences in which apparitions that were recognized at the time closely coincided with the deaths of the persons they represented. Such cases cannot be rejected as chance occurrences on the grounds that the percipients had had other visual hallucinations that did *not* correspond with the external facts. The precognitive element in the case (since normal inference by the percipient seems to be ruled out) can be more easily given credence in the light of the many statistical experiments by Dr. Rhine and his associates at Duke University and by Whately Carington and Dr. Soal and Mrs. Goldney in England which have established beyond cavil that the human mind is not always limited by either time or space.

The percipient was alone, apparently in good health, and awake, although in a relaxed state, idly listening to the radio early on a Sunday evening. He had no reason to suppose that a disaster was in the offing. His experience was completely realistic. He "saw" his brother-in-law walking down the yard and waited for him to open the door. Nothing happened, and the percipient then remembered that his brother-in-law was at sea on a fishing expedition. (The brother-in-law at the time of the vision was apparently also in good health and in particularly good spirits because he had embarked on a new post which promised increased remuneration after a period of lean earnings.)

Mr. Baird first read about the case in the Glasgow *Daily Record* of May 26, 1948. It said in part: "In a vision, Tom Gibbs, of Grimsby, saw his brother-in-law walk toward his sister's door, 'But he never came in'—and a few hours later, news arrived of his having been drowned off the coast of Norway." (The interval between the vision and the accident was twenty-two hours, and the relations of the deceased were not informed of the tragedy for at least another twelve hours.)

On inquiry, the *Record* put Mr. Baird in touch with the Grimsby *Evening Telegraph.* (Grimsby is an important fishing center on the east coast of England.) In response to his letter, Mr. J. H. Harrison of the Reporters' Room furnished Mr. Baird with a cutting from the *Telegraph* of May 26, 1948, which carried an account of the accident and included the address of Mr. Gibbs at 101 Orwell Street, where he lived with his sister, Mrs. Kate Garving. The *Telegraph* stated that Mrs. Garving, widow of Trimmer John Henry Garving, one of the three men killed when the Grimsby trawler St. Oswald hit a mine on Monday, May 24, had had a premonition that something untoward would happen to her husband ever since Sunday, May 23. "I thought he had had an accident or had been left by the ship in hospital somewhere," she told a *Telegraph* reporter, "but I never feared the worst. On Sunday," she went on, "when I got back from the pictures my brother Tom who lodges here told me he had seen my husband, as plain as could be, in his working clothes walking down the back yard towards the door. I don't believe in silly things of that sort, but I had been worrying about that vision ever since." The *Telegraph* also stated that Trimmer Garving had made two or three poor-paying trips to the North Sea and was overjoyed that he had at last been signed on for a deep sea ship because of the extra earnings anticipated. "We were planning together before he sailed what we should do with it," Mrs. Garving told the reporter.

After reading the story in the *Telegraph,* Mr. Baird wrote to Mr. Gibbs enclosing a questionnaire. Mr. Gibbs was kind enough to answer the questions and to write an explanatory letter in addition. Mr. Baird has sent us the original correspondence relating to the case together with the newspaper cuttings and a letter covering his part in running down the details.

First we present Mr. Baird's questionnaire with Mr. Gibbs' replies:

Questionnaire	*Replies*
1. When did Mr. Garving die, the date and hour, if possible?	Monday, 24th May, 6:30 P.M.
2. When did the vision appear, the date and hour, if possible?	Sunday, 23rd May, 8:20 P.M.
3. Did you inform any person or persons of your vision before news of the death came?	Yes. My sister, Mrs. K. Garving, who in turn informed other sisters of the vision, on Sunday night.

4. Would any of the above care to give a brief note, confirming same?	My brother informed me of the incident on Sunday evening, I told my other sisters on same night. (Signed) K. Garving
5. How long did the vision last?	The vision lasted just long enough for my late brother-in-law to walk five yards.
6. Did the figure of your brother-in-law appear to be solid?	Yes, I actually awaited for the door to open.
7. Did he by sign, or otherwise, convey any information?	No. But I cannot quite recollect something he carried in his left hand.
8. Have you had any previous psychic experiences?	None.
9. Have you any comment to add not covered by the above questions?	Re letter.

Mr. Gibbs' explanatory letter follows:

101 Orwell St.
Grimsby, In Lincolnshire
21/6/48

Dear Mr. Baird:

On arriving home from sea today I received your letter so please excuse the delay. In reference to your inquiry I shall be only too glad to inform you of the tragic disaster which has taken my brother-in-law. The following information is exactly as I saw everything.

On the night of 23rd May, I was alone and idly listening to the wireless when I seemed to grow tired. I sat back to relax when the vision appeared. I saw my brother-in-law coming down the yard in his working clothes, the clothes he wore previous to going to sea. I then awaited for him to open the door, then I realized that it was something more as he was at sea and should have been dressed as for walking out [Sunday]. I seemed to force myself to look at the time—8:20 P.M. My sister came in from my other sisters' houses and I told her, I'd seen Jack walking down the yard. She remarked, "Don't! you Tom, you make me feel cold," but I assured her eventually and she remarked, "I hope nothing has happened to Jack."

This so played on her mind that she returned to my sister's house and told her everything.

On Tuesday morning the Port Missionary informed us of the tragic happening. My sister immediately informed him of the vision, and he was greatly interested as we "knew" something had occurred. As I review this scene I can honestly state, from the chair I was sitting in, it is impossible to see a whole body and yet I saw Jack with something in his hand—I cannot state what. So, sir, I hope these facts are as accurate as you wish and I wish to state this: Can you enlighten me as to why I should see this vision and 24 hours previous, as I am greatly interested because I only believe in facts and seeing life before death has made me wonder.

Yours sincerely,

T. J. GIBBS

Mr. Gibbs' perplexity is natural. He believes only in facts and probably no single phenomenon in psychical research is so shocking to common sense as precognition. If we depended solely on the evidence of spontaneous cases, precognition no doubt would still be a highly debatable question. But the results of a vast amount of experimental work by different experimenters can hardly be contested, even by the most critical skeptics. Various theories have been proposed to account for the existence of precognition, but the explanation of its nature lies in future work. Precognition as a fact, however, rests on such solid ground that Dr. Murphy in his recent article "An Approach to Precognition," in the January, 1948 issue of this JOURNAL was able to make the following statement:

> . . . in the dark days immediately following the battle of Britain [Whately Carington] experimentally demonstrated that ordinary normal persons possess a measurable amount of precognitive ability, using a method which showed clear interrelations between precognitive and telepathic gifts. Indeed, the study of spontaneous cases of precognition, supported by the experimental approaches of Carington, of Soal and Goldney, and of Rhine and his collaborators has forced the realization that the time-dimension constitutes no fundamental hurdle to paranormal powers; it has become clear that the traditional belief that telepathy and clairvoyance are more easily acceptable than precognition has no substantial basis, either in fact or in theory.

Enquiry

This new monthly magazine, edited by Alfred Ridgway and Nigel Cox, achieved publication only after many difficulties, due to the restrictions that surround all publishing in Britain at this time. *Enquiry* seems to be planned to meet the long-standing need of a periodical for British and American readers who are interested in psychical research but want something more readable than the research reports such as form the bulk of the publications of the English and American societies. Until the appearance of *Enquiry,* there has been no alternative except the avowedly spiritualistic magazines. Accordingly, this venture will be warmly welcomed on both sides of the Atlantic.

The name has been happily chosen because it suggests the attitude of open-minded quest for truth. And Professor C. D. Broad sets the tone in his Foreword: "I understand that this new venture in journalism is meant to supply to intelligent and critical readers, who may not themselves have any first-hand knowledge of psychical research and paranormal psychology, reliable information on what is being done and thought in this and other related fields." The Editorial Advisory Panel includes many of the names in Britain distinguished in these fields: Dr. William Brown, Dr. L. P. Jacks, Dr. C. E. M. Joad, Professor H. Habberly Price, Dr. R. H. Thouless, Dr. D. J. West, together with Dr. C. G. Jung and our own Dr. Rhine.

The list of contributors to this first issue includes two former Presidents of the Society for Psychical Research, Professor Broad and Mr. G. N. M. Tyrrell; the present incumbent, Mr. W. H. Salter, and the Society's research officer, Dr. D. J. West. The new venture is, therefore, cradled in the Society, which is as it should be.

Space does not permit a detailed review of the various articles, but after reading through this initial number one raises the query "for whom is this magazine planned"? Readable as several of the articles are, the impression that remains at the end is that this is a periodical written by university professors for a reading public of university professors, preferably of the departments of philosophy. The ordinary reader will make heavy weather of J. W. Dunne's "A Glimpse of the Real World," and The Very Rev. W. R. Matthews, Dean of St. Paul's, has chosen for his book review "The Meaning of Existence," an existential interpretation of Christianity, which is certainly remote from general interest. Martha Kneale, Oxford philosopher, contributes an over-long review of Mr. Tyrrell's *Personality of Man,* in which she explains at length her disagreements

with the author on philosophical grounds. The style may be suggested by the following sentence on the Frequency Theory: "To say that the probability of getting a given result, R, given a certain event, E, is (say) ½ is to say that in a long run of E's the proportion of E's followed by R tends to the limit ½."

The preceding quotation is not typical of the whole issue by any means, but it serves to point the fact that if *Enquiry* is to reach circulation figures large enough for financial support, it must come down from its Olympian heights of philosophical terminology. Subsequent issues will be received with interest, because there is a great opportunity for an intelligent but readable magazine devoted to the new knowledge about the human mind.

* * *

The second issue of *Enquiry* unfortunately arrived too late for comment in this review. In a note, the publishers explain that circumstances beyond their control have continued to delay regular issues, and, in the meantime, they invite the sympathy and consideration of their readers. It is gratifying to see that the second issue of *Enquiry*, on the whole, will present no difficulties to the ordinary reader.

WILLIAM OLIVER STEVENS

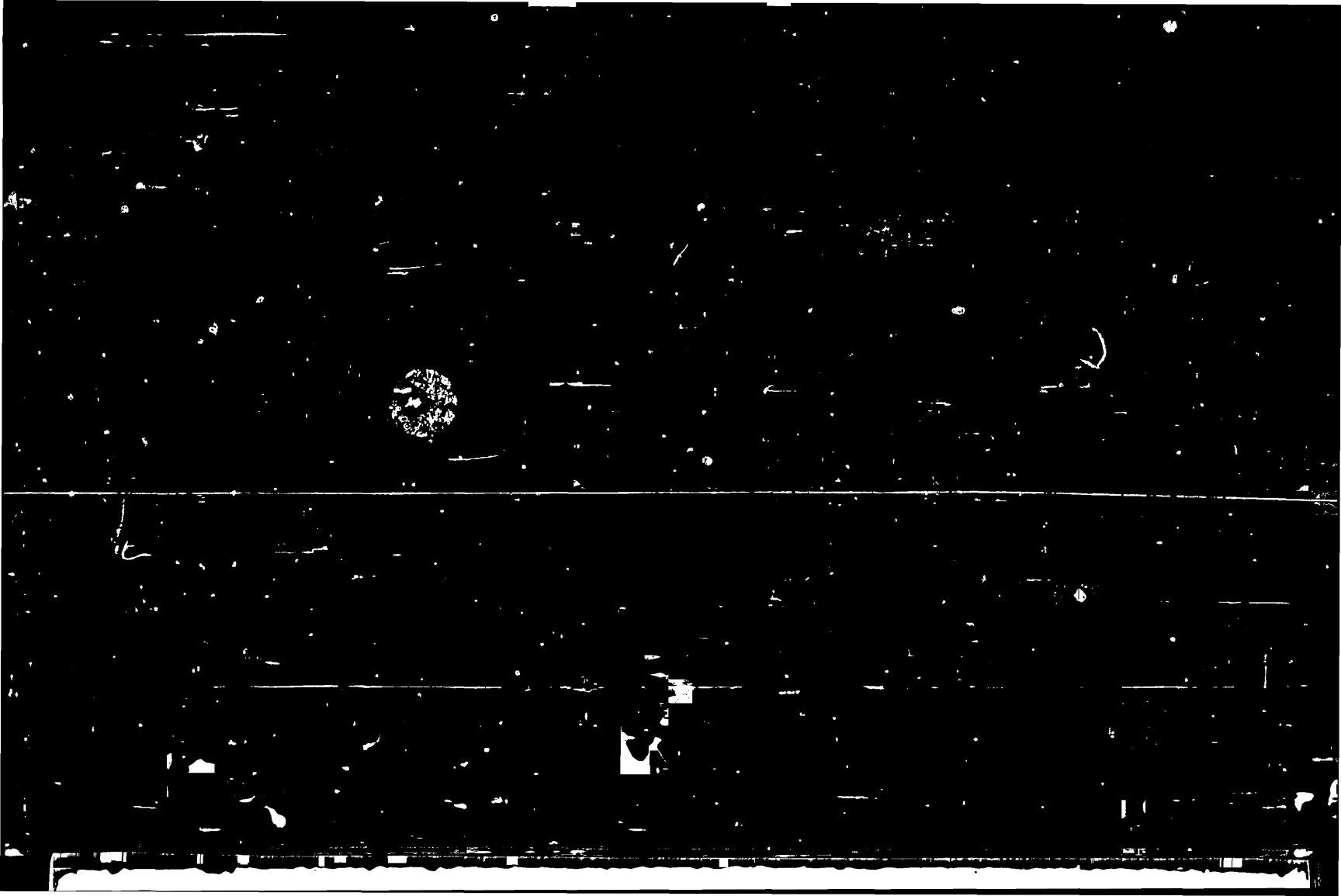
Obituary: Mr. Harry Price

Mr. Harry Price whose death occurred at his home in England on March 29th of this year was one of the best known investigators of psychical phenomena in England. His interest in enigmas began in his boyhood when he first witnessed the performances of conjurers and illusionists. This youthful curiosity about intangibles developed into a keen interest in psychical matters which continued until his death at the age of sixty-seven.

Mr. Price founded the National Laboratory of Psychical Research in London in 1923, where "the miracle-mongers could be tested and the genuine mediums encouraged." In 1937, the equipment, library, etc., of the Laboratory were transferred to the University of London. The formation of the library had been one of Mr. Price's major interests. The collection of books comprised 20,000 volumes on psychical research, magic, and collateral subjects.

For some years beginning in the 1920's, Mr. Price was foreign research officer of this society. Many reports of his activities were published in this JOURNAL during his association with the A.S.P.R. Of particular interest at the time were reports of his investigations at Vienna, Munich, and Braunau of the then famous Austrian physical mediums, Willi and Rudi Schneider.

Mr. Price was a voluminous writer in a popular rather than an academic style. He thus attracted a wide reading public. The results of his investigations were published in the Bulletins of the National Laboratory. His most important book, perhaps, is *Fifty Years of Psychical Research.* Others are *Confessions of a Ghost Hunter, The End of Borley Rectory,* and *Poltergeist over England.*



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

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

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

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

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

MEMBERSHIP IN THE SOCIETY

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

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

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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.

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