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

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., will be held at the office of the Society, 880 Fifth Avenue, Suite "1A," Borough of Manhattan, City of New York, on Tuesday, January 25, 1949, 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

Dr. Robert H. Thouless, of the University of Cambridge, England, and a former President of the Society for Psychical Research (London), has recently been in the United States lecturing on psychology and parapsychology. On Friday evening, November 12, 1948, he addressed the members of this Society at the George Washington Assembly Hall, 3 West 51st Street. The subject of his lecture was:

"Psychical Research and General Psychology."

Dr. J. B. Rhine, of the Parapsychology Laboratory, Duke University, addressed the members of the Society at the George Wash-

ington Assembly Hall on Friday evening, December 10, 1948. His subject was:

"A Scientific Approach to the Question of Survival."

Both lectures were followed by a question and discussion period in which many members participated. The lectures were arranged by the Lecture Committee, of which Mr. Arthur Goadby is the Chairman.

Medical Section

Since February, 1948, when the Medical Section of the American Society for Psychical Research was formally affiliated with the parent organization, seven lecture meetings for members have been held. Speakers and their topics were:

March 4th, "The Psychic Pathology of Everyday Life," Jule Eisenbud, M.D.

April 1st, "Neurobiological Aspects of Telepathy," Jan Ehrenwald, M.D.

May 6th, "Telepathy in the Course of Analytic Therapy," Montague Ullman, M.D.

June 3rd, "Correlation of Physiological and Psychic States," Cornelius Traeger, M.D., and "A Proposed Psi-Questionnaire," Jan Ehrenwald, M.D.

September 30th, "Psychotherapy and the Telepathy Hypothesis," Jan Ehrenwald, M.D.

October 28th, "The Uncovering and Handling of Telepathic Dreams in Analysis," Jule Eisenbud, M.D.

December 2nd, "A Possible Factor in the Production of Paranormal Phenomena," Geraldine Pederson-Krag, M.D.

A Brief History of the Divining Rod in the United States, II

EDWARD KATZ AND PETER PAULSON

In the October, 1948 issue of this JOURNAL we outlined the early history of the art of divining in the United States and followed with a brief discussion of the economic factors involved in solving water shortages. We also presented material from various sources which described the diviner as an individual and summarized the attitudes toward divining of both dowsers and investigators. In this part of our study we will consider the general theory of divining together with American experiments and the present status of the Barrett-Besterman theory.

V. General Theory of Divining: Some Suggestions From American Experience

In attempting to bring some order out of this chaos of opinion, we shall follow in this section the topical outline of Barrett and Besterman in their work *The Divining Rod*. We shall present the facts in relation to the theory that is most widely accepted today, the theory of cryptesthesia, to see whether the facts support the theory or not. That theory states that a diviner is endowed with a subconscious, supernormal, cognitive faculty.

Experiments with Two or More Independent Diviners

Do diviners when tested independently confirm one another's findings? In America most records that speak of such experiments reply with a thumping *yes*. Most of those skeptical of divining have not conducted experiments on independent diviners corroborating one another's successes, or have at least not cited such experiments. Crane (17), in one experiment, found that three diviners picked the same spot independently of one another. Roberts (51) reports that five diviners, tested in the Dayton experiment, all located a water vein within three inches of the same spot.* Others also report that two or more diviners either in one experiment or many experiments agree approximately on the same spot. Robinson (53) reports that he and his friend got contradictory results. It is true that in

* The term "vein" is a misnomer. Water oozes; it does not flow in an enclosed, sharply defined tube like a vein.

this connection a letter to the *Rural New Yorker* (54) of October 22, 1921 reports that a diviner did not agree that an originally picked site would produce water — but it did. Another investigator (3), who tested a diviner after blindfolding him, found that after a few trials he did not repeatedly corroborate his own selection.

Has the Diviner Succeeded When Blindfolded?

The *American Journal of Science* (3), in an unsigned article, cites a failure under conditions of blindfolding as does L. W. Snow in a letter to the *Saint Nicholas* (61). Both the latter and Bryant (11) say that the diviner to whom they refer had formerly succeeded in experiments. Hammerly (30) and Roberts (51) both conclude in specific cases that blindfolding caused no difference in a successful result. Robinson (53) concludes after experimentation that "the rod in the hands of a blindfolded person will vary in its indication in such a way as to stultify itself completely." Here, too, more experimental methods and results are needed.

The Divining Rod — Shape, Form, and Material

Most authorities agree that almost any type of wood will serve adequately as a divining rod. Two who ascribe some importance to the form of the rod are the historian John Fiske (26) and Dr. Robert M. Lawrence (40). Lawrence opines, "the mystic virtues of the forked shape are not however restricted to its faculty of averting the glance of an evil eye or malign influence, for the Divining Rod is believed to derive from the same peculiarity of form its magical power of detecting water and metals." One wonders how a medical doctor could believe this, as Crane (17) said (50 years earlier in another connection), "amid the radiance of this gas-lighted century." Some writers (37) mention peach and witch hazel (especially in New England). One authority says any fruit tree will do. Peach (24) and wild apple (51) are widely used. Other materials that have been used are whalebone (3), a flange (43), a barrel hoop (39), a Turkish shell straightened to form a rod and a pair of clippers (46). R. Steiner (63) correctly concludes that since the rod can be of any material there can be no relation of the specific material of the rod to the finding of water.

Emerson (24) believes that the best forked branch is from a tree, the bark of which is smooth and elastic. The total length, he asserts, should be eighteen inches to twenty-four inches. A French writer, quoted by R. Steiner (63), 1861, claims that it is an American addition to divining to use witch hazel for metal, while some fruit tree twig is needed for water. An anonymous author in the *Democratic Review* (20) of March, 1850, says that witch hazel is often used because that tree blooms out of season. He also states that "the most

learned in this occult science use various materials." R. Steiner (63) asserts that the shape of the rod is not too important. Apparently the Pennsylvania Germans (27) prefer a twig of a year's growth. An assumption regarding the physical basis of divining can be seen in the advocacy by an anonymous author in the *American Architect* (2b) of any rod that can conduct electricity.

It is perfectly consistent with the theory of cryptesthesia to point out that authorities disagree on the question whether a twig is needed. Robinson (53) cites one case where it seemed the diviner needed his twig. Andrews (4) cites the testimony of the Reverend Mr. Harry Mason, of New Zealand, who used the twig only to reduce pressure on himself.

Thus the evidence we have fits in with Barrett's theory. The shape or material in itself does not determine the success of a diviner. The only requirement of the shape of the rod is that it should be capable of being turned in the diviner's hand.

A special instrument is considered here because of its unusual nature and its accuracy in estimating depth. Hammerly (30) speaks of a whip. The whip is similar to a buggy whip, and in order to make it work Hammerly must hold the thin end. He claims that the number of times the whip nods is equal to the number of feet of the depth of a vein, hidden or open. If two veins at different depths cross each other, the rod will nod the number of feet for each vein by nodding first up and down and then left and right. But in the case of his wife the whip will nod only one way. The whip is raised a foot off the ground and one walks around with it. The rod is better than the whip in finding water, according to Hammerly. Although the rod and whip usually produce the same results, a person might be good with a rod and poor with a whip. If a whip works for a person, the rod will, but the reverse is untrue.

Hammerly concludes that among the causes of failure are: (*a*) frauds, (*b*) inefficiency, (*c*) wet weather veins, (*d*) well-drillers do not go straight down, (*e*) small veins deceive many, (*f*) there is too little preparation, judgment, and knowledge on the part of operators, (*g*) unusual conditions are not noted. Furthermore, some personal conclusions that he draws are: (*a*) he never failed over running water, (*b*) he has had success with water in pipes, guessing when there is and is not any, (*c*) he succeeds over hidden or open streams, (*d*) any kind of stick will do, (*e*) the stick will work anywhere over streams, (*f*) he succeeds when blindfolded, (*g*) he does not need knowledge beforehand over a spot where the average diviner succeeds, (*h*) all good operators corroborate each other's findings, (*i*) the whip will tell depth for good operators.

How the Rod is Held

As related to the theory of cryptesthesia, the question how the rod is held is important only in that one must hold the rod so that it can be moved (whether consciously or subconsciously).

Let us go to American sources on this question also. An unsigned article in the *American Journal of Science* (3) says that when the diviner apprehends "hidden influence, he grasps the rod more firmly. The rod moves not only without urging, but contrary to the best efforts of the user." Later on the writer saw an old man holding the rod "spiritedly." He tried holding the rod himself and it worked for him. Subsequently it did so, without failure, for all those he instructed. The rod, the writer concludes, is equivalent to two bows which when bent outward will not cause the point to move. But when "the hands or wrists are turned inward slightly, the rod will be constrained to move . . ." Crane (17) reports that sealing wax on the handle of the rod will prevent its operation (perhaps the fingers cannot grip the rod). A very interesting experience occurred to Latimer (39). He met a banker in Wyoming, Illinois, who could hold one end of the rod in his teeth, the other in both hands. Both the banker and Latimer located the same spot with the divining rod. But Latimer could not locate the same spot holding the rod the way the banker did. One professional diviner (37) was asked to locate water on a hillside. He is described as gripping the rod very tight. The rod went down, after his grasping it palms upward, even when he tried to prevent it. Hopkins (31), bitter enemy of the water witch, opines that because the hands are held in a strained, unnatural way it is difficult to hold the rod for long without causing the muscles to twitch, thus making the rod dip.

S. R. Leonard, writing in the *New York Times* (66) of September 28, 1913, describes his first attempt at divining; he had learned the practice from a village friend. His elbows were close to his sides, his forearms projecting horizontally, his hands upturned. The tighter he squeezed the forks, the greater the tendency for the rod to point down. He felt trembling sensations, but was not conscious of doing anything. But where he felt there was water, he squeezed the rod tighter and down it went. He could cross a bridge calmly or he could squeeze; in the latter case the rod fell as though the utmost force could not resist it.

"J. T. L.," of Sullivan County, writing in the *Rural New Yorker* (54) of October 8, 1921, disbelieves in the divining rod on the basis of seeing it held. It is held, he affirms, with forked end down, one branch in each hand, palms outward, with the little finger on the upper side of the hand. When the fork is turned out beyond a right angle "no one can help turning the rod." Bryant (11), who

conducted experiments on the holding of the rod, said that one diviner would let a person hold only his left arm in a two man test. When someone held the right branch and the diviner the left, the rod did not bend. According to Hammerly (30), besides keeping palms upward, one must hold the hands level and straight. A significant point brought out in Hammerly's study is that a good test for a diviner is to see whether the rod turns down over water *and up again* after passing it. When he has held the hands of a person the rod has turned down. It will work better if he holds one end. But unless the diviner is experienced the rod will only turn up in handholding experiments.

Estimating Depth of Water

Thomas G. Stewart (52), a leading Canadian dowser, believes that no water dowser is worth his salt unless he is able to estimate the depth of the water veins indicated by his rod. Be that as it may, from the point of view of expense the question of depth is a key one in the study of divining. There are really two questions: (*a*) whether diviners have been able to ascertain depth, and (*b*) to what maximum depth can the rod respond?

Few sources are willing to put themselves out on a limb on the question of a general ability to indicate depth. With the exception of two cases, those sources that do address themselves to this topic claim success for individual diviners in estimating depth, either in general or in specific cases. To this ability (in estimating depth) we must append the words "more or less." Not all diviners make claims of this sort. A Negro lad, James Ellard, interviewed by Barrett and Besterman in 1905, asserted that he could not determine depth accurately. I. M. Tolmacheff (57), of the Carnegie Museum, Pittsburgh, said he could not accurately predict by divining the depth at which gold would be found.

Undoubtedly water has been discovered at great depths in the United States by "witching." But there is nothing as spectacular as the four-hundred-foot estimates made in two cases by the Canadian dowser Stewart. The *Independent* (33) states editorially that our diviners make predictions in terms of greater depths than do English diviners. An unsigned article in the *Scientific American* (59a) is not specific when it reports that the diviner, Heerdegen, located an aqueduct near Sing Sing, far below the surface of the earth, "with wonderful exactitude." Most reports show that, on the average, diviners find streams twenty to thirty feet down. One anonymous writer (73) claims that the rod does not work in discovering water further down than twenty feet. There may be variations according to the medium interposed, for many cases reported to the A.S.P.R. run to more than one hundred feet.

Another interesting question is that of the *method* of depth determination. Earlier records indicate that the favorite method was to count the number of dips (20 [March, 1850], 37, 47). Later records indicate a preference for a second method. The depth of the underground water is estimated by the distance between the points where the rod begins to dip and where it points straight down.* Some do this walking forward. One diviner, Lovejoy (52), does this by walking *backward* from the point at which the rod is vertical. Other methods are known but are not widely used. In particular, the reader will remember Hammerly's whip. The *American Journal of Science* (3), in an unsigned article (1826), reports that the diviner locates depth by approaching the spot from several sides, marking off a circle at each point where the rod moves down. The diameter of the circle is twice the depth of the fountain. The author remarks that this could not possibly be applied to salt water found at depths of three hundred feet. Sandefeur (55) suggests that the amount of twisting done by the rod is proportional to the depth of the spring.

Sensations Felt

Do diviners feel changes in their bodies or in their mental states, when they are over water? Many of the sources here are not explicit; and those which are explicit give varying reports. This is not an unimportant question. Barrett and Besterman feel that it is one link in the chain of proof for the theory of cryptesthesia. The unsigned article in the *American Journal of Science* (3) reports one diviner who was not sensitive to any change in feeling. Vance (72), riding in a conveyance with one dowser in eastern Ohio, reported that the diviner appeared to be in a state of trance. James Ellard (7) states that he was never in a trance over water. Leonard, writing in the *New York Times* (66) of September 28, 1913, definitely indicates that when divining he trembled. The Reverend Mr. Harry Mason (60) felt "sensations" in his arms and hands.

Must the Water Be Hidden; Must it Be Flowing?

Most sources which give information on this topic agree that experiments and experiences show that the water must be hidden and flowing. The unsigned article in the *American Journal of Science* (3), while admitting that "contradictory results were produced," indicates nevertheless that the rod did not work by brooks. Johnson (37) reports that his experience in New England has been that brooks and water in a pail will not affect the rod. Hammerly (30) indicates that running water is necessary to successful dowsing. In this connection it is important to point out that while running

* This method is also mentioned in the 1821 account (24).

water seems to be necessary to successful divining, it is not sufficient even for otherwise successful diviners. While some diviners (59a) can tell when and where water is running through an unobservable pipe, not all diviners can do so. According to Roberts (52), "surface water rushing through an underground pipe has no influence whatever upon the dowsing rods of the most sensitive dowsers." The experiment on which this conclusion is based will be quoted later.

Diviners claim, of course, that water can be found if it is hidden. But what about open (i.e., not hidden) water; will the rod work over it? Only Hammerly has done extensive work on this problem. Hammerly claims that his rod will dip over flowing open water. He was taken blindfolded in a car across a bridge that extended over the Willamette River. When he reached the banks of the river the rod turned, and as he crossed it, it went down. While the river was observable to any one on the bridge, it was not observable to him. Other experiences confirmed the fact that the rod turned down in his hands over open streams, and so forth.

Suggestions

Some sources have made many "suggestions" about water-finding techniques. A few will be set down here for what they are worth. An anonymous writer in the *Worcester Magazine* (73) suggests that the operator will be more successful if he is barefooted and washes the soles of his feet and the palms of his hands with muriatic acid or salt and water. If this is done, the author assures us that anyone can use the rod. One professional dowser says that anyone with warm hands can dowse (37). If the person wears silk gloves, the rod will not work. In good health one has better results than when ill. Latimer (39) reports that a friend failed when he put on India rubber shoes. One man seeking to discover water for business purposes walked around all morning with a rod, but to no avail. He was puzzled at his apparent failure. Suddenly he noticed that he had left his rubbers on. He took them off and the rod worked (22). Rubber boots did not affect Hammerly's power adversely. Under a theory of cryptesthesia it is hard to see how wearing rubber boots would affect one's power except through autosuggestion.*

VI. American Experiments in Divining

While a systematic experimental approach is an essentially modern idea, nevertheless on certain phases of this subject some more or

* Henry Edson in a letter to the *Rural New Yorker*, October 22, 1921, reports that while he will succeed when blindfolded, he will not succeed if he is wearing rubber soles.

less scientific experiments had been conducted much earlier. We have already mentioned experiments in which (*a*) 'iviners were blindfolded and (*b*) independent diviners confirmed or refuted each other's selection of a spot underneath which there was supposed to be water. Experiments other than merely finding water and other than those two types cited above will be explained here.

Latimer (39), believing that electricity was the cause of the movement of the rod, first found a spot under which there was water; then he went over the same spot with four ink bottles attached to his sandals. The rod did not move, and he concluded that the bottles had provided insulation. More than a half-century ago a notable experiment was conducted with Heerdegen (59a). He was stationed on the third floor of the Raub Building, Fulton and Nassau Street, New York City. Previously a three-quarter inch steam hose had been laid on the second floor, with water flowing through it. Heerdegen succeeded, from the floor above, in tracing the path which the hose followed. He did this without any previous knowledge of the way in which the hose had been placed and without being able to see the hose at any time. In an experiment conducted in New England (37), farmers demonstrated that they could find waterpipes through which water flowed. Andrews (4) quotes an experiment to test the effects of metallic masses on the nervous system. Bryant's experiment (holding the hands of diviners) has already been explained. The following is not strictly an experiment except as it pertains to the one individual tested: Hammerly (30) reports the case of one man who placed a partly filled tumbler of water over an indicated vein. This diviner tied a silver quarter to a string a foot in length so that the coin hung inside the glass but above the water level inside the tumbler. With the hand moving (apparently), the string swung against the glass twenty-six times indicating the exact depth (when tested) — twenty-six feet.

An interesting recent experiment, planned by Dr. J. B. Rhine of Duke University, was conducted on Roberts' farm (52), in Kennebunkport, Maine. Three dowsers were placed at intervals along a buried pipe, each dowser attended by a reliable observer whose watch would be synchronized with all other watches. Roberts writes: "In a house well removed from the dowsers were to be stationed two other operatives with a pack of cards. One of the operatives was to draw a card from the pack at two-minute intervals. If the card was black, a faucet was to be opened by the second operative: if red, the faucet was to stay closed. Also at two-minute intervals the dowsers were to test the pipe with their rods to see whether or not there was any variation in the pull . . . All of the dowsers got a pull from the pipe whenever they made the tests,

just as all dowsers always had when they felt for the pipe." Diviner B.'s "reaction on every test was the same, whether water was moving in the pipe or was still." Diviner L.'s "rod showed weak pulls at times and stronger pulls at other times; the weak pulls corresponded to the shut-off water on 50 per cent of his tries." Diviner T.'s "rod also showed weak and strong pulls. The strong pulls corresponded to water turn-ons on 70 per cent of his tries." These three diviners were then taken "to a drainage pipe which is four feet underground and sodded over. The pipe is made of old hot-water tanks with the ends cut off. The tanks are butted together and covered at the joints with tarred paper. At the time of the experiment water was running through the pipe at the approximate rate of a hundred gallons a minute. All three dowsers walked back and forth above this pipe again and again. The water had no effect whatever on their rods."

VII. The Present Status of the Barrett-Besterman Theory

This section of our paper is not devoted to the conclusions of the writers, but to what American sources have thought about the theory of divining.

Let us first set down more explicitly the theory of cryptesthesia. This theory states that the diviner is endowed with a "subconscious, supernormal, cognitive faculty." Barrett and Besterman believe that a motor automatism like dowsing is comparable to other motor automatisms (like the planchette, ouija, table tipping, or automatic writing) when these cover paranormally original knowledge. They assert that dowsing is a purely psychological problem, that all of its phenomena find their origin in the dowser's mind, the movement of the rod having no *direct* relation to finding water. In other words, the "ultimate" cause is psychological or parapsychological; the "immediate" cause is physical, the moving of the hand by muscular action, whether the diviner is conscious of it or not. While in general American sources show the same diversity of opinions as do European sources, there is perhaps a greater tendency in the United States to accept this conception that the rod moves in obedience to muscular contraction of the hand.

In contrast to this, there are the physical theories. An editorial in *Current Literature* (18), 1902, although it considers the traditional divining rod as a "superstition," nevertheless reports a "scientific" (not traditional) divining rod which is based on the theory that earth containing gold, silver, or copper is a better conductor of electricity than earth devoid of them. The *Technical World* (65)

reports an experiment by Mr. E. K. Muller, of Zurich, which showed that the rod moves because of electricity and magnetism, though only the specially sensitive will respond to them. A man held a rod over a negatively charged copperplate. The rod was deflected. But the deflection ceased with a positive charge. Andrews (4) concludes from the quoted experiment that there is a difference in electrical potential between the earth and air, with the current tending to pass between them. If any points on the surface of the earth are at higher electrical tensions than others, an electrical discharge would arise there. Andrews also states that a French observer reports that currents of underground water may give rise to radioactive emanations — as a result of tests with a photographic plate. (The theory of "emanation" is closely related to the theory of electricity, and some of the material introduced under this head can be broadly classified as "electrical.") Although an anonymous author in the *Worcester Magazine* (73) admits that the principles of divining have not been ascertained, he nevertheless gives extensive space to an electrical theory: metal (in the earth) together with the arm muscles form a circuit analogous to the connection of wires of artificial machines; the twigs are attracted toward the lines of "communication." The unsigned article in the *Worcester Magazine* reports that sometimes when water is known to flow, the rod does not work. This failure is attributed to certain minerals within the earth. L. H. Steiner (62), quoting a French article, theorizes that the early relation of divining to electricity came about because "electricity" was a word thrown up to explain anything not understood. An anonymous article in the *Democratic Review* (20) of March, 1850 assumes an electrical theory to be true. The wood is sensitive to an atmosphere negativized from "negative" electricity of the stream. We have quoted Latimer's experiment on electricity. He firmly believes electricity to be the cause.

In relation to this question of *confirming* one's belief, it should be noted that all sorts of evidences are offered to prove one's theory ranging from experimentally derived evidence to hearsay. A writer in the *American Architect* (2b) insists that any rod, *provided it conducts electricity,* can be used in divining. But (also) the rod moves in obedience to muscular contraction of the hand.

The theory of emanation has not received such wide treatment. This theory assumes that different corpuscular particles emanate from different materials which affect people of different make-ups. These differences are reflected in the rod motion. L. H. Steiner (62) ridicules this theory: "A person must have a hard life who is sensitive to the differences of millions of things in nature. What a relief death would be to such a sufferer!" E. F. Cone (15) speaks

of an invention of one Philip Scherumly, of Frankfurt on Main, which works on the following principle: there is a different emanation from different materials due to differences in the speed of the electrons given off. This "reputable" divining rod (in contradiction to the traditional "disreputable" kind) must be synchronized with the different deposits. This invention found ore in Lake Superior and natural gas in Pittsburgh with 100 per cent success. Of course, how this last citation throws light on the theory of emanation as related to the traditional dowsing rod is not too clear.

Other than the two theories just mentioned and a "psychological" (cryptesthesia) theory, there are many scattered theories. One such theory attributes the success of the rod to its shape or its form. We have quoted Lawrence's statement on the importance of the form of the Y-shaped branch. We have also quoted L. H. Steiner's logical (although not historical) refutation of this theory. The refutation points out that all shapes and forms have been used successfully as rods.

Other theories stress the way the rod is held. Barrett and Besterman specifically refute the claim of Robinson (53) that the rod dips because of the physical impossibility of maintaining it horizontally. (It, of course, remains for such a theory to point out why the rod dips over water). No source insists that the rod turns because of evil demons, spirits, or "sympathy" between the person and the water.

There are some who play up the role of conscious or unconscious sense observation of moisture conditions. One part of L. H. Steiner's theory relates to unconscious sense observation of conditions. The *New York Times* (66) in "Topics of the Times" on September 24, 1913, opines that the water is found by noticing moisture or prevalence of surface water. This is combined with muscular action to cause the rod to turn in certain spots. Robert Stevenson, a chemical engineer, wrote in the *Times* (66) on September 27, 1913, to express his belief that sense data play no part in success with the rod. Elizabeth McMahan (44), who is apprised of Barrett and Besterman's work, argues that knowledge of such things as geological conditions is not enough to cause a reaction on the part of dowsers, for they have often succeeded where geologists have failed.

Still other theories, slightly or greatly deviant from dominant theories, have found advocates in America. L. H. Steiner thinks that hand motions may be made by portions of the body even without aid of the will and that "mental faculties" may act on voluntary muscles, bringing them into full play, even when the individual is perfectly unconscious of this action. By "mental faculties" is probably meant the unconscious observation of surface conditions, for later

on he says the diviner's determination to succeed, and his faith in his ability, plus this unconscious observation, cause muscular action over a particular spot. Gregory (29) believes that the successful diviner is a quick observer who has had considerable experience in searching for water. As he goes over the ground he recognizes clues which subconsciously lead him to some movement of the strained muscles of his hands. In Lee's (42) opinion most of the observations are motivated by autosuggestion leading to self-deceit rather than by willful delusion. Gardner (28) also insists that having faith in divining is a *sine qua non* for successful dowsing.

Several sources recognize that conscious or unconscious muscular action plays some role in the movement of the rod, that is, the rod is not moved by some outside force. Many theories which take account of muscular action as a cause of the movement of the rod do not consider it an independent cause. In fact, the theory of cryptesthesia draws a distinction between an ultimate psychological (i.e., mental) cause and an immediate physical and muscular cause. One anonymous author in the *American Journal of Science* (3) at first believed that the rod moved contrary to the best efforts of diviners, but he later learned how to use the rod himself by observing how the diviner moved his hands. Often muscular action is believed to be unconscious. One diviner assured Johnson (37) that he could not prevent the rod from dipping even when he tried to. Advocates of the theory of cryptesthesia indicate that a man may unconsciously force the rod down, even when he thinks he is trying to prevent it from doing so. Santschi (57) suggests a dissociation of mental activities similar to writing. Thus one can be writing without concentration and without being conscious of it. Muscular action is a fact also noted by Smith (60) in his article in the *Petroleum World*, 1916. The latter admits, however, that proof is scanty. On the other hand, "J. T. L." of Sullivan County, writing in the *Rural New Yorker* (54) of October 8, 1921, says if the rod is held in a certain way, no one can help but turn the rod.

How widespread is belief in psychological theories in general, and in the theory of cryptesthesia in particular, in America, among present students of the problem? A psychological theory does not imply conceiving of the mind and body as separate entities. Just the reverse. Barrett and Besterman's theory implies a close interrelationship between the two. It proposes that unconscious muscular action is the result of some psychological cause.

In many ways L. H. Steiner's theory described above can be classed as psychological. But most psychological theories arise after 1900. A letter to the *St. Nicholas* (61) reports that it has been proved that the mental state of a person is fundamental: since al-

though the rod turns in a person's hand over a certain material, it will not turn by itself resting on a pivot.

Robert T. Morris, writing in the *New York Times* (66) of September 25, 1913, claims that the reason for the success of the dowser is the coordination between the subjective (non-rational) mind and muscular motion. His subjective mind may be impressed with the presence of water. Often the diviner does not know why the rod is turning. He does not realize that his mind has been impressed with features of the environment. The rod serves to concentrate attention and suppress conflicting impressions which might enter his reasoning mind. Stevenson, writing in the *Times* two days later, reports that by experimentation he has found out that the mind must be sensitive to ethereal radiation from subterranean regions of the earth as well as surface indications. A. B. Iles, a mechanical engineer, in a letter to the *Times* of December 19, 1926, does not believe that the ability to use the rod is similar to that of a psychic medium, for his wife could tip tables but could not use the rod, while he could use the rod, but could not make tables tip. Santschi (57) accepts a psychological explanation. The dowser, according to him, makes use of his sight and knowledge of geological conditions. Thus the muscular action is induced by the mind acting under the stimulus of his conscious observations. Hammerly (30) definitely rejects a psychological explanation in favor of a physical explanation. He does not believe in the possibility of conscious or unconscious suggestion. Writing in the *Journal of Parapsychology*, Elizabeth A. McMahan (44) follows Barrett and Besterman in suggesting that by clairvoyance the diviner becomes unconsciously aware that he is over water and automatic muscular action explains the rest.

This ends the section on attempted explanations of the causes of water witching. But we should note that a few sources are humble enough to report that either the answer is not known or at least they do not know it (17, 73).

VIII. Conclusion

This paper has not been the last word on American divining nor was it intended to be. Even in the field of the history of divining, time and other obstacles have prevented us from investigating countless numbers of diaries, letters, county records and histories. Much research remains to be done on community and individual attitudes. More research is needed on individual diviners, what their attitudes, their background and training are. Do diviners have better than chance success? Is there a normal distribution curve of success in

divining? Why do some diviners know when water is flowing through pipes, while others do not? Miss McMahan (44) has suggested giving diviners ESP tests to find out the correlation between successful divining and ability in these tests. She cautions us to remember three things before trying experiments with diviners: (*a*) dowser should know that he can succeed; (*b*) let him proceed at his own rate; (*c*) avoid distracting influences.

The key to the answers to these questions will be found, we believe, only in an expansion of controlled and scientific experimentation. But in this regard we should take note of two further warnings: (*a*) One warning stems from Kenneth Roberts. He believes that the performance of diviners cannot be standardized so that the results will always be successful. Roberts objects on the ground that "there's no way of standardizing that talent unless everything connected with its use can also be standardized." Diviners do say (30) that their abilities vary with different conditions and times. The very investigation of divining may interfere with the diviner's prowess. (*b*) Gregory is not to be taken lightly when he insists that "any test may apply only to the individual tested and perhaps to him only on a particular day." These obstacles do not call for a return to intuition because experimentation may not be perfect, but rather the use of refined experimental techniques.

This closes our brief history of divining in America. It closes with the realization that if anything positive is to be gained from it, there is a vast amount of further research which must be conducted, research along lines which have been only vaguely indicated in the paragraphs above.

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Theories of Telepathy

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The ancients of the Western world, among them Epicurus and Cicero, made only scant allusion to what is now generally called telepathy. Democritus, alone, who had travelled in India and in Egypt, was more explicit. Part of the reason for the rarity of references to telepathy in classical literature may be found in the fact that telepathic occurrences were fused with divination, as they sometimes are even today. Divination, better known to psychical research as precognition, was the privilege of exceptional persons. In Greece, for example, Pythia, priestess of Apollo, delivered the prophecies of the oracle, in an official capacity.

The Hebrews seem to have restricted themselves to the interpretation of dreams. The Egyptians, however, pushed their knowledge of divination further. All that is known about this was passed on by Iamblichus of Chalcis, in the fourth century. To him is ascribed the celebrated book on the Egyptian mysteries. If the Egyptians suspected telepathy, it was for them, as for all other Westerners of antiquity, of divine or demoniacal origin.

Plutarch, as early as the first century, described these phenomena. Oracles, he said, depended on the presence or absence of daemons who were intermediaries between the gods and men. Socrates, himself, had gone no further. This view is still to be found among certain Moslem sects and among American Indians. The evolution of conceptions of telepathy was extremely slow. It was not until the Renaissance that we find Agrippa searching for the causes of telepathy in ourselves.[1]

Christopher Polhem, Swedish *savant*, patron of Swedenborg, held that telepathy may be explained by the fact that our living consists, in great part, of "little tremulations." He imagined that the whole universe was filled by a tenuous substance in which thought is a movement of the same order as sound, although infinitely more rapid. In this way, Polhem explained the emotions that two intimate persons could provoke in each other when a great distance apart, especially children and parents, and husband and wife, so that if one of them felt sadness, anguish, or joy and concentrated his thought simultaneously on the absent person, transmission of his feelings might occur.

More recently, eminent scholars have continued along these lines; for example, the Russian physician, Kotik; the German chemist,

[1] Heinrich Cornelius Agrippa, *De Occulta Philosophia*, 1531-1533.

Ostwald; the Swiss psychiatrist, Forel; the Russian physiologists, Kazareff and Bekhterev. All these scientists reduced telepathic phenomena to cerebral vibrations. But side by side with the physical theory, the psychological theory of telepathy gradually developed. It resembles more, certain concepts of the Far East, where interaction among all living beings is assumed and becomes the basis of some of the religions in India. The Indian theories, however, touch on the metaphysical since telepathy is understood as a natural consequence of the *Atman* present in everyone.

In Europe the psychological theory may be traced back to Van Helmont, the Belgian scientist and physician (1577-1644), who believed that man has in himself, within his grasp, an energy which obeys his will and his power of imagination, and which can act externally by exercising its influence on people and objects at a distance. The influence on people, even at a great distance, he thought, is in no way a consequence of demoniac powers. It is a spiritual faculty of man; the force is asleep in us and smothered by the flesh. To exert this force requires a kind of harmony between the sender and the receiver.

Whately Carington, whose recent death we deeply regret, formulated a psychological theory to explain the facts of paranormal cognition. He based his conception on the atomistic structure of thought. According to his theory, the mind consists of "psychons" (sensa and images), which group themselves like atoms, not only in the same mind, but also in the minds of different persons separated from one another.[2]

The most recent formulation of a theory of telepathy is that of R. H. Thouless and B. P. Wiesner. In simplified form, their theory may be stated as follows: In general, telepathy has been explained either as a process in which one brain acts on another brain, or as a process in which one spirit (or mind) acts on another. Thouless and Wiesner think that a third possibility is more likely to be the true explanation; namely, that it is a process in which one human spirit acts on or is acted on by another person's brain.

The first explanation, that one brain acts on another brain, would make telepathy a physical process requiring a physical means of communication. Consequently, there must be some unknown form of radiation connecting the two brains in telepathic communication. There is little evidence in favor of such an hypothesis, and there is a good deal of evidence against assuming telepathy as being due to such radiation.

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[2] *Thought Transference*, by Whately Carington, Creative Age Press, New York, 1946, pp. 164 ff.

No equally strong argument can be offered against the second explanation, that one human spirit acts on another human spirit. There does not, however, seem to be any good ground for thinking that such direct communication from spirit to spirit takes place, since it would be a new and otherwise unknown kind of communication. On the other hand, the third explanation suggests nothing more than we already know, that a human spirit can act on or be acted on by a brain. A human spirit acts on its own brain in all willed activity; it is acted on by a brain in the ordinary processes of perceiving. All that is new in this explanation of telepathy is that under exceptional circumstances one human spirit can act on or be acted on by another person's brain in the same way as it normally and usually can act on or be acted on by its own brain.

This suggests that there are two kinds of telepathy: that in which the spirit of the agent acts on the percipient's brain, just as it acts on its own brain to produce ordinary willed action, and that in which the brain of the agent acts on the percipient's spirit giving it information, just as it informs its own spirit in the ordinary acts of perceiving and thinking. Following Driesch, the first of these processes can be called "telepathy," and the second "thought reading." Thouless and Wiesner call the first "κ-telepathy" and the second "γ-telepathy."[3]

The telepathic hypothesis to be presented in this paper, we should like to call the *association of collective ideas.* It deals only with the psychological aspects of the question. My theory emphasizes the role of memory and should not be confused with the Jungian theory of a collective unconscious. Acquired memories, real experiences, are at the heart of my theory. In elucidating my hypothesis, I should like to present a variety of cases beginning with one dealing with the association of ideas, in its usual sense.

> Max von Baumgarten, while seated at work one evening, was suddenly obsessed by the image of an old man led by a young girl. He tried in vain to dismiss the image. He "saw" the region where the meeting took place at a crossroad on the edge of a forest. He then remembered having seen the place thirty years earlier. Where did the memory image come from? He looked around and investigated, consulting the maps and cards and books about him, but without success. He rose from his table and suddenly stopped before a bouquet of flowers. Here was the key to the enigma. Hidden among larger flowers, there were several small flowers, the *pyrola uniflora.* He had

[3] "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, 192-212.

first found this plant at the edge of the forest near the cross-road where he had met the two people of his vision. He never thought of them again, until their image was revived by the impression of the odor of *pyrola*. The inductor was the unconsciously perceived odor of the flower.[4]

The next case to be presented is a paranormal one concerned with the sense of smell. It is taken from *Phantasms of the Living.*

The Reverend P. H. Newnham was taking a walk with his wife along a road bordered with hedges. She remarked several times that, it it were not impossible, she would declare that she smelled violets. This was in November, 1873, and, of course, violets were not in season; but it had been exactly at that spot in March, 1861, that he had picked a bouquet of violets for his wife; he had not since been there. He felt certain that Mrs. Newnham never saw the spot at all until November, 1873. As they passed by the place, the recollection of those early violets twelve years previously flashed upon his mind, but he gave no indication of what he was thinking about. Neither had his memory called up the perfume.[5]

In this case the inductor was the remembrance of violets which induced telepathically, in another person, the odor of violets. In the imagery of the second person, there had been a void which the first person had been able to fill by telepathy. This is an example of an association of a subconscious collective idea. This theory provided an explanation for one of my own telepathic experiences.

On May 31, 1913, I took the train from Paris for A. and arrived at P.'s house, where my wife was waiting, at about 11:30 that evening. I soon went to bed and dozed off. After a short sleep from which I was aroused when my wife came to bed, I had a vision of the room, as if it were lighted by a night lamp. At the foot of an armchair I clearly saw an oblong package wrapped in yellow paper and tied with cord. The ends of the cord looped so they were double or threefold on top and fell back like a handle. I exclaimed "What is that package?" My wife replied, "What package?" I described it to her, but immediately I perceived that it did not exist. My wife explained that during the evening a package had in fact been put down near the chair by mistake, and that it was later taken downstairs to the kitchen. She said further that it corresponded perfectly to that of my vision in shape, size, color of paper, and looped handle.[6]

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[4] *Experimental Telepathy*, by René Warcollier, Boston Society for Psychic Research, 1938, p. 287.

[5] *Phantasms of the Living*, by Gurney, Meyers, and Podmore, Vol. I, 1886, pp. 190-191.

[6] *Experimental Telepathy*, pp. 7-10.

I concluded that when two minds, in accord with each other, receive the same sensations, if one person receives them incompletely, a subconscious association of ideas can rise between the two, in the same way that an association of ideas may complete a memory in the same person. Finally, I extended this hypothesis to psychometry, hauntings, and cross-correspondences.

Over the years our telepathy research group, M. Edgard Bonnet, in particular, often tried to facilitate telepathic agreement through common sensations. For example: During an experiment we gave the agents and the percipients identical objects to hold and identical candies to eat. The results, however, were no better than those obtained without these accessories. But the method has not been discarded in our present group, and M. Kherumian intends to pursue it further.

Carington, in his Association Theory of Telepathy, supposed that we have what might reasonably be called a "common subconscious"; a common repository of ideas so that associations formed by the experimenter are effective for the subject. He wrote: "The act of drawing the original automatically associates the idea (O) of the object depicted therein with the idea-of-the-experiment (E) in the mind of the experimenter. When the idea-of-the-experiment (E) is presented to the mind of the subject, it automatically tends to evoke the idea (O) of the object depicted in the original, because the association formed is operative for both parties."[7] Any association with the experimental situation other than the idea of the experiment (E) Carington designated as a K-idea, the E-idea being "only a special case of the more general class of K-idea, which may be defined as any idea with which the original, etc., is associated by the experimenter and is presented to the subject at the relevant time. Thus, moving beyond the purely experimental situation, we may conclude that telepathic 'intercourse' . . . will take place the more freely as the participants have more ideas and experiences in common, which is what is generally believed without any explanatory reason being given for it."[8] Carington made the following "very rough and ready" analogy: "If you and I are in two boats, and I want to transfer to you something which is too heavy or awkward to hand across, the thing to do is to lower it over the side by a rope, and throw you the other end of the rope; the idea I am trying to convey is the heavy object, and the idea of the experiment (E), or any K-idea, is *the other end of the rope*."[9]

Carington successfully distributed the photograph of his studio

[7] *Thought Transference*, p. 106.
[8] *Ibid.*, p. 122.
[9] *Ibid.*, p. 106.

to his subjects in most of his early experiments. But he did not expect it to act otherwise than by suggestion. Later, after he had evolved the working hypothesis of K-ideas, it occurred to him that the photograph might very well have acted as an excellent K, for it would present to the subject a number of images which were bound to be, in greater or less degree, associated by him with the original.

Our research group has used incomplete photographs from which the principal feature or stimulus was omitted, especially in our experiments with sensitives. The pictures presented to the subjects were dramatically eloquent for us alone; the corner of a fireplace, rooftops seen from a window, an empty bench in a park. The results seemed very encouraging to us, and we urge students of psychometry to experiment along these lines.

Admitting the validity of Carington's theory, it would seem desirable that the agent and the percipient have some special common memory personal to them, that is to say, a bundle of K-ideas. Otherwise innumerable persons who shared the memory might receive the impression from the agent without knowing why. Dreams whose origin and stimulus are unknown may be due to such causes. It would be well to select a memory image not common to all humanity, to link the agent and the percipient; for example, ritual gestures, signs, and secret emblems where an idea which is unique functions as a bond between comparative strangers. The sign of the cross may be regarded as a K-idea of much more value for the early Christians of the catacombs than it has been since Christianity has become widespread.

The K-idea can function only through a common subconscious, in the field created by the overlap of psychological space. In the cases I have already cited, the fact that the agent and the percipient were in the same place at the same time is important. I should like to consider the association theory of telepathy in the light of some of our experiments. Once I wanted to see what would happen when the telepathic stimulus was a common memory chosen from an unlimited number of ideas. I had asked Mlle. T., the agent, to choose for a stimulus message any memory shared by her and myself, the percipient. Through my sister-in-law, I had known Mlle. T. since 1919. She chose for the stimulus message the "idea of the sea" and evoked some definite memories of a particular occurrence a few years earlier. Thus the common memory may be compared to the K-idea. This unpublished experiment was performed on April 24, 1926.

Mlle. T.: I am at Fécamp, the evening of my arrival. After dinner M. Warcollier was sitting at a table with Mme. Warcollier, her sister Suzanne, Mme. Outarde, and myself. He talked about a

method of facilitating the production of pearls in Japan and in the Far Eastern seas; how the natives fish in the depths, and so forth. Another scene: a walk on the cliffs, we look at the sea with Suzanne and M. Warcollier. I run after Pierre [M. Warcollier's son] on a slope of the hill.

M. Warcollier: Difficult to get into rapport. Flying insects: dragonflies. Light materials, waving gauze; reminded of the waves of the sea; music evoking the sea.

The first of my impressions, "flying insects: dragonflies" (*demoiselle* — colloquialism for dragonfly), was probably due to the association between *mademoiselle-demoiselle*. This is certainly not a K-idea, as Carington understands it. But the wings of the dragonfly may have served as a link with the message: "Light materials, waving gauze," which I drew, and that evoked in me "the waves of the sea," and then "music evoking the sea." I noted that it was difficult for me to get into rapport. The "turning of my attention to the subconscious" was insufficient; this may have been due to the fact that the idea of "pearl" had to be driven out of my consciousness, since it is part of my professional work. I suppose that I did not reach a receptive state until the agent recalled the second scene, "I run after Pierre on a slope of the hill." Fécamp is very windy, so much so, that wind and Fécamp are associated in my mind. Mlle. T. had worn a lightweight scarf which floated in the wind. Through this infinitesimal detail, the telepathic communication was brought about.

To complete the account of this experiment I should like to mention something that happened twenty years later. During a group experiment at the *Institut Métapsychique,* in 1946, Mlle. T. was seated beside my sister-in-law, Suzanne. As agent, I was in a separate room. For the stimulus message, I looked at a photograph in which runners seem to be flying through the air. I had no conscious reason to connect the photograph with the earlier experiment, but my subconscious must have associated the presence of Mlle. T. with that memory, since my sister-in-law, who had also been present at the earlier session, received the stimulus message as follows: "Muslin, blue veil floating in the wind." I immediately recognized the common memory of many years ago, a real K-idea this time. In this experiment Mlle. T. received nothing of any significance.

Another experiment was performed on April 17, 1926. I had asked M. Archat, the agent, to choose a common memory as the telepathic stimulus. He recalled that at an experiment sixteen years earlier (January 21, 1910), I, the percipient, had described a pair of laboratory scales whose pans were suspended by three wires, the right pan being *higher* than the left. At the time of the earlier

experiment, however, these scales had been near the agent, and we dismissed my impressions as being unreliable. In this later experiment, M. Archat drew the laboratory scales from memory with the right pan *lower* than the left. In another room at the *Institut,* I drew scales with the pans suspended by three wires; but the pans were level, and it was not laboratory scales, but an outmoded type of hand-scales, assuredly a memory out of my childhood.

In the following experiment, performed in 1926, I wanted to see what would happen when common memories, not acquired at the same place or at the same time, were the stimulus message. As agent, I chose a colored postcard reproduction of a well-known painting, without warning the percipient, M. de Sainville, of the nature of the trial. I knew that he was familiar with all the important pictures in the museums of Europe. We were separated by a distance of over seventy-five miles.

The events that I associated with this postcard selected as the telepathic stimulus follow: In 1924, during a visit to Berlin, I occupied a room, where, upon entering I was struck by a magnificent copy of a painting by a Venetian painter. Interested and intrigued as I was, I do not remember seeing the signature or even closely examining the subject matter. In 1925, during a trip to Venice, I was fortunate enough to find a postcard reproduction of it after having seen the original painting in a museum. Extraordinary as it may seem now, my conscious attention had not been drawn to the title of the picture.

While looking at the postcard, during the experiment, I thought more about Berlin and Venice, than I did about the painting. In his letter, describing his perceptions, M. de Sainville noted (1) Berlin; (2) a conversation about the war (which I had actually had with the owner of the copy); (3) the winged "Lion of St. Mark" on the Piazetta. He visualized an oriental city, but did not mention Venice, with which he is also familiar. But the central point of his perception was a *golden ring,* floating life-size before his eyes.

The picture in question was "The Fisherman and the Doge" by the Venetian painter, Paris Bordone. While the presentation of the ring of St. Mark to the Doge by the fisherman is the subject of the painting, the ring itself is so small in relation to the whole composition that I had never consciously noticed it.

One might say that all the elements of the picture were K-ideas, because M. de Sainville told me later that he had a clear recollection of it. He saw only the principal element, without being aware of a painting, and precisely that element of which I was not conscious. His impressions also included my memories of Berlin and

Venice and their unusual association, and, since he emphasized the idea of war, the latter was probably the K-idea.

Another example of the percipient's reception of correct details associated with the telepathic stimulus, which the agent had barely noticed, is furnished by the Russian physician, Kotik. He worked with his subject, Lydia, and tried to transmit only pure memories without external or concrete representation. He thought of the Zeiss glacier in the Caucasus, where he had been two years previously. He visualized the radiant sun, the guide who held his hand on the slippery ice, the false step he had taken at the edge of a crevice.

Lydia: Something inexplicable and brilliant . . . It shines like a sea of precious stones, illuminated by the rays of the sun . . . White in the distance like milky clouds. Below, green. How beautiful this green wall is against the background of snow. And over there, something bluish. It looks like mountain-tops covered with gauze . . . Something brilliant . . . A black object which moves, little spots . . . What is it? Oh, what a majestic picture. The black points move . . . Evidently this is something alive, but it is so far away. Here is only nature, savage and beautiful.

Kotik was struck by the correctness of Lydia's description. He remembered that he had seen tourists in the distance that looked like little black dots. Lydia's exclamation of rapture at the close of the session closely resembled his own when he arrived at the summit. But what had impressed itself on Kotik's conscious attention was not perceived by the subject, neither the guide nor the false step. It was what he had hardly noticed, namely, the distant tourists, that the percipient became aware of. (See page 30.)

I will continue this paper with some unpublished material from the files of Dr. Lenglet, former President of the *Institut*. It concerns his observations at a *séance* with the sensitive, Pascal Forthuny. The *séance* was held in the rectangular drawing room of M. L. D. About thirty persons, seated or standing along the walls, were present. The large empty space in the center of the room separated the spectators from each other.

M. Forthuny stopped before a woman who was seated at about the center of one of the long walls of the room. He described a portrait (painting or engraving) which, he said, was falling, and he spoke of the characteristics of the person portrayed. During this time, Dr. Lenglet, standing against the opposite wall and facing Forthuny's back, distinctly visualized the circumstances surrounding the occasion when a heavy painting in his own apartment had fallen from the wall. Hardly had Dr. Lenglet recalled this incident, when,

to his astonishment, Forthuny, apparently losing sight of his first impressions, continued as follows: "This picture that I see has fallen on a piece of furniture and has damaged one of its sides. I see the mark — but at the side of this piece of furniture, at the right, there is an old commode and on its marble top there is something Japanese or Chinese — a statuette." All these details were correct in the case of Dr. Lenglet's painting. Then Forthuny returned to the first piece of furniture and said, "I see many things which are not in their regular places, as though this object had been used for a catch-all," and he described the miscellaneous articles that he perceived.

Meanwhile, Dr. Lenglet, who recognized the correctness of Forthuny's statements as they proceeded, made no effort beyond sharply visualizing the objects in their proper setting.

"I can also describe the painting," continued Forthuny. "I see water in the foreground, a house on the right, and, in the background, at the left of the house, a tree."

The picture that Forthuny described is by Lebasque. It is an unusual composition. In the foreground is the bank of a river with a pile of sand, and two children playing. This Forthuny did not see, but he saw the principal feature and translated it somewhat oddly. The water which fills the entire upper part of the canvas is there, only because of the reflection it gives; in the reflection, remarkably interpreted in the moving water, is a house on the right and a tree on the left. An unpracticed eye, at first, sees only the water, the reflection being perceptible only on close inspection.

The two persons who appeared to be in communication with Forthuny did not know each other. A K-idea may have been created at the beginning of the experiment, but, if that is true, the link did not appear to have any effect later, since Forthuny did not confuse the two persons. He left the first for the second. His impressions corresponded with the memories of Dr. Lenglet; he did not see the picture which anyone might see, the pile of sand and the two children playing. Through the agent, he saw those features in the picture which, unless one is an artist or a connoisseur, become apparent only after close attention.

Beyond our immediately available memory, there exists a memory of infinite richness with which the creative imagination can illuminate the minds of sensitives, with as much ease as is the case in certain of our dreams. Telepathy seems to me to be due to the reflections of several psyches, usually two. At times in spontaneous telepathy, it is the agent's memory which superimposes itself on the percipient; at other times the percipient's memory superimposes itself on the agent's, as in mediumship. In experimental telepathy

both memories function at the same time. Mistakes occur when there are few or no superimposable recollections.

If an artificer could create two psyches absolutely different from each other, in the sense that the constituent elements of the first were systematically opposed to those of the second, telepathy would be impossible. This is what may happen in cases of dual or multiple personalities. In some instances the multiple personalities seem to be completely unaware of each other and their reciprocal acts are unknown to them, despite their origin in the same organism. On the other hand, when two psyches are as superimposable as possible, nearly congruent, and if A's perception differs from B's, and A wishes to unite his psyche with B (which is frequent between twins), the foreign element in A can become conscious in B.

For me the link is formed by the immediate memories, if the agent and the percipient are together at the time, or by old memories if they are separated in space. When we think of someone, all we do is to reanimate the memories we have of him. After the parting gestures and when the train leaves, memory images alone constitute the friend from whom we are separated. Or, better still, the memory image is one of the two ends of the chain which binds us.

For two people to experience telepathy, it is sufficient for them to have a common memory of ordinary contacts, immediate or past. An exchange of letters may be enough. These can be augmented by an exchange of photographs, including the surroundings of the persons involved. Someone known to both of them can serve as a bond. Telepathic rapport can be established with a person about whom one knows through a mutual friend, but has not personally met.

When I am the percipient, I am satisfied to think continuously, although passively, of the agent. I try to release my memories of him, but without recalling them consciously. I wait for an image of the agent, in which there is something *new*, to arise from my subconscious. What happens may be conceived as though my subconscious, in climbing up the chain of memories that I have of the agent, comes into contact with the chain of memories he has of me. If the agent perceives an object at the same time, his mental image of this object is mingled with his memories of me, which in this way become contaminated by a foreign element. It is this element which my subconscious sensitivity perceives as a resistance. Then there is a descent in my chain of memories. The impression of this strange element tries to unite with all the forms of these memories in order to superimpose itself on them, which leads to the emergence into consciousness, of the more or less distorted telepathic image.

It has been difficult for me to define the precise differences between Carington's theories and my own, because our ideas overlap and support each other's to a large extent. The following incident may be worth mentioning: Whately Carington and I had never met, when, in 1943, during the bombings around Paris, it became necessary for me to change my residence. It was during this period that I began to write on collective associations. I had the notes for my manuscript with me. In these notes I used the word *psychones* repeatedly. The similarity to Carington's "psychons" is obvious. I dropped the word *psychones* when I began to develop my theory of memory. This was shortly before Carington first published his "Psychon Theory of Mind."[9] We were separated by the English Channel.

I will close this paper on a light note by quoting a characteristic passage from Voltaire: "The reflection that our thoughts do not come from ourselves, I am persuaded, can cause very good thoughts to rise in us. I do not undertake to develop mine for fear of boring some readers and startling others."[10]

(Note: The source for Dr. N. G. Kotik's experiment was received just as we were about to go to press. "Les Expériences de Kotik sur la Télépathie et la Clairvoyance." by René Sudre, *Revue Métapsychique*, March-April, 1923, p. 109.)

[9] "Experiments on the Paranormal Cognition of Drawings," by Whately Carington, *Proc.* S P.R. Vol. XLVII, July, 1944, pp. 194 ff.

[10] "Somnambulists," *Philosophic Dictionary*, by François Marie Arouet de Voltaire, Paris, 1764, Section 11.

Research Notes

GARDNER MURPHY

A large-scale clairvoyance experiment is in progress at the A.S.P.R. offices, Mrs. Dale and Dr. Woodruff acting as experimenters, and Hunter College students as subjects. The aim is to study the subject-experimenter relationship; in particular to test various hypotheses proposed to account for the fact that a subject may score much higher with one than with another experimenter. After each experimental session, the subject fills out a schedule indicating his attitude toward the experimenter and toward the task. It is hoped that ultimately the conditions most favorable for success as they relate to factors upon which the subject can report, will lead toward better understanding of the whole process.

Dr. E. K. Schwartz is engaged in a large-scale collection and study of spontaneous cases, with cooperation from other members of the Research Committee and with some other assistants. The method is to gather cases while they are still fresh, and to make a systematic and complete study of the kinds of personalities to whom such experiences come. Instead of primarily emphasizing the authentication of the cases, the aim is to understand the psychological context; authentication will constitute a later and separate problem. The radio, classroom appeals, and other means are being used to discover cases. Our readers are strongly urged to communicate to Dr. Schwartz at the Society's offices any and all spontaneous cases, however trivial, while the cases are still *fresh;* if possible, *immediately* upon their occurrence. Even such material as telephone calls which come just as we are about to call the other person and letters which cross in the mail between two persons who have long been out of touch should, by all means, be included. The purpose is not to "build up a case"; it is solely a study of the psychology of spontaneous cases.

Dr. Montague Ullman and I have continued our studies of telepathy and clairvoyance in hypnosis, using a very small number of subjects and probing deep-level feelings and attitudes which may facilitate success. An attempt is being made to test the hypothesis that paranormal processes serve the needs — including the unconscious needs — of the subject.

The study of water divining initiated last spring and continued during the summer months will resume again when the frost is out of the ground. Eight water dowsers were observed and some preliminary hypotheses formed as to the way in which they work. Attention has been devoted to two problems: first, the way in which

the stick is activated to turn downwards; second, the question of the ability to locate water. Two very interesting days of observation of numerous dowsers were made possible for us through the courtesy of Kenneth Roberts, who at his farm in Kennebunkport, Maine, allowed us to make observations with various diviners at various points where underground "veins" of water and also where various metals were to be located. It became evident that conclusions cannot be drawn until much more material is obtained, and under very strict conditions. Plans are being made for collaboration with a geologist in a terrain where there are no geological indications which would be of any use to an observer, and where the actual performance of each dowser can be compared with control tests (random digging) in which no diviner is involved. As suggested in the current articles by Mr. Katz and Mr. Paulson, it is felt that there is enough impressive work to warrant our moving forward now to a very sharply defined experimental study both of physical forces and of psychological dynamics. We are fortunate in having the collaboration of two physicists.

Use of Office Quarters by Members

Hours	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*	*Saturday*
	Library, Readers 9:30 to 4:30	Staff, for Research Projects 9:00 to 5:00	Staff, for Research Projects 11:00 to 2:00 Library, Readers 2:00 to 4:30	Staff, for Research Projects 9:00 to 12:00 Library, Readers 2:00 to 4:30	Library, Readers 9:30 to 2:00	Staff, for Research Projects 9:00 to 5:00
Evening			Cleaning 5:00 to 8:30	Medical Section Last Thurs. each month 8:00 to 11:00		

1. The above schedule shows that the entire quarters are used for planned research projects at certain times.

   Interviews with members of the Research Committee and staff are to be by appointment only.

   The quarters are considered closed for routine business on Saturdays since on these days all available space is used for research.

2. The Library is reserved at certain times for members who may use it for reading. It is not necessary to make appointments for such use of the Library.

3. Use of the Library by members for purposes other than those scheduled is by reservation only.

   A member wishing to reserve time for himself or a small group will make the request by telephoning Mrs. Berg, stating the purpose for which the time is to be reserved. In the event that Mrs. Berg cannot decide on a particular application, the matter

will be referred to the appropriate Committee Chairman, who may require that a written application be submitted.

Priority will be given to members wishing to do systematic reading or experimentation which is to be approved by the Research Committee. If evening hours are wished, access to, and use of, the office quarters are subject to special arrangement and safeguard.

4. Reservations will not be made for members who may wish to use the office quarters for personal business, for unauthorized and uncontrolled experiments, or for any activity which might by error be construed as sponsored by the Society.

The Society for Parapsychology

The Society for Parapsychology, Suite 4, 812 17th Street, N. W., Washington, D. C., was organized on July 12th, 1948. The objectives of the Society are to promote the science and study of parapsychology. It is a fully academic organization similar to other professional and scientific societies in regard to requirements for membership, activities, and administration. Since members can not all be parapsychologists, psychologists, or psychiatrists, a college degree in any subject is acceptable for membership. According to its Constitution and By-laws, the administration of the Society is vested in its members. Persons interested in parapsychology who may not qualify as members may become Associates of the Society. Persons who qualify as members but who live outside the area of activity of the Society may be invited to become Corresponding Members.

The Society has adopted the *Journal of Parapsychology* and the *Parapsychology Bulletin* as its official organs. Members and Associates receive both publications.

A public symposium on parapsychology was held on September 15th, at the time of the Centennial Meeting of the American Association for the Advancement of Science. Papers were read by many prominent parapsychologists outside the Society's regular membership.

Monthly meetings are held, except during the summer, and the Society conducts a Reading-Discussion Group for its members and friends.

Officers of the Society are: President, Richard C. Darnell; Vice-President, T. N. E. Greville; Associate Vice-President, Herbert L. Whittemore; Counsellor, John B. DeHoffe; Secretary, Adeline Womack; Treasurer, Joseph A. Greenwood.

Reviews

HANDBOOK OF TESTS IN PARAPSYCHOLOGY. By Betty M. Humphrey, 152 pp. Parapsychology Laboratory, Duke University, Durham, N. C., 1948. $2.50.

It is not surprising that a *Handbook of Tests in Parapsychology* should come out of the Parapsychology Laboratory at Duke University. Nowhere else have the experimental techniques been so thoroughly tested and so highly refined. And such a *Handbook* has long been needed to supplement the first manual in experimental parapsychology brought out by Stuart and Pratt over a decade ago. As Dr. Rhine points out in his all too brief Foreword, the earlier manual "was frankly written first and foremost for the lay investigator; there were at that time almost no others for whom to write such a book." Dr. Humphrey's *Handbook* is directed to a reading audience consisting largely of specialists, that is, scientifically trained research workers; on the other hand, it is bound to have great value also for the layman who wishes to pursue, on his own, more objective and better controlled situations for the investigation of psi.

Dr. Humphrey has made a great contribution to the field of parapsychology by this innocent-looking work. It does more than tell the reader how to conduct experiments in parapsychology. What it does best of all is to impress the reader, even the well-read student of parapsychology, how far the experimental aspects of psychical research have progressed since Rhine's earliest works almost twenty years ago. The care with which the objective and subjective conditions surrounding the experimental situation are considered, the attention paid to the materials, the careful recording and treatment of the results, and the refinement of techniques for interpreting the data are all parts of the need to make the results of experiments in parapsychology unimpeachable, and they may become so, if the precautions are adhered to, as outlined by Dr. Humphrey.

Dr. Humphrey has a flair for making simple and understandable, complicated methods and concepts. She never suggests a technique or precaution without telling the rationale behind it, without telling the reader "what the score is." As a teaching device, this *Handbook* could serve as a model for other areas of experimental science. Appropriately at the end of specific sections, Dr. Humphrey recapitulates what was said in earlier sections and summarizes the precautions mentioned, in context, in earlier chapters. Little is left to the imagination of the reader, and this is good. The book is well illustrated with drawings, tables, and photographs. There is a

short Bibliography and an exceedingly good Index. For the lay reader certain chapters may very well be omitted, such as those dealing with statistical methods for evaluating the results.

Keeping in mind the teaching purpose of a *Handbook,* Dr. Humphrey begins with a simple division of the book into three parts. Part I deals with tests of ESP beginning with clairvoyance and including precognition and pure telepathy. Of course, most of these tests use the ESP cards, although one chapter is devoted to tests with drawings. Obviously other materials may be used in this area, for example, standard playing cards. Part II deals with tests in PK and are largely tests with dice.

Part III does not deal with the tests themselves. It contains a discussion of some personality factors in the experimenter and the subject, and some discussion of old and new problems in designing and executing experiments in ESP and PK.

One of the difficulties in reading this book is also one of its values. There is a great deal of "alphabet soup" throughout the handbook; that is, the usual Parapsychology Laboratory and *Journal of Parapsychology* abbreviations, such as BT, DT, OM, BM, STM, PT, and just ordinary GESP, are used throughout. Unlike the terse definitions found at the end of each issue of the *Journal of Parapsychology,* in this *Handbook* Dr. Humphrey, in lucid, simple fashion, makes quite clear to the reader what these symbols mean.

This reviewer found so much of value in this outstanding contribution to parapsychological literature that he would be loath to mar the impression the reader of this review might have of the book by any negative criticism. He feels, nevertheless, compelled to take exception to one statement regarding PK which reflects, unfortunately, the long-standing bias concerning PK which has been held by the associates of the Parapsychology Laboratory. Dr. Humphrey couches the problem of PK in a context which interprets PK experiments as "the investigation of the direct action of the mind over matter by modern scientific means — by experiment." This reviewer, for one, does not feel obliged to accept the mind-matter distinction, and the dualistic philosophical implications inherent in such a statement. The question of the existence of PK is not enhanced by the presupposition of an interpretive hypothesis. One may investigate PK and search its limits without predetermining what its essential nature is. There is nothing contradictory in investigating PK without accepting in advance a mind-matter theory.

The *Handbook of Tests in Parapsychology* belongs in the library of everyone interested in psychical research.

EMANUEL K. SCHWARTZ

"FORECASTS AND PRECOGNITION." By Rev. C. Drayton Thomas, *Proceedings* S.P.R., Vol. XLVIII, July, 1948, pp. 306-329.

An article under the above title appeared in the July, 1948 *Proceedings* of the Society for Psychical Research. It is so remarkable in its content that it deserves being called to the attention of the members of the American Society. The Reverend C. Drayton Thomas needs no introduction to most of us, who are familiar with his book, *Some New Evidence for Human Survival*, which presented his famous newspaper and book tests. About three years ago the present reviewer gave an extended summary in this JOURNAL of the purported communications which Mr. Thomas received from Sir Oliver Lodge through the widely-known medium, Mrs. Osborne Leonard. Apparently, it takes a special talent to be a good sitter, as it does to be a good medium. Mr. Thomas certainly qualifies as a particularly good sitter, as the extent and the quality of his records demonstrate.

"Forecasts and Precognition" reports a series of predictions made in sittings with Mrs. Leonard which were held during the war years, 1939-1945. Mr. Thomas classifies this material under the following six headings:

1. Forecasts based on plans perceived in human minds, or on circumstances unknown to the recipients.
2. Forecasts based on plans perceived in human minds, to which communicators add plans of their own and carry out the combined plan by influencing human action.
3. Forecasts made by communicators for the carrying out of which they request human cooperation.
4. Forecasts made by communicators based on plans made by themselves.
5. A further class of forecasts may be in the nature of experiments which discarnate intelligences undertake for purposes of their own.
6. Pure precognition.

Since the article contains some twenty-three closely printed pages, it would be impossible to cover the entire discussion in a review of this scope. Instead, all but one of the group headings will be allowed to stand without further comment, and this review will concentrate on the last section, "Pure precognition."

Under this heading, Mr. Thomas cites two utterly different instances. The first is "The Eastwood Sisters." During a sitting on December 17, 1943, a message was given by Feda (Mrs. Leonard's control), purporting to be from his deceased sister, Etta, to inform him that "a visitor" was "coming to stay at his house." This seemed

absurdly impossible at the time, and for these excellent reasons: "We had but recently resumed occupation after having closed the house for three years. Our two maids, both over sixty, were now exerting themselves to the utmost in cleaning the place from attic to cellar and although the task was far from ended they were both visibly weary and overworked. It was out of the question to impose extra labour on them, such as a visitor would involve. Besides this, my wife was seriously ill, so ill indeed that it was necessary to obtain outside help in nursing her, and a Miss Eastwood came for this purpose each morning . . . We were all living under pressure of exacting conditions. And so I regarded this announcement as nonsense."

In a dialogue with Feda on this prediction, Mr. Thomas said, "We are not thinking of having anyone and I doubt if anyone is thinking of coming." But Feda replied that it would not be quite an ordinary visitor; it would have something to do with Mrs. Thomas, someone coming back into the house, without much notice or perhaps no notice, that was connected with it before. And Feda shifted from "a visitor" to "they," indicating that there would be more than one. It is no wonder that the sitter's retort was "very unlikely."

Then followed a sequence of unlooked-for events, as a consequence of which Miss Eastwood and her two sisters stayed five nights in the home of the Thomases in Bromley. This is what happened, the "chain of events": On January 2nd, following the December 17th sitting, German airmen dropped two bombs near the town center of Bromley. The bombs were the delayed-action type. Accordingly, the neighboring residents, among them Miss Eastwood and her two sisters, were moved from their homes by the fire wardens to stay in a public shelter until such time as the bombs were rendered harmless.

Since one of the Eastwood sisters was in daily attendance on Mrs. Thomas, she told the housemaid the next morning of the cold and misery of spending the night in the shelter, and the bleak prospect of being housed there for a probable five nights. The housemaid repeated the story to Mr. Thomas and suggested that it would be a kindness to offer the three sisters the use of the spare rooms. The cook agreed with the housemaid that they would not mind the extra work. Accordingly, the Eastwood sisters were invited to stay for such time as was necessary until they would be permitted to return to their own home. They accepted the invitation and remained with the Thomases for five nights. Incidentally, one of the sisters had been Mrs. Thomas' dressmaker for thirty years and had spent two of her summer holidays at the house. And so it happened that sixteen days after the sitting with Mrs. Leonard, this "very unlikely" prediction was fulfilled in every detail.

Mr. Thomas says this Eastwood forecast "may serve to illustrate that class of precognitions which, up to the present, has defied the human intellect to explain it."

During the entire war period, Mr. Thomas had received occasional predictions about military operations; the most important of these concerned the victory at El Alamein. On June 30, 1942, Feda told Mr. Thomas, "Your father feels sure that something very, very important comes in October. He keeps writing 28th, and 29th, October, and turning something over then." At another Leonard sitting, on August 26, 1942, the Reverend A. F. Webling received a message, "something about October 28th and 29th; something to do with the war. And I feel it is a turning point of a very, very vital kind, very outstanding. I seldom get anything like that. It is as if a little door opens and something pops out, almost as if it were thrown out, saying, 'Take that.' This date came and my own mind has to interpret it. And I interpret it as having a very grave bearing on the war which will prove to our advantage." Both these forecasts were filed with Mr. H. F. Saltmarsh at the time for future reference. On Mr. Saltmarsh's death these were deposited with the S.P.R. "Thus there are witnesses that at a date four months before the event — and again two months before it — this crucial date of the end of October had been given."

As it happened, it was on October 23rd that General Montgomery inaugurated his offensive against Rommel, and won his decisive victory. This victory "was gained at the end of October and the first days of November. According to an official account, announced by the B.B.C., the actual turn of the tide began on October 30th." By November 3rd, Rommel's forces were in disorderly retreat. "Thus," says Mr. Thomas, "we find that the date given by my father sixteen weeks before the event was repeated by another communicator a clear nine weeks before the striking fulfilment on October 30th."

In his concluding discussion, Mr. Thomas says that of these forecasts, the least difficult to understand are those related to human plans already existing in some person's mind. A second type seems to depend on the ability of agents in the Beyond to use and perhaps to modify our human plans, adapting them to plans of their own. Thirdly, human cooperation is sometimes requested in psychic sittings. "A fourth class, somewhat similar to the second, differs from it in that the original plan, which forms the groundwork, was not man's but one devised in the Beyond." In such forecasts of the future, Mr. Thomas concludes, "we have a body of evidence for the existence of intelligent action in minds other than those of earth."

As to the matter of time-predictions, which are so seldom accurate in these prophetic messages, Mr. Thomas quotes one com-

municator as saying, "I myself have often thought that your next week is sometimes our today . . . I am frequently uncertain whether a thing happened to you yesterday, or whether it is to happen tomorrow." The majority of men "accept Time," Mr. Thomas says, with no suspicion of the mystery that word implies in the light of these instances of precognition.

It is interesting to see in the S.P.R. *Proceedings* an important article of this type in which the writer is as sure of the identity of his communicators as if they were friends and relatives merely telephoning from the other side of town. He has no wabbling mind on the subject of survival.

Finally, it must be said again that it is difficult, nay impossible, to do justice in a brief review to a discussion as long and as packed with illustrative material as this one. It calls for thoughtful reading throughout. But the main conclusion seems to be this: in these sittings Mr. Thomas has obtained evidences of "Forecasts and Precognition" which are impossible to account for on any normal grounds.

HISTORY OF THE SOCIETY

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

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

THE ENDOWMENT

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

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

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

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THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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PURPOSE AND SCOPE OF THE SOCIETY

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

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

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

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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Annual Meeting

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., was held on January 25, 1949, 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, Mrs. Valentine Bennett, Dr. Jule Eisenbud, Mr. Arthur Goadby, Mrs. Lea Hudson, Mrs. Lawrence Jacob, Mr. Gerald L. Kaufman, Miss Hettie Rhoda Meade, Dr. Gardner Murphy, Miss Margaret Naumburg, Dr. Emanuel K. Schwartz, Mr. William Oliver Stevens, Miss Signe Toksvig, Miss Gertrude O. Tubby, Mrs. L. C. Twitchell, Mrs. Henry W. Warner, and Mrs. John J. Whitehead.

The following Trustees were re-elected for a term of three years, ending January, 1952: Mrs. E. W. Allison, Miss Margaret Naumburg, and Mr. William Oliver Stevens. Mr. Cyril J. Redmond and Dr. Emanuel K. Schwartz were elected Trustees of the Society to fill vacancies caused by the resignations of Dr. Waldemar Kaempffert and Mrs. Richard L. Kennedy, Jr.

At the Meeting of the Board of Trustees held immediately after the Annual Meeting, the following officers of the Society were re-elected for the year 1949: 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.

Dr. Murphy's Election as President of the S.P.R.

Members of our Society will be gratified to learn that Dr. Gardner Murphy was elected President of the Society for Psychical Research in London for the year 1949-1950. Dr. Murphy succeeds Mr. W. H. Salter and is the third American to occupy this distinguished office. His predecessors were Professor William James and Dr. Walter Franklin Prince.

Committees for 1949

The President has appointed the Chairmen of Standing Committees to serve for the year 1949 with power to select the other members of their respective committees.

Research Committee: Dr. Gardner Murphy, *Chairman;* Dr. Waldemar Kaempffert, Dr. E. J. Kempf, Dr. Margaret Mead, Mr. Seymour Newman, Dr. Emanuel K. Schwartz, Dr. Adelaide R. Smith, Dr. Montague Ullman, Dr. J. L. Woodruff.

Finance Committee: Mr. Gerald L. Kaufman, *Chairman;* Mr. Lawson Purdy, Mr. Benson B. Sloan, Mr. Harold W. Updike.

Publications Committee: Mrs. E. W. Allison, *Chairman;* Mrs. E. de P. Matthews, Dr. Gardner Murphy, Miss Margaret Naumburg, Dr. J. B. Rhine, Dr. G. R. Schmeidler, Dr. Emanuel K. Schwartz, Mr. William Oliver Stevens.

Lecture Committee: Mr. Arthur Goadby, *Chairman;* Mrs. Lawrence Jacob, Mr. William Oliver Stevens, Mrs. Henry W. Warner.

Library Committee: Miss Margaret Naumburg, *Chairman;* Mrs. E. W. Allison, Mr. William Oliver Stevens.

Response to Appeal for Dreams

Dr. Jule Eisenbud, of the Executive Committee of the Medical Section of the Society, wishes to express deep thanks to the members of the A.S.P.R. for their splendid cooperation in responding to his recent appeal for samples of dreams. The study for which these samples are to be used has a direct bearing on psychical research, but the results will not be known for some time.

The Question of Spirit Survival [1]

J. B. RHINE

Parapsychology Laboratory, Duke University

Scientific methods of research have not as yet been applied in an adequate way to the question of the active continuance of personality after death. The reason for this neglect is not that anyone considers the question unimportant; rather, the amount of effort that is spent on the fostering of belief in the closely related doctrine of immortality is evidence enough of the significance of the issue.

Solution of the problem has, however, been held back by the prevailing *beliefs* about personal survival, not only the belief that it does occur, but also the belief that it does not. Ecclesiastical teachings, on the one hand, have, of course, always firmly asserted that some part of the personality, called the soul or spirit, does survive bodily death. On the other hand, four centuries of science have developed an almost equally dogmatic cast of thought against anything nonphysical or spiritual in the universe. Most individuals are under the domination of one or the other of these formidable systems of faith, and it is the very nature of faith or belief to discourage inquiry. Therefore the question has never been squarely faced.

There has, in fact, been a marked decline in whatever scientific interest there once was in the survival problem. A quarter of a century ago, for example, the activities of the psychical research societies were almost wholly given over to researches in "mediumship" bearing on survival; that is, researches with persons who thought they were "mediums" in contact with discarnate spirits. In academic circles, too, those scholars who were interested in parapsychology were largely concerned with these claims of spirit contact. In the mid-twenties, there was the investigation of "Margery's" claim to mediumship by a Harvard group and the Clark University lecture series on parapsychology in which the major emphasis was on the phenomena of mediumship. Many current books on the subject were available and the names of such authors as Lodge, Flammarion, and Doyle, among others, were known almost everywhere. The magazines and daily press reflected the interest in the problems of mediumship; the *Scientific American* even sponsored an investigation of the subject. The first world war was accompanied and followed by a great upsurge both of public interest in and of scientific research on the problem of spirit survival.

[1] This paper is based on a lecture by Dr. Rhine to the members of the A.S.P.R. on December 10, 1948.

Today there is little to compare to the interest in survival of twenty-five years ago. The recent world war brought on nothing comparable to the first in the way of a spiritistic revival. The layman's enthusiasm for the subject is largely gone, and there is almost no activity among academic men. Even the psychical research societies today are practically inactive on the survival problem. Within the short space of a couple of decades the issue has become almost a dead one, and it will be our primary question whether it can be revived.

This loss of status of the survival question was due to a complex of factors. One of these was the continuing advance of materialistic thought in biology and psychology; it was the epoch of behaviorism. Also the disrepute of the subject of mediumship was accentuated by the reports of fraud encountered in such conspicuous cases as, for example, those of "Margery" Crandon and Katherine Goligher. But the real letdown is traceable, I think, to the fact that there were no adequate methods of scientific study to sustain the high-pitched interest in the subject that had developed. Science was not yet prepared to deal with the claims presented to it. Indecision and confusion resulted and indifference naturally followed.

To understand the seriousness of this lack of methods let us look back at the evidence available in the twenties. Readers of the *Journal of the American Society for Psychical Research* are already familiar with an excellent survey of this evidence presented by Dr. Gardner Murphy in his articles in 1945, evidence that was practically all on record in the twenties. A detached scientific appraisal of this material brings out the fact that it was not adequate to meet the general critical requirements for proof. The case it makes is suggestive, but it is not conclusive. It is true, many of the scholars who handled and appraised the original evidential material regarded the alternative explanations as not reasonable enough to weigh heavily against the hypothesis of survival; they accepted this hypothesis, at least as the most likely explanation. For a scientifically conclusive finding, however, there should be no logically acceptable alternative. And as we review the evidence on record to date, there is none that is completely unambiguous, that rules out all the counterhypotheses that have to be considered.

Accordingly the height of interest in the question of spirit agency reached a generation ago could not be sustained. The strength of the evidence was not sufficient.

* * *

Our interest must, of course, center upon the reason for this inconclusiveness of the case for survival. A careful student who came into parapsychology in the twenties found two main difficulties in trying

to assess the results then offered as evidence of spirit agency. The first of these obstacles was the lack of a suitable technique for making sure of the facts themselves. Most of the evidence, certainly the most impressive portion of it, consisted of mediumistic utterances or scripts, purporting to derive from spirit origins. There was no reliable method of collecting this verbal material and impartially appraising its veridicality.[2] As it was, the student who read research reports was required to place undue confidence in the good judgment, accuracy, good faith, and freedom from bias on the part of someone concerned. On so highly important an issue quite obviously we dare not indulge in such an exercise of confidence.

Even in the best of the cases of survival evidence there are points where very delicate human judgments enter into the decisions on which the conclusion rests. In one instance we have to accept the assurance of the experimenter that the medium knew nothing about the sitter; in another, that the medium was not educated or informed in the area of knowledge from which the significant statements in her automatic script were drawn; or again, that it is incredible that a peculiarly appropriate "message" could have been hit upon by inference or by mere coincidence. Judgments of this kind leave some room for error, whether or not it really occurred.

Until we can entirely eliminate such alternative possibilities of explanation, only those who are more strongly disposed to believe will accept the evidence. Those who are more cautious, as most scientifically educated persons are likely to be, will not accept such results. To be less cautious and accept evidence that is inconclusive is, of course, only to mislead ourselves in the long run and eventually add to the disillusionment and skepticism already existing on the question.

The second great difficulty we encountered in the twenties was that of interpreting the facts, assuming that we could safely accept them. There was the current criterion of "supernormality," as it was then called; granted that the facts of a given mediumship were supernormal (i.e., could not be explained by any recognized principle), how could we conclude they were produced by spirit agencies? There was the counterhypothesis of telepathy, which supposed that the medium was able to assemble relevant information telepathically from the sitter (or from other living persons) and that she (probably) unconsciously utilized this knowledge to construct in her own imagination a dramatized spirit personality which purported to communicate

[2] A comparable problem of finding adequate methods existed with regard to dealing with claims of physical phenomena associated with mediumship, which were much talked about in the twenties; but for the sake of brevity I shall have to omit consideration of this parallel difficulty.

appropriate messages. No one knew whether or not telepathy could serve so effectively as that; but, until it could be shown to be incapable of doing so, the telepathy hypothesis offered a possible explanation and consequently was a bar to progress in thinking about the survival problem.

The obviously necessary thing to do to advance the research was to remove these two main difficulties. The evidence on hand could not properly be rejected any more than it could be accepted. Some of it was, as Dr. Murphy says, "profoundly impressive." In helping to raise the question, keep it open, and warrant further research, this evidence served an important purpose, and will continue to do so in future investigations. But its significance was circumscribed by its methods.

* * *

Now, however, we have made some progress in our attack upon the two main roadblocks that were holding up advance in the twenties. We have developed a method for collecting and handling the verbal material of mediumship and have explored the telepathy counter-hypothesis to an extent that goes far to clarify its relation to the survival question. We are ready, I believe, to go ahead, so far as these particular difficulties are concerned.

Fortunately the whole development of the method of dealing with the mediumistic utterances is being reviewed in the December issue of the *Journal of Parapsychology* by two of my colleagues, Dr. J. G. Pratt and William R. Birge, who have contributed largely to the research involved. Accordingly, I need to present now only a general outline of what has been accomplished. The procedure calls for collecting the medium's verbal responses (messages or communications) verbatim in sets of five or more sessions (sittings) each for a different cooperator (sitter).

The records are copied in quintuplicate, and a set of all five records with no identification on them except a code number is given to each cooperator. Thus the cooperator does not know which is his own record since he was not "present" during the session, he having been represented only by a token object that once belonged to a deceased friend. Or if he was physically present he was seated where the medium could not see him, and where he could not hear her. This method calls either for a special laboratory arrangement or for the limiting of the method to token sessions from which the cooperator is absent.

When all five of the cooperators have checked all the records, each is given a copy of his own; this step is important in maintaining the interest of the cooperator. Also the records are not altered except

for the indication of the points to be checked, which is done by inserting parentheses after each point. An appropriate method of mathematical evaluation has been applied to this type of data by Dr. T. N. E. Greville, and now the method is ready for trial on a larger scale. Doubtless it can still be improved, but at any rate it represents a great deal of methodological progress in a very difficult area. It has developed from the work of a number of contributors, but mainly from that of Dr. Pratt.

The research dealing with the second main difficulty, the counter-hypothesis of telepathy, is much better known. Again, since I have fairly recently published a book-length review[3] of the developments in that branch of inquiry, I shall mention here only the main points that have been discovered in consequence.

The investigation of telepathy at Duke began in 1930 with a critical revision of the test methods. The earlier procedures had all been wide open to the possibility that clairvoyance as well as telepathy could have produced the results. The more refined methods that were introduced, however, still yielded significant evidence of telepathy after the possibility of clairvoyance was eliminated from the test. Independent tests of clairvoyance also yielded scoring rates of the same order, and telepathy and clairvoyance came to be viewed as two aspects of a single basic process, extrasensory perception or ESP.

Later studies showed that, unlike sensory perception, this ESP capacity is unaffected by conditions of time and space. Distance and physical barriers have thus far been found to have no effect upon the rate of success in the tests, and precognition has come to be regarded as an experimentally established function, a form of ESP itself, the ESP of future events. As a matter of fact, no relation whatever between ESP and the physical conditions of the test environment has thus far been discovered.

When we found that to some extent a physical object could affect a subject extrasensorially, the question arose whether some counteraction upon the object itself was not also to be expected. Such a kinetic effect originating in the activity of the mind had often and in various ways been suggested in the past. Tests of this "psychokinesis," or PK, hypothesis were designed on the basis of dice-throwing procedures, with the subject willing the dice to land in a specified way (a designated face or combination uppermost). The evidence from many years of study not only at Duke but at other places, including the laboratory of the A.S.P.R., has now confirmed the PK hypothesis, and PK has taken its place with the various

[3] *The Reach of the Mind*, William Sloane Associates, New York, 1947; Faber & Faber, London, 1948; Hagerup, Copenhagen, 1949; Deutsche Verlags Anstalt, Berlin, 1949; Astrolabia, Rome, 1949.

aspects of ESP itself—telepathy, clairvoyance, and precognition—as an established capacity of the human mind.[4]

So far as we have been able to go into the matter, we find the PK process also independent of known physical relations; it operates on laws of its own. Thus, both PK and ESP appear to transcend the physical conditions under which they have thus far been investigated. The importance of this discovery, buttressed as it is, especially in the ESP work, by the findings of a great many able contributors, ranks above all else that has come out of the research in parapsychology up to the present. Very little perhaps in all science can surpass it in the significance it has for humanity.

These findings on the psi capacities, as ESP and PK are now called, do not depend upon the subjective judgment of the experimenter. The more advanced experimental work supporting them does not therefore admit of alternative interpretation. It is true, the ESP researches were vigorously attacked by a considerable number of critics in the late thirties when they were first published, but there has been marked progress made during recent years both here and abroad toward general recognition of the findings of the psi investigations. The soundness of the experiments is being conceded. They offer, therefore, quite apart from the general significance they may have for other relationships, a series of solid steps forward in the larger undertaking of the survival problem itself.

* * *

Let us observe more specifically, at this point, just what these psi investigations have done to the status of the survival hypothesis. Quite plainly they have given much aid and expansion to the opposing telepathy hypothesis. Now that we know on a more reliable experimental basis that telepathy does occur, that ESP operates clairvoyantly as well as telepathically, and, moreover, that ESP to some extent at least transcends time-space barriers as well, we have to deal with a much more formidable counterhypothesis than we did twenty-five years ago. In addition we know that ESP works unconsciously; hence, the medium may be quite honestly unaware of sources of knowledge coming to her through ESP. There is some evidence from Soal's recent experiments with Mrs. Stewart[5] that the cooperator (sitter) could be a telepathic sender without consciously thinking the thoughts that are transferred and that the medium could draw information from more than one source at once,

[4] These researches on PK are naturally more relevant to the consideration of the physical phenomena reported in connection with mediumship, but, as I have said, these claims cannot be included in so brief a discussion.

[5] *The Experimental Situation in Psychical Research*, by S. G. Soal, F. W. H. Myers Memorial Lecture, S.P.R., London, 1947, pp. 34-56.

regardless of distance and even without knowledge of the sender's location. Probably there is much more still to be added to this picture of our experimentally-founded knowledge of ESP, since we are obviously only a part of the way through the study of that capacity.

If we suppose, then, as we must, that a given medium may well possess an exceptional amount of psi capacity and that this capacity may and probably does work even much better under her informal conditions than in the laboratory, there is nothing as yet on record from the studies of mediumship that cannot be explained by the sort of "omnibus hypothesis" into which we have expanded the old counterhypothesis of telepathy. (It is recognized that the mere possibility of explaining the results by this counterhypothesis is no argument that it is the correct explanation; but we must reduce the number of possibilities to a single one before a conclusion is in order. There are in some mediumistic utterances, as we recognize, subtle personal impressions of appropriate purpose and awareness which are most convincing to many people who have experienced them. They are too subjective as yet to possess evidential value; but this is not to say they are beyond the reach of scientific study. If genuine, they will lend themselves to observation and study by methods adapted to the character of the effects themselves.) The setback which the psi research findings give to the status of the survival hypothesis would not be so serious if it ended with reflection only on the past researches on survival. For, as it is, none of the old studies really meets the newer standards for the handling of mediumistic material in any case.

What is worse, however, this more complicated psi-combination counterhypothesis makes it seem practically impossible to design a crucial test of the survival hypothesis at this point.[6] It is extremely difficult to see at present what a spirit personality could do through a medium that could not be explained as well or better by the powers now ascribable to the medium herself. Certainly it takes no greater stretch of the imagination to credit such psi-abilities to the living medium than it would to a discarnate personality. For most people it would be easier. As a result the task of proving survival has been rendered enormously greater by the advances in the ESP and PK work.

On the other hand, the evidence that psi transcends space-time-mass relations gives considerably greater credibility to the spirit hypothesis. If by spiritual we mean nonphysical, we have come a

[6] There have in recent years been some valuable suggestions made with a view to providing a better test. One by Dr. Murphy appeared in the *Journal of the American Society for Psychical Research* for October, 1945, and another by Dr. R. H. Thouless in the *Proceedings of the Society for Psychical Research* for July, 1948. Neither proponent, however, offered this test as a crucial one. Each suggestion was rightly presented as a step toward the objective.

long way rationally toward recognizing at least the possibility of survival when we grant, as the psi researches have forced us to do, that the mind has properties that are nonphysical. Mortality is a space-time effect, and to be immortal would be to transcend the bondage of these physical dimensions. We might say then that the psi researches have established a limited soul-theory of the living man, but have left to further investigation the question whether this nonphysical self can endure beyond bodily death.

Personal survival then has become a much more reasonable possibility, even though no reasonable way of proving it is in sight at this stage. This advance toward a rationale is very important, too, since the mechanistic trend of biology has made it hard to think of any kind of survival as plausible enough to warrant investigation. The extensive evidence of close dependence of mental function upon brain structure and physiological process, both in the evolution of the species and in the developing individual, in illness and injury and old age, makes the hypothesis of personal survival seem highly improbable. Without the bearing of the psi researches on the hypothesis of a nonphysical component in man to bolster interest in the survival question, it would stand a poor chance of active investigation as the situation is today.

* * *

It is, in fact, a good question whether it is wise to try to come back to the old survival hypothesis as such. It may be more profitable to continue to put all our efforts into the psi researches in the hope that they will eventually clear up the whole question of the nature of human personality and incidentally discover what our post-mortem destiny may be. This course may even be the most direct way of dealing with the issue of spirit survival. It has already led us to an experimental confirmation of a psychocentric or mind-oriented psychology, as against the current cerebrocentric type that is orthodox in academic circles today. Also, the experimental study of psi has pretty well established itself, at least in a small way, and it is likely to be continued. To resurrect the older issue of discarnate agency today will be a major undertaking, if it can be done at all. It may be poor strategy to try.

We have, however, still before us the challenge of the already existing evidence for survival. There is, moreover, a great deal of it; and, even though it is not adequate for a scientific conclusion, this material still has to be explained. The kind of evidence that led such scholars as the Sidgwicks, Balfour, Lodge, Hodgson, Hyslop, Prince, and McDougall to a personal acceptance of the survival hypothesis clearly deserves to be studied until it can be accounted for in some satisfactory way. At the very least the survival hypothesis must be

accorded the status of a counterhypothesis in the consideration of the evidence assembled by the societies for psychical research. So long as there is reason to think that this evidence *may* have been accurately collected and appraised, and *may* have been correctly interpreted, we have to concede as students of science that there is a possible case for spirit agency. So important a block of evidence relating to so significant an issue constitutes in itself a starting point for research. Accordingly, we must turn to the problem of survival, even though we intend also to pursue with unabated energies the main lines of the psi investigations.

We are, as I have said, not ready at the present moment to design a conclusive test of the survival hypothesis. This difficulty, however, is due as much as anything else to our general ignorance as to what the normal personality is in life itself, and what its powers and properties are in the corporeal state. So ignorant is general psychology on this score that, if there were time, another ten- or twenty-year research detour would be in order next for the purpose of clarifying further what a range of variation the living personality can undergo to approximate the manifestations credited to spirit agency. But we dare not delay any longer, if we are to attack the survival problem while a lively enough interest for the undertaking still exists.

As it is, therefore, we cannot expect to be able yet to see how to close in finally on the survival issue, and it is not necessary to do so in order to advance. Rather, a clear and promising course of action is possible, even as things are. It divides into two provisional programs which supplement each other, both of them designed to furnish us with a body of knowledge from which we can later plan the crucial studies that should bring us the final answer.

We need, first of all, to learn everything we can about the more significant kinds of things that supposed incorporeal personalities or spirits are seriously reputed to do. The case must eventually rest on whether or not differences can be established between this range of phenomena and those of which the living are capable. Accordingly, a roundup of all the claims of spirit agency must necessarily precede any conception of an adequate test of the survival hypothesis. Yet primary as this step obviously is, it has never been taken in any systematic way; there has never been available anywhere a research staff adequate to such an undertaking. Therefore, no one has ever yet been prepared with the necessary background of information to plan an intelligently crucial experiment which would discriminate between spirit agency and its counterhypotheses. There have been many extraordinarily able and devoted men and women who have given attention and study to the matter, but they labored under great handicaps, as pioneers generally do, with little assistance and unde-

veloped methods, so that their basis of judgment was a necessarily limited one, and for the most part their researches incidental and avocational.

If we do not by this time recognize that the survival problem merits full-scale attention from a corps of trained research workers, then it is to my mind plain that we hardly understand it and its difficulties at all.

The big research job on the survival problem immediately ahead would, therefore, be that of making a survey and study of all the more distinctive types of manifestation or behavior attributed to spirit agency, especially all of those that lend themselves to study and experiment. Spontaneous experiences that suggest spirit agency should be collected widely from every cultural group. Exceptional individuals who experience, either spontaneously or systematically, what appear to be spirit influences should be sought out, if they are living and available, and thoroughly studied for common characteristics. Their cooperation in experimental research might be very important. Unusual types of "spirit" phenomena too from the whole cultural range will be of interest in this preparatory collection, since distinctiveness is at a premium. In fact, the search must be directed toward all manifestations that identify the hypothetical state of incorporeality or spirithood. The most peculiar, perhaps even the least credible, phenomena may be the most discriminative, if they possess any merit at all.

We must be prepared, of course, to process mountains of trash down to molehills of useful clues and indications. Methods of sifting will have to be developed and adapted to the task, but they should not give great difficulty. Naturally, none of this collected material will be regarded as evidence of survival, no matter what its source or nature. Authentication of reports of phenomena of interest will not even receive primary emphasis in making the collections, since proof is not our purpose at this stage. On the other hand nothing will be rejected from consideration so long as it offers any reasonable suggestion of spirit causation and its way and conditions.

Such an analysis of apparent spirit phenomena should also include all similar phenomena attributable to living individuals. For example, along with the study of apparitions of the dead must go a comparably diligent search for similar cases of apparitions of the living, including of course the barely alive, the drugged, the entranced, and the like. It would in fact be wise to buttress such a study with the better verified accounts of physical and physiological effects obtained in consequence of such mental disciplines as that of yoga.

It goes without saying, too, that the insights derived from the survey will be joined with all those obtained from the survival studies

of the past. Safeguarded as we are by the nature of scientific method itself, we can reach out widely for these trial insights and need have no fear of their range so long as we keep them classified as hypotheses to be subjected to experiment.

From the exhaustive analytic study of the collected records of all sorts of supposed spirit manifestations certain leads or suggestions may be expected, if there is any reality back of them. Most of the material will almost certainly be of little help and will not stand clear of counterexplanations. The combined factors of exaggeration, self-delusion, suggestion, and the like will account for the bulk of it. But there may be residues of unexplained elements sufficiently recurrent to stand out above all the irrelevant matter in which they come embedded. If there are, they should tell us what it is that we need to know to plan a good experimental approach to the problem, namely, what distinctive things a hypothetical discarnate personality may reasonably be expected to do.

* * *

We need not limit our study, however, to this spontaneous material. If there is enough interest to support it, a second and more active kind of exploration may be conducted to find out what our spirit friends, if they exist, can do. If the world is eager enough to find out reliably about the question of survival, we can launch a more positive and aggressive program of research to expedite our advance. The idea would be to set up appropriate conditions designed to evoke and foster spirit manifestations if possible without waiting for their spontaneous occurrence. Any such cultivation of communication or other phenomena should, of course, follow lines suggested by the more encouraging results obtained in the past, and in the search for those which are most conducive to results might take on a wide variety of forms and directions.

The general aim would be to go as far as we can in every way to provide the atmosphere, the opportunities, and the conditions to facilitate the cooperation of any discarnate agency there might be. It is reasonable to think that, if any interoperation between the living and the discarnate is possible, it would be greatly dependent upon the conditions, especially the psychological ones. We shall do well, therefore, in this more direct approach to take the hypothesis at its face value and attempt to cultivate initiative and ingenuity on the part of the hypothetical spirit intelligences themselves. Only by taking the survival view with full sympathy and integrity can we hope to test it effectively.

Any such effort to reach out to possible spirit personalities would require group action, and for such purposes very special groups or

teams would be needed. It would be elemental wisdom to include in them the most experienced and apparently gifted mediums, along with persons who fully accepted the hypothesis of spirit agency and who believed themselves to have experienced it. Into this "reception depot" should be brought selected persons reputed to have powers or experiences suggesting spirit origin, with a view to culturing a renewal of the manifestations.

Careful supervision will be called for in these group explorations. The guidance of such a team should, of course, be under the most capable and judicious scientific direction. However, it is important to allow things to develop without any unnecessary inhibiting influences and to wait until an interesting effect is obtained to follow it up with conditions that help to explain it and determine its significance. The laying down of safeguards before there is anything to investigate is a fatal policy in parapsychology research. The only precautions at the start will be those required to help the participants to avoid deceiving themselves. Recording and observation should be unobtrusive.

Such a program of exploration must be given great freedom of operation. We need not, therefore, anticipate very far at this point just what directions its advances might take. Results are always more important in determining research policy than plans made in anticipation. Every effort should be made to encourage pioneering steps in the group's activities, both by the supposed incorporeal as well as the corporeal membership. We shall, of course, be following up the leads given by spontaneous cases and by earlier studies of mediumship. In much of that work the effort at devising a crucial test appeared to come from the deceased personalities themselves. It seems possible that a great deal more might be achieved in the same direction, more in variety and design as well as in quantity, if every known advantage, psychological and physical, can be provided to facilitate the investigation. With the stress on novelty and variety and with the explicit objective in mind of finding effects characteristic of the discarnate status, we can hardly help making some strategic progress toward our goal.

Such a direct approach to the hypothetical spirit personalities themselves should give us a good working conception of what they can and cannot do to demonstrate their existence. We can then take care of seeing what is scientifically acceptable and what is not. We must suspend judgment meanwhile on all questions that depend on these preliminary studies; they will have to be made before we can expect to know what form the more conclusive research on survival will take.

* * *

Even stated conservatively, any such scientific research program on the problem of spirit survival will appear a presumptuous one. Every realist among you must wonder how such an undertaking can be carried out, how it can be supported, and by whom it will be done. The decline in interest in the problem which I have mentioned is a serious handicap. Physicalistic theories of man which make the survival hypothesis look too absurd for investigation dominate academic and professional thinking. Even among the leadership of the churches there is no sign of any appreciable awakening to the need for scientific evidence of a spiritual world. There are, of course, the Spiritualists and related groups whose doctrine recognizes to some extent the value of such evidence, but their practice is to accept demonstrations that offer reassurance without proof. Such uncritical action makes it harder than ever to obtain scientific help even on the soundest research projects connected with survival.

On the vital matter of research funds and facilities, there is today nothing to compare to the prospect there was in the first quarter of the century when large grants were offered universities if they would take up research on the survival problem. The iron is no longer hot; we may be striking too late. At any rate, no research on survival will go far without the provision of the necessary financial support, and the promise of such support has not even appeared on the present horizon.

There are, however, some more hopeful considerations that may have force. Quite obviously our present knowledge of man offers a tragically inadequate foundation for good human relations. All our existing institutions together are not saving society from the major menaces to its happiness. There is confusion instead of clarity as to the principles on which human happiness can best be sought and promoted. The fundamental knowledge we need for the derivation and support of the main values in our way of life is simply lacking. If we are to get it, if we are to preserve this way of life, we shall have to change the traditional practice of keeping science out of this sacred area of human values. We shall be driven to this scientific invasion, I realize, only when the threat of world chaos in human affairs spreads far enough to galvanize us into challenging "this believing world" into becoming a self-discovering world. But the time for that may be close.

Perhaps we have only to start such an awakening. Possibly the world is waiting for a more progressive intellectual leadership to challenge authority and tradition again and draw to its support the renewed aspirations of great numbers. Interest must surely reawaken in the survival inquiry—indeed, in the whole great topic of man's basic interrelation with the rest of nature—if some valid glimpses

can be had of something there to be revealed. If there are any signs of progress, however small, encountered as the research goes on, these may be counted on to justify increased confidence and the investment of further interest.

The final outcome of any true research program is, of course, impossible to predict. No careful reader of science would expect to foresee the end result with accuracy; he will rather be prepared for surprises. But although scientific discovery has seldom confirmed the speculative pictures drawn in advance, it has always in the long run shown the discoverer more than he had ever dreamed he would find. We shall doubtless again, as discoverers have always done, find new horizons opened up by the results of our inquiries and find still more inviting research objectives ahead. No one but the overconfident dogmatist will likely be disappointed.

The reason we cannot help but gain in this research, whatever its outcome, is that we are not merely setting out to test an abstract theological hypothesis; rather, there are some real phenomena to be explained which have raised the question of survival and which are well enough established to warrant further inquiry. If it turns out that they are not to be accounted for by the survival hypothesis, then we shall have to find something else that will explain them, something it would be important in any case to know.

Let us frankly consider this possibility of a negative answer. Suppose that the most careful and exhaustive studies which the fullest resources at our command can enable us to make will bring us to the conclusion that all the manifestations that have suggested spirit agency can be satisfactorily duplicated through the more fully understood and controlled powers of living persons, what shall we say? If we should find the normal human personality able to achieve all the things attributed by the more reliable scholarly observers to spirit agency, we shall by that time have so expanded our conception of man's place in the universe and so enriched him in his powers of adjustment to his larger world that few of us except the historians will even think to look back to the original form of the question with which we set out on the research, any more than we ourselves look back on the outgrown theological speculations of remoter times.

But let us look, too, at some of the consequences of finding that there is something in man that continues. We cannot speculate far, however, without supposing something more. What is it that survives? How much? For how long? Under what limitations? These are only a few of the many questions over which the mind runs when the possibility of survival is contemplated. All this querying indicates what a flood of research interest and action would be released by the first trace of incontestably genuine evidence on which we get our

scientific fingers. Nothing so provocative has been yet known in science; the discovery of a new hemisphere is but a poor comparison.

However limited a concept of survival one contemplates, he cannot think of any but the most revolutionary consequences for humanity. For one thing, so much information would be required to make survival an even half-reasonable possibility that there is no way to make a small discovery out of it. The social significance of a factual underpinning of a small part of the present religious structure would be incalculably great. The correction of the dangerous imbalance in modern thought brought on by the one-sided upbuilding of the physical basis of life would be a major consequence in itself.

It would be in the realm of practical human relations, however, that the greater harvest of consequences might be expected. The religious vision of the ages has converged upon the focal objective of so dignifying man by identifying him with a transcendent order of reality (called divine) as to secure for him the respect and fraternal regard of his fellows. But this objective has not been achieved in practice because the case has rested thus far only on the intuitive insight of the seer, the "revelation" of the prophet. As the critical powers of mankind have developed, however, most of us now require hard facts for the establishment of a principle that runs so strongly into counterinfluence from our crude native impulses. Give this principle some hard research data to justify it, and the status of scientific verification, and an ethical renaissance may well follow.

* * *

The topic has been the question of survival. But this question, we know, is but a part of the broader one of finding what human personality is in the great cosmic scheme. This larger issue then is the main target, and it too is one for scientific attack. If we are to disentangle man from the growing bundle of beliefs and speculative theories in which he has enveloped himself, it will have to be done by science. If, to change the figure, we are to prevent him from going down in the rubble of the crash of his physical world which his increasingly ingenious weapons threaten to produce, he must discover (and learn how to direct) the forces of his own fundamental nature.

Only through a better science of personality, one broad enough to include such a problem as that of survival, can he save himself. We can only hope that the mass schizophrenic withdrawal which our western culture has been making into the beguiling fantasy of an unverified and oversimplified physicalistic philosophy has not gone too far to allow the survival issue to be explored to its limit. At any rate the challenge is there. In the question of spirit survival scientific method has both a problem and something real to attack, and parapsychology has a mandate.

What are the prospects for a proper cooperative research on the problem? This discussion should help us to determine the answer to that. Young as parapsychology is, it is now mature enough as a branch of science to proceed with the research if the world is ready to support this growing science to that extent. I am confident that the combined efforts of the university parapsychologists and those more especially associated with the societies for psychical research can muster and train the personnel. We can now count on the cooperation of scientists from all the fields related to the problem area, from mathematics to cultural anthropology. No one will expect us, of course, to proceed without laboratories and endowment and facilities; they are as vital to this type of research as they are to any other. It would appear incredible, therefore, that the relatively modest resources required could become the limiting factor in such a research program in a world so starved as ours for knowledge of human destiny, a world that has not yet found either peace or peace of mind.

Psychical Research and General Psychology*

ROBERT H. THOULESS

The time has come when it should be more generally realised by those engaged in general psychology that some at least of the odd facts of psychical research are proved beyond any reasonable possibility of doubt. This implies that the time has also come when it is necessary for the general psychologist to consider what is the bearing of these facts on general psychological theory.

As examples of what has been proved, we may take the results of a typical card-guessing experiment. When all normal perceptual cues are eliminated, some subjects working with some experimenters are able to guess cards correctly. Over a long series of experiments, the total deviation from expectation of right guesses may reach a level at which the probability of a chance explanation is convincingly small. By an ingenious modification of experimental conditions, the Duke University parapsychologists have shown that such success can take place, not only when the experimenter knows the right card, but also when it is not known by normal means to anyone. Thus not only "telepathy" but also "clairvoyance" is proved. It has also been shown that one may demonstrate precognition in card-guessing experiments, that is, a right response to an undetermined future event. The reality of psychokinetic movement of objects without contact has also been confirmed by dice-throwing experiments at Duke University. Wiesner and I have suggested the use of the symbol Ψ to cover all these paranormal processes, or the use of the symbol Ψ_γ for the receptive processes and Ψ_κ for the corresponding motor process of psychokinesis.

There were many reasons for scepticism amongst scientists when these results were first reported. They were regarded as products of malobservation, careless experimenting, chance coincidence, or the selective accumulation of positive results. These seemed more reasonable ways of explaining the results than to suppose that events could happen which conflicted with the well-grounded expectations of mechanistic biological psychology. A change of opinion is necessary now, not because the objections have lost their force, but because the evidence for the parapsychological events has become overwhelmingly strong. The expectation that better methods of experimenting or better statistical evaluation of results would lead to the disappearance of successes has not been fulfilled. Every precaution

* This paper is an abstract of an address to the American Society for Psychical Research by Dr. Robert H. Thouless on November 12, 1948. The full text is being published in *The British Journal of Psychology*.

suggested by critics or by the experimenters themselves has been taken, and successful results have gone on accumulating.

It is difficult to say when the experimental evidence became strong enough to make unreasonable the continuance of disbelief, but that point has certainly been passed now. It would be a waste of time to devise new researches to prove over again that the facts are real. It is now necessary to go on to the still unsettled question of what they mean to psychological theory and to general scientific theory.

What I hope to see in the future is not psychology abandoning its other fields of study to concentrate on this alone. Rather I should hope that psychology would continue to attack its problems along a wide front but admitting the field of parapsychology as an additional set of problems to be tackled by those whose interests lie that way. It remains true that parapsychology has its own rather baffling difficulties and it is a field from which the intending research student should be warned if he wants quick results. Its rewards may, on the other hand, be rich for those who have the time and patience necessary to overcome the difficulties. We have not yet got a fool-proof experimental method that can be guaranteed to give positive results to any experimenter working with any subject. The desirability of devising such an experiment is clear to all investigators and we may soon have the solution.

There is some danger of disbelief being replaced by another attitude equally sterile. This is the attitude of treating these phenomena as mere oddities worthy only of the interest of those with a taste for the marvellous and the inexplicable. If they were mere oddities, we might continue to ignore them without loss. But there are no mere oddities in science; the unexplained is, on the contrary, a challenge to existing principles of explanation. When Newton investigated the multiple shadows cast by light from a point source of light, this was an observation inexplicable on the hypothesis that light travels in straight lines. It was not, however, ignored as an oddity of no interest to science. It was not left to a *Society for Diffractional Research* to study these phenomena outside the main body of theoretical physics which confined itself to the more orthodox optical phenomena which could be explained on the hypothesis that light travels in straight lines. Such a development would have been disastrous to the development of scientific optical theory. On the contrary, these phenomena were seen by physicists as a challenge to current theories about the propagation of light, and these theories were modified to account for the facts of diffraction. In the light of the newer optical conceptions such facts no longer appeared as oddities but became exactly what one would, on theoretical grounds, expect.

The facts of parapsychology bring us to such a turning point in

psychological theory. What is the general psychologist to do about it?

In our own time we have seen a revolution in the theoretical foundations of physics. The old theoretical basis did well enough for most of the facts but not for all the facts. If physics can rationalise all its facts only at the cost of complete reorientation of its basic theory, it does not seem likely that psychology can assimilate all its facts with a less radical theoretical reconstruction. Although the direction that such a reorientation must take is not yet clear, it seems to be a matter that invites exploration. In a sense it is not our primary task to explain what seems mysterious and inexplicable. Our primary task is to get the right basic theory; the inexplicability of the facts of parapsychology is an irritant that drives us to that task. When our theory is right, the mysteries will disappear; such facts as $\Psi\gamma$, $\Psi\kappa$, prediction, ectoplasmic materializations, and any other well-attested facts will cease to be odd and mysterious and will become exactly what, on theoretical grounds, we should expect.

Dr. Wiesner and I have recently made some suggestions as to possible directions of theoretical reconstruction. Our suggestion is that just as, for example, the laws of Newtonian mechanics are special cases of the more general laws of relativity theory, so normal perception and normal muscular movement may be special cases of the more general activities which we call $\Psi\gamma$ and $\Psi\kappa$. They differ from other $\Psi\gamma$ and $\Psi\kappa$ processes in the fact that they take place through the mediation of the nervous system of the organism. The special case is undoubtedly the more familiar perhaps because normal perception and motor action are biologically superior as modes of adjustment of the organism to its environment. In consequence, the evolutionary development of the nervous system may have been accompanied by inhibition of the less efficient generalized $\Psi\gamma$ and $\Psi\kappa$ functions, an inhibition occasionally and exceptionally evaded under the conditions in which the paranormal phenomena occur.

Any such suggestions towards the solution of this problem must, of course, be highly tentative. The problem, however, is a real one which invites the interest of all those concerned with theoretical psychology. We cannot be content that parapsychological facts appear odd and mysterious. We must set to work on the construction of such a theoretical foundation for psychology that, in the light of it, the facts of parapsychology will be just what we should expect.

A Proposed Cancellation Test for Group Experiments

RENÉ WARCOLLIER

In the psychology of crowds and groups, signs of unconscious cooperation have been observed for which "psychic parallelism"* is not a sufficient explanation. Psychic parallelism, however, does not seem to have been studied by the methods of quantitative analysis, the only reliable approach for evaluating this delicate type of research. For this purpose we have devised a new test, analogous to certain psychological tests used in vocational guidance. It is a *cancellation test*, the principle of which was formulated by Binet to determine the degree of attention of subjects by asking them to cancel or cross out letters in the words of a newspaper column.

The collective psychology test that we propose is a modification of the psychological attention test of Henri Piéron who continued the work of Binet at the laboratory of the Sorbonne. By slightly revising the form of the symbols and using only eight lines instead of forty, we have adapted Piéron's test to our purposes. Each line in our test is composed of 40 randomized symbols in which 8 different symbols are repeated 5 times as shown in Figure 1. The lines attached to the circles are exactly equal in length. The subject is asked to cancel 5 symbols at random in each line or 40 symbols in all. If the subject had no unconscious preference for one symbol or another, he would cancel the 40 symbols according to the laws of chance. Each symbol having one chance in 8, the subject would, on the average, cross out each one of the 8 symbols 5 times in the course of the entire test.

But, contrary to appearance, these 8 symbols are not without affective or dynamic elements which influence conscious or unconscious preference. The individual preferences manifest themselves by a deviation from chance expectation. For example: if a symbol is crossed out 8 times instead of the 5 times expected by chance, the deviation will be $8-5$ or $+3$. Naturally there will also be negative deviations. But, in a group experiment, individual preferences would be expected to cancel each other out, and one ought to find, on the whole, that each one of the 8 symbols has been crossed out approximately as often as any one of the others. If this is not the case, it is because the same deviation has been obtained by many of the subjects.

By comparing the chance expectation with the actual results

* Psychic parallelism is a similar unconscious mental functioning of individuals in a group situation.

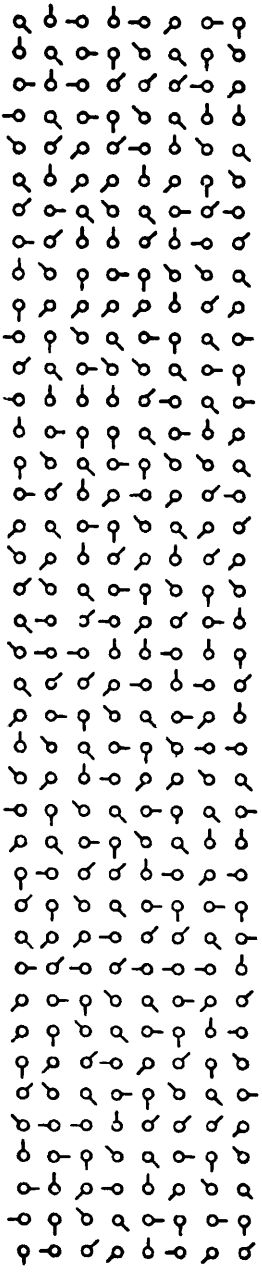

FIG. 1

Test sheet used in the present study. Each line is composed of 40 randomized symbols in which 8 different symbols are repeated 5 times. The subject is asked to cancel 5 symbols at random in each line.

obtained, we may ascertain the degree to which a possible unknown constant factor is affecting the score which chance alone would yield.

We may represent the total results of an experiment by a figure resembling a compass with 8 needles instead of one. The positions of the needles correspond in direction to the lines of the 8 symbols used in the test. A needle extending to the circumference of the circle represents a chance expectation of 5. A needle which does not reach the circumference represents a score below chance; a needle that extends beyond the circumference represents a score above chance. It has been experimentally demonstrated that significant deviations above and below chance appear in long group series. Figures 3, 4A, 4B and 4C illustrate the compass method of scoring.

The results enumerated below are general observations derived from tests of boys, girls, and adults in 265 group trials. These results show the manner in which different groups of subjects converged upon specific symbols rather than upon others in their choices.

General Observations

(In this paper letters have been substituted for the corresponding symbols as shown in Figure 2.)

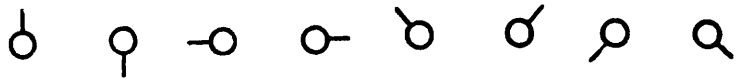

FIG. 2

The 8 symbols used in the experiment. In the text and tables of this paper the letters below the symbols are substituted to identify them.

From preliminary data at hand the following generalizations seem warranted:

1. Girls from six to twelve years of age show a plus deviation for symbol C as shown in Figure 3.
2. Adults prefer symbols A and B, except perhaps in a state of fatigue.
3. The results of boys from six to twelve years of age fall between those of the girls and the adults.
4. Symbols A and B are more often crossed out than symbols F and G.
5. Symbols whose lines extend directly to the left (C) are cancelled more often than symbols whose lines extend directly to the right (D).
6. The tendency to cross out symbol D less often than any one of

the others is marked. There are a billion chances to one that the negative deviation of this symbol is not due to chance.

Once these factors of psychic parallelism are recognized, it will be possible to study the reciprocal influence of subjects during a social gathering.

Our experiments have shown that unconscious influence is more frequently manifested in children than in adults. In adults as well as in mixed classes of boys and girls between the ages of six and twelve the formation of antagonistic groups could even be discerned.

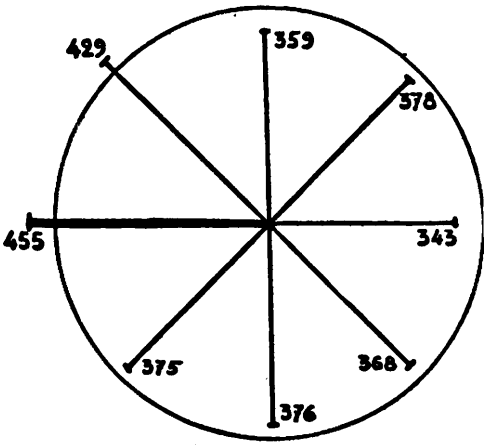

FIG. 3

Results of a cancellation test in which the subjects were 79 girls between the ages of six and twelve. Chance expectation for each symbol is 395.

Possible Use of the Method in Psychical Research

In a school in Paris, the teacher, Mme. G., on entering the classroom at 9 A.M., distributed the test sheets (Fig. 1) to six girls from six to nine years of age. The children crossed out 5 symbols per line as they were asked to do. Without looking at the results, Mme. G. laid the sheets aside. Time is needed to study these tests, and a glance at them furnishes no conscious indication of the scores. At 11 A.M. Mme. G. repeated the experiment. But this time she too crossed out symbols on one of the test sheets. Now it seems that Mme. G.'s cancellations bore some resemblance to those of the children at 9 A.M. as shown in Figures 4A and 4B. This might possibly be explained by Mme. G.'s unconscious perception of the children's results. But the six test sheets of the children at 11 A.M. appeared, in their turn,

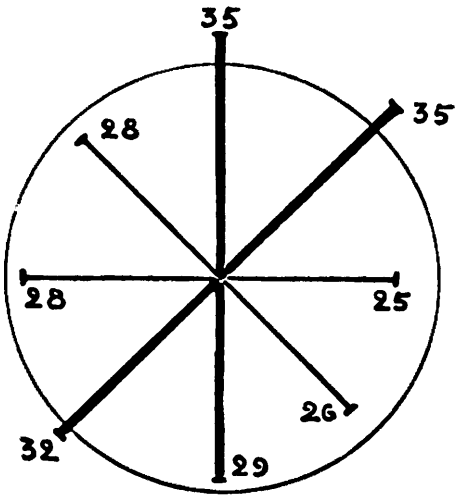

FIG. 4A
Results of random cancellation of the symbols by six girls between the ages of six and nine at 9 A.M. Chance expectation for each symbol is 30.

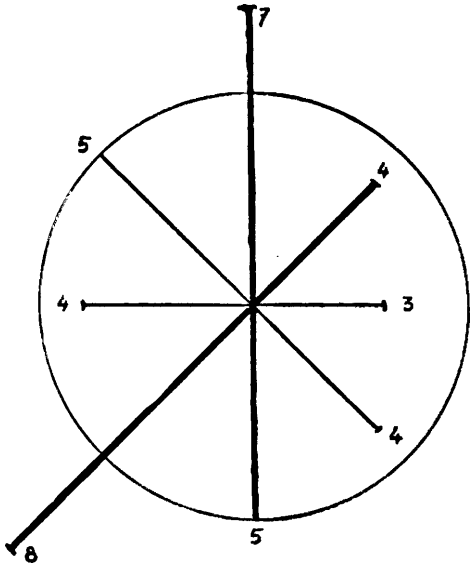

FIG. 4B
Results of random cancellation of the symbols by Mme. G. at 11 A.M. Chance expectation for each symbol is 5.

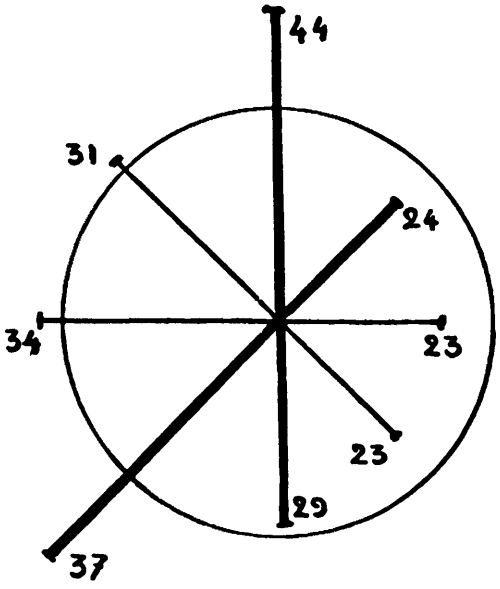

FIG. 4C

Results of random cancellation of the symbols by the six girls at 11 A.M. Chance expectation for each symbol is 30.

Note the differences in the girls' results before and after Mme. G.'s participation in the experiment and the extent to which reciprocal influences may have been operative.

to be very similar to Mme. G.'s, as shown in Figures 4B and 4C, and not due merely to their repetition of their own earlier responses.

One child, Christianne B. (the favorite pupil), appeared to have a general tendency to approximate Mme. G.'s reactions to the 8 different symbols at 11 A.M. In four instances (symbols B, C, D, and H) Christianne's cancellations resembled those of Mme. G.; for symbols A and G, where Mme. G's cancellations numbered more than 5, Christianne's choices also exceeded 5; and for the remaining two symbols (E and F) where Mme. G.'s cancellations were 5 or below, Christianne's choices also numbered 5 or fewer, as shown in Table I. A comparison of Christianne's cancellations at 9 A.M. with those of Mme. G. at 11 A.M. also suggests a similar reaction to the 8 symbols. It is possible that Mme. G.'s choices were influenced to some extent by Christianne's earlier responses.

To determine the degree of influence of the experimenter on his subjects he can be asked to select one of the 8 symbols at random as a target before the experiment begins. This is what we asked

TABLE I

Showing the similarity between Christianne B.'s and Mme. G.'s results at 11 A.M.

		A	B	C	D	E	F	G	H	Total
Christianne B.	9 A.M.	6	5	4	4	6	5	7	3	40
	11 A.M.	9	5	4	3	3	5	7	4	40
Mme. G.	11 A.M.	7	5	4	3	5	4	8	4	40

Mme. G. to do in another trial. The target symbol chosen at random was A. Mme. G. repeated the test with the children, including Christianne B., without saying anything about the experimental conditions. The positive deviation for symbol A was 20 as shown in Table II. This suggests that an unconscious factor of influence came into play since the result by chance alone would not be expected to occur more than once in over 30,000 such trials. The cancellations of the stimulus symbol A do not fall below 5; the cancellations of the other seven symbols oscillate around 5.

TABLE II

The choices of the six children after the target symbol A was set by Mme. G.

	A	B	C	D	E	F	G	H	Total
Christianne B.	10	2	6	2	8	5	1	5	39*
Monique G.	9	6	4	4	5	1	4	7	40
Francoise L.	8	3	6	4	2	6	5	6	40
Nicole B.	5	6	4	8	3	5	5	4	40
Jeanine Q.	5	5	4	6	6	2	4	3	35*
Josette B.	13	6	4	3	3	2	6	3	40
Total	50	28	28	27	27	21	25	28	234
Chance Expectation	30	30	30	30	30	30	30	30	
Deviation	+20	−2	−2	−3	−3	−9	−5	−2	

* Note that two of the girls failed to cross out all 40 symbols.

Conclusions

To develop this research project in psychic parallelism further, it would be necessary to study the influence of the orientation of the subjects in regard to the four cardinal points, and their positions in relation to light (windows and lamps). Right-handed and left-handed subjects could be grouped separately. A psychoanalytic study could be made of both the children and adults for each one of the 8 symbols by means of free association of ideas. To certify the presence of unconscious cooperation it would be necessary to isolate the subjects, one from another, and also from the experimenter, by placing them in identical or different physical, physiological, and psychical conditions.

The experimental possibilities of this test seem to be demonstrated. Its clinical validity in psychiatry remains to be ascertained. It appears that this test, by disclosing certain forces of the unconscious—sometimes dissociative, sometimes associative—might be utilizable in social situations.

The Case of Patience Worth: A Theory

CHARLES WALDRON CLOWE

The automatic writings of Mrs. John H. Curran of St. Louis constitute one of the most baffling cases in the history of psychic research. They have received the very thorough investigation of Walter Franklin Prince,[1] among others, and none has claimed to have solved the mystery satisfactorily. It appears that fraud has been eliminated, and that the form and content of these writings preclude their having originated in the lifetime-acquired information or knowledge of Mrs. Curran. The substance of Dr. Prince's conclusion was that either our conception of the subconscious must be enlarged or the phenomena ascribed to the supernormal. Crediting the phenomena to an expanded subconscious is begging the question, but we are not entitled to posit the supernormal until we have exhausted all so-called normal explanations.

Generally, the term "subconscious" refers to a repository wherein is stored information or knowledge acquired during the lifetime of the person, wholly or partly forgotten, but which can be recalled, especially during conditions of sleep, hypnosis, and trance. This definition would not account for Mrs. Curran's case because it appears that she lacked the opportunity to acquire such knowledge during her lifetime.

And thus we come to the writer's theory. If there is no flaw in it and it covers the known data, we should be entitled to hold it until it fails to comprehend all the essential facts.

Possibly some information or knowledge comes to the human brain directly (a priori), such as axioms or principles of logic, and some by reasoning (ratiocination). But the greater part (sensory) is received indirectly through the ordinary senses, and is conveyed by the respective nerves to the brain, producing impressions upon its cells, and the information is recorded. Subsequently, when these cells are agitated, the impressions are experienced again, which process we call recollection or memory.

Thus far the writer believes he is on accepted ground, but now he diverges. It appears to have been assumed that the cells of the brain, or discs as we may call them, of an individual human being, are in a virgin condition, except, of course, those that have recorded impressions received during the lifetime of the individual. To illustrate: these cells are assumed to be in a similar condition as a

[1] *The Case of Patience Worth: A Critical Study of Certain Unusual Phenomena*, by Walter Franklin Prince, B.S.P.R., 1927.

phonograph disc upon which no record has been made, or an unexposed camera film. But this assumption may not be correct, and it may be that some of the brain cells, or discs, of a child at birth, already contain a record previously made by some progenitor, and which if subsequently agitated by the functioning of the brain will cause the child, or later the adult, to recall the information or knowledge acquired by its ancestor. Suppose we term these *inherited cells of knowledge*. This process is far different from so-called race memory, which is akin to tradition. It sets forth specifically what has been suggested generally by the term "collective unconscious."

If this theory is sound, it not only covers the Patience Worth phenomena, but goes far to account for certain types of dreams, unusual talent or genius, precocity in children, and possibly certain types of split personality, obsession, hallucinations, and phases of insanity.

Elaboration upon this theory at this time is unnecessary. Intensive experiments in connection with the cells of the brain would appear to offer the best field of investigation.

For the purpose of this memorandum in support of the writer's theory, *The Case of Patience Worth* by Walter Franklin Prince is taken as the basis for the data and argument used herein, because Dr. Prince's work appears to be the most exhaustive study of the phenomena which has yet been published, and, in addition, is favorable to the position that Patience Worth is what the phenomena claim she is. All citations given here refer to the pages of that volume. With complete appreciation of the media employed (pp. 344, 431, and Note 14, p. 450), the phenomena for the sake of simplicity will be referred to as "writings," especially as a full transcript of them has been kept since shortly after their appearance in 1913 (pp. 352, 353).

It is fortunate that in examining the phenomena at this time we can be concerned primarily with Mrs. Curran and the content and substance of the writings, and are spared the effort and annoyance caused by the possibility of practiced fraud. After the painstaking investigation by Dr. Prince, it may be assumed that the phenomena occurred as they did, namely, at first by means of a ouija board in contact with Mrs. C. and later through her without the board (p. 344). Of course, under the writer's theory he willingly concedes that the writings comprehend knowledge which it was impossible for Mrs. C. to have acquired by sense perception during her lifetime, which admission disposes of a major field of investigation and argument heretofore examined and debated at length. Incidentally, an admission of this kind would have eliminated the chief contention of those who

maintained that William Shakespeare could not have written some of the works accredited to him.

I

Throughout the record, memory phenomena, in my sense, are clearly indicated. Extemporaneous composition, judged by our standards, is precluded, as no writer whose methods are known ever composed with such rapidity, and without substantial correction or alteration. The large number of proverbs and apothegms (pp. 247 ff.) is significant. They flourished in the past and in their ancient garb are not a product of the present. Gradually degenerating in public esteem until they were classed as wisesaws, we now have in their stead the American wisecracks, which embody in more concise diction substantially every hitherto known expedient of evasion. These modern quips of equivocal wisdom are hourly disseminated throughout our land. Pretending to answer a direct pertinent question with one of these half-truths is without evidential value, the only profit gained by the impertinence being the stimulus to the memory to bring forth a second imitation gem containing the remaining half-truth which contradicts the first. The memories of the court fools of ancient kings were well-stocked with these scintillating baubles, which established their reputations for jester diplomacy. It is as exasperating to be answered by a rustic "Lock the stable door after the horse is stolen" as by an urbane "So what?". It is surprising that the supernormal can be even mentioned in this connection. If a discarnate spirit, instead of the writer's theory, is to be credited with this phase of the phenomena, the prospect is not inviting.

II

Printers were not numerous in times past and books, magazines, and newspapers were scarce in comparison with the output of today. Much now found in print was then disseminated by lectures, discourses, sermons, tales, and legends, until many listeners knew their substance as well as did the authors. Even in the days of our New England grandparents, owing to the interminable repetitious sermons, many a loquacious clergyman was besought by his benumbed congregation to tap the other end of his homiletical barrel. It is reported that one crusty divine declined to change his tune until his flock satisfied him that it could sing his last song. This old material never having been in print, we cannot now determine its origin. It is not inconceivable that *The Sorry Tale*,[2] *Hope Trueblood*,[3] and the poetry

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

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

phenomena, or some of them, were in manuscript at some former time and, although not printed, were published.

III

The alternating production of material upon diverse subjects is indicative of a memory process. Substantially, everyone is capable of reciting two remembered poems, alternating the lines of each, and many a pianist can play one familiar air with his right hand and simultaneously another with his left; but poets and musicians do not compose in this manner. "Stunts of Composition" (pp. 281 ff.) is a misnomer for this type of amusement. The writer finds no convincing evidence throughout the entire record that the major portion of the writings under examination was composed during the times it came through Mrs. C. In fact, it is conceded in the record (p. 349) that considerable planning of the plots of the long stories was done in advance of delivery.

IV

In an era when there is no general necessity for so doing, we find today only actors, singers, musicians, and musical performers compelled to memorize lengthy material. And thus the remarkable numerical and pitch memories of skilled musical performers are incomprehensible to the nonmusical. The speed (pp. 345-347) of Mrs. C.'s ouija board would be slow motion in comparison with the execution of thousands of musical instrumentalists today. And would the musical equivalent of 5800 words (p. 345) be regarded as an arduous evening's work by a skilled pianist? Moreover, the memories of musical performers are stored with many general types of musical composition which can be reproduced upon request.

Examination of the phenomena in question discloses that with the exception of the longer tales they are quite general in character. Even the request writings (pp. 206-212), done during one evening, are not as specific as they appear at first glance. We could change the titles of some of these poems as follows:

For Construction Engineer (p. 210) substitute Winslow Homer.
For Galileo (p. 211) substitute Sir Isaac Newton.
For Sir Isaac Newton (p. 210) substitute William Shakespeare.
For President Wilson (p. 210) substitute Abraham Lincoln.
For Abraham Lincoln (p. 207) substitute John Greenleaf Whittier.
For Gibraltar (p. 211) substitute Mauna Loa.
For President Coolidge (p. 209) substitute Ulysses S. Grant.

V

The time and effort consumed in the composition of the four-line child's prayer is highly significant. This could not be done wholly from

memory, as in times past there was no satisfactory child's prayer such as Mrs. C.'s guests desired (p. 273). The first suggestion or request for an adequate prayer for children was made a month before the completed prayer was produced (p. 271). We find groping, with several false starts, and the final composition, it should be noted, is in the same meter and with the same number of lines as the well-known "Now I Lay Me Down to Sleep" (pp. 271-275). And if the audience and Mrs. C. did not participate in this composition, how are we to explain the following (p. 273): "Then after much feeling of unsatisfactoriness [on the part of P. W.—Ed.] and some changes we arrived at the final copy and then we asked Patience to approve it, which she did, and the final draft follows."

VI

It must be conceded that Mrs. C. participated in the manifestation of the phenomena; they did not appear except when she was present. Under the writer's theory it could not be otherwise. No one can state what part, or in what degree, the conscious mind of Mrs. C. played in the production of these phenomena. She was not in trance, although there was some abstraction when they appeared (p. 431). She herself said (p. 398), "One most peculiar thing about this work is that while I am writing there seems to be no definite place where my consciousness ceases, and that of Patience comes in." Under the writer's theory it would be most peculiar if otherwise. Upon this admission of Mrs. C.'s, if this were an argument in a law court the writer would be tempted to stop and rest his case. In this connection it is interesting to note Mrs. C.'s request to her readers for assistance in identifying a passage in *The Pot upon the Wheel*,[4] allegedly composed by Patience Worth, of which Mrs. C. believes she had previously been informed but concerning which Patience declines to enlighten her (pp. 402 f.).

VII

It is not unreasonable to assume that the inherited knowledge cells of Mrs. Curran are capable of functioning in like manner as the brain cells which have recorded sense perceptions in her lifetime. Accumulated knowledge is not necessarily recalled by rote, but may be transposed, worked over, and used in combination with other material. As these inherited cells began and continued to function, Mrs. C.'s acquired experience and knowledge may have played their part. Now, let us designate the successive steps in the usual memory

[4] *The Pot upon the Wheel*, by Patience Worth, The Dorcet Press, St. Louis, 1921.

process as reception, retention, reproduction, and recognition. A major point concerning the phenomena under examination is that Mrs. C. does not recognize the material which appears through her, and perhaps for this reason a memory explanation of the phenomena has been excluded. But under the writer's theory Mrs. C. would not be expected to identify that which she had not acquired by sense perception.

VIII

A sharp noise or conversation to which Mrs. C. is compelled to listen (pp. 398 f.) interferes with the production of the phenomena. Similar distractions annoy many of us while searching our memories. Although Mrs. C. may be smoking a cigarette while the phenomena are appearing (p. 347), those of us who enjoy the weed do not believe that this necessarily implies a cessation of mental activity.

It is stated that Patience Worth has difficulty with proper names (350, 399). This same bugbear tantalizes many of us. Nevertheless it would seem that the average individual would not have much difficulty in recollecting his own name, but Patience had some early trouble with hers (pp. 31-33).

IX

The pictorial visions (pp. 394 ff.) described by Mrs. C. as occurring during the manifestation of the phenomena, although vivid, can scarcely be differentiated from the substantially universal memory visualizations experienced by everyone. In the Calvary and Passover incidents (p. 18) occurring while Mrs. C. was being interrogated by Dr. Prince, there is no claim that Patience Worth was communicating, and because the desired information was received "like a little flash" and by a picturization, it certainly cannot be classed as supernormal.

The variance between the diction of the formal writings and the conversational material (pp. 439 ff.) and which has caused much controversy, is not inconsistent with the writer's theory but in fact fits into it.

What books, printed formal discourses, lectures, or sermons of the olden times, that we know of, were done in dialect? The peculiar diction employed in the conversational material of the writings bears a strong resemblance to the provincial dialects of England (pp. 336-344, 376, 439). Mrs. C.'s parents were of English, Irish, and Welsh ancestry (p. 11).

X

It has been considered unusual that the poetical portion of the phenomena was not manifested, nor was there any indication of it, until Mrs. C. was more than thirty years of age. It is claimed that many distinguished poets began writing verse at an early age (pp. 405-410). It nevertheless does not injure the writer's theory.

Since years have been mentioned, suppose we counter and ask why, if Patience Worth is a discarnate spirit, she did not manifest herself until two hundred and fifty years after her alleged death. Is there any record of her appearance anywhere else at any time?

Dormant memories must be aroused or they will continue to slumber. There may be many others besides Mrs. C. with like inherited memory cells who may never become aware of their contents. Several apparently similar cases have been reported although not carefully examined (Note, p. 505).

It appears that Mrs. C. did not experiment with the ouija board until she was nearly thirty years of age and then reluctantly, having to be coaxed (p. 497) to continue its operation. Then after a year of this experimentation (p. 9) the Patience Worth phenomena began. As the ouija board was the medium through which these phenomena appeared, this affords some explanation why they did not manifest themselves earlier. The experimentation for a year with the ouija board may have furnished the stimulus or occasion for the memory phenomena to appear. On the other hand, if its origin is a discarnate spirit we may be entitled to speculate why, among the many millions of living persons during the two hundred and fifty years after the alleged death of Patience Worth, only Mrs. C. was found as a medium of manifestation? This certainly would appear to require the possession by Mrs. C. of some power, quality, or condition of the greatest rarity and of which investigation has not revealed the slightest trace.

Under the writer's theory the phenomena can only appear through Mrs. C. If it could come through another, the theory would collapse.

XI

The writer sees no value, either for or against any theory, in the use of the name Patience Worth (pp. 471 f.). Patience was a fairly common name in New England and the British Isles years ago, and the surname is borne by many people today. Not only our school histories but the monument to Major General William Jenkins Worth at Broadway and Twenty-fifth Street, New York City, besides others, have informed millions of persons of his participation in the major

engagements of our war with Mexico. It would be idle to argue to what extent Mrs. C., a former resident of Fort Worth, Texas, would thereafter be influenced by the name of Worth.

Equally futile is it to maintain that a reader would be less likely to recall the euphonious name of a minor character in Mrs. Johnston's popular novel of some years ago than the clumsier one of a major actor (p. 471). By the way, who was the principal character in *To Have and To Hold?* More interesting, but still beside the point, would it be to know how and why Mrs. Johnston chose the name of Patience Worth, and it might be of some evidential value to know if there was a Patience Worth among Mrs. C.'s Irish, English, and Welsh ancestors. Such a discovery would not injure the writer's theory. Mrs. C.'s ancestry as given in the record is scant and unsatisfactory and does not go beyond her parents, except that she believes her mother's people came to this country generations ago (p. 18).

XII

If Patience Worth is a discarnate spirit, as the writings claim, the fragmentary and unsatisfactory details given of her earthly life are unfortunate. This matter cannot be dismissed as irrelevant or unimportant (pp. 34, 294), as material information furnished in connection with her earthly life might be verified and assist in establishing her claim to a particular identity.

There is abundant evidence throughout the record of the case that the creator of the phenomena is actively aware of the presence of an audience (p. 398) witnessing their production, and of the expressed interest of many of these in solving the mystery. After many years of this production, with a facility which is attested by its rapidity and volume, it would appear reasonable to assume that a discarnate spirit able to furnish such a mass of excellent literature, and apparently satisfied with her medium of communication, could furnish some extra-assertive and corroborating evidence for her claim to a personal identity. Nor can we reasonably conceive of such an intelligence, endowed with a deeply religious nature, purposely withholding or concealing important details of her earthly life. If there is any convincing corroborating evidence that Patience Worth is what the writings claim her to be, the writer has failed to find it. Leaving the matter an enigma for over thirty years establishes nothing. Moreover, excepting those who were known in this life and who purport to be communicating with us through mediums, has any *soi-disant* control in the history of psychic research furnished details of his or her earthly life which could be or have been investigated and found correct?

XIII

Consigning these phenomena to the subliminal, the subconscious, or to the cosmic consciousness does not afford a solution of the problem. Unless we can agree and define after employing them consistently, we have arrived nowhere (pp. 7 f., 500 ff., 508). The supernormal, or spiritistic theory, so-called, is not a theory at all. It amounts to a negative position arrived at when the phenomena have failed of explanation as normal. The *deus ex machina* served the same general purpose in ancient times. To enlarge our conception of the subconscious (pp. 8, 509) would not be helpful. Rather should we contract it.

Let us take a lesson from the accomplishments of scientists, mathematicians, and philosophers, otherwise we might yet be believing that evil spirits gloatingly prescribe Asiatic cholera, that Joshua caused the sun to stand still, that eclipses of the moon foretell dire disasters, and that trilobites crawled down from the trees and into the limestone to hibernate. It seems more reasonable and scientific to advance a dozen seriously worked-out theories and then see all of them gloriously exploded by competent authority than to quit thinking and consign these phenomena to the supernormal. Dr. Prince quotes William McDougall (p. 506) in connection with the examination of cases of split personality as stating, in 1907: "If we are to discuss these strange cases with any hope of profit, we must give rein to speculation, and, as was said above, there are no established facts that set certain limits to hypothesis. . . ."

If a theory is not illogical and it comprehends all the known essential data, then we are entitled to hold it until it fails to do so. The writer subscribes to Dr. Prince's disgust with the use of the word "inconceivable" (p. 453). If that which does not appear plausible is discarded, then true investigation ceases. It may be stated as of quite general experience in investigations, that what appears to be the pretended or obvious explanation of the matter under examination is usually not the correct one—in fact, it rarely is.

Casper S. Yost's statement (p. 369) that "No objective knowledge is in any part of Mrs. Curran's mind that has not been acquired through her own sensory experience" does not conflict with the writer's theory. If the word "objective" were omitted it would; but then no such proposition has ever been established.

XIV

At page 414 is a quotation from "Old Scotch," a story written by Mrs. C. and published in the *Saturday Evening Post,* in which one of the characters in the story refers to overhearing a conversation upon hereditary memories, and what might be stored in them. The

greater part of Dr. Prince's comment upon this does not concern the writer's theory, but the following touches upon it (p. 414): "The tempting theory that in the passage above quoted Mrs. Curran is unconsciously confessing the process by which she acquired so much curious knowledge is confuted by the fact that such a confession, even if explicitly made, would be incredible and its claims practically inconceivable."

The writer comprehends that an explicitly made confession may be incredible, but fails to see how its claims, or the claims of the theory, can be practically inconceivable, unless these words are used in a loose sense. If a theory, or its claims, has been set forth, it certainly has been conceived. The writer would be delighted if the only objection to his theory should be that it is inconceivable.

XV

The transmission to us of historical fiction, poetry, and what has been termed "stunts of composition" (pp. 281-94, 401 f.), all causing at least some divergence of opinion as to their rank as literature, does not appear to the writer to be an adequate method of substantiating a claim as a discarnate spirit, assuming, of course, that there is a choice in the matter. In this connection, the solution of some existing mystery would appear to furnish greater probative value than the creation of a new one.

XVI

While everyone else is on the outside, we may say, not facetiously, that Mrs. C. is on the inside of the phenomena. No other individual is in her position.

The writer had never seen Mrs. C. and never met Dr. Prince, but in examining the record and in particular the statements, answers, and the described demeanor and attitude of Mrs. C. while the phenomena are appearing, he receives the impression, let us call it, that Mrs. C. suspects the origin of the phenomena to be in her own brain. There may not be adequate grounds for this estimate, yet it persists and is more definite and has more basis than a guess or a hunch. This by no means suggests or implies that Mrs. C. is satisfied of the origin of the phenomena and is concealing the fact, but rather that she has doubts as to its origin being elsewhere than in her own brain. Similar impressions, after considering a problem, are received by all those who attempt, or are required, to make decisions; they are difficult to define, but they amount to effects produced by all phases of the subject under examination, no one phase controlling, and although they are somewhat indefinite, they always exert an influence in arriving at a decision.

XVII

The writer believes the record shows Mrs. C. to be a normal woman, possessed of an excellent combination of alert intelligence, commendable ambition, special musical talent which she has had the courage and persistence to develop, veracity and integrity, good nature, frankness, and modesty, and with a handsome appearance and what is commonly spoken of as personality, all of which have favorably impressed her friends and the many thousands of others who have observed her. She married at twenty-four years of age.

If there was a marked improvement in her knowledge and culture after she became thirty, the time when the Patience Worth phenomena appeared, this can scarcely be classed as unusual. Nor can we draw much of value from the fact that her formal school training was of short duration. Fortunately, intelligence and culture are not yet measured by the possession of school certificates. Nor does the possession of many books in one's household have much bearing upon the matter (pp. 417-420). Attractively bound sets of authors are frequently acquired and displayed for their decorative effect or by reason of an inferiority complex.

Whether the two hundred and ninety books found by Dr. Prince (p. 418) in Mrs. C.'s home had been read by her does not concern the writer's theory, and although she may not have been familiar with the contents of her suitor's prenuptial gift of the *Rubaiyat* and *Leaves of Grass* (p. 411), we may assume that the young man believed his present would be acceptable. As a young girl Mrs. C. was able to distinguish and appreciate the companionship of cultivated people (p. 14) and preferred them to others. The *Saturday Evening Post* has published two stories written by her (pp. 413-417). Concededly they are not in the diction, style, or tempo of *Hope Trueblood* and *The Sorry Tale,* but if they are of slight value as literature, although entertaining, it would seem that any adverse criticism in this respect should be directed against the judgment of the editors of the magazine and not towards Mrs. C.

Mrs. C. has the added virtue of comprehending questions and quickly giving responsive answers with apparent frankness (pp 11-21). In this respect her answers are much more satisfactory than those of the alleged Patience Worth (pp. 34-55, 294-300). Mrs. C.'s personal request (p. 15) that she be not regarded as "a medium with a gold shingle and trances" is justifiable.

If Mrs. C. never exhibited moodiness, had no known nervous maladies, experienced no sensory hallucinations, nor exhibited symptoms to which the general name of hysteria has been given (p. 501), then, if such, or any of them, are essentials of a recognized category

or classification of psychic phenomena, her case is automatically excluded therefrom.

Her mother (p. 11) was ambitious, talented as a singer, and aspired to write before her marriage at eighteen, but made no attempt to do so later and had nothing published. Her father (p. 11) graduated from a military school at Ithaca, N. Y., took up art work but closed his studio and entered the employ of a railroad company at Mound City, Illinois, before moving to Fort Worth, Texas. Later he edited several small-town newspapers, among them the *Potosi Independent* and the *Irondale Gazette* (p. 15), and contributed humorous skits. He was also Secretary of the Renault Lead Company in Palmer, Missouri.

Considering all the foregoing, including her sturdy parentage, is it an exaggeration to state that the background and personal endowment of Mrs. C. was above that of the average citizen of the United States?

In conclusion it is submitted that the data of this case overwhelmingly point to a memory process as the origin of the phenomena. To contain within ourselves intellectual records made by our ancestors cannot generally be regarded as unfortunate. The so-called sins, mental and physical, which our fathers and forefathers have visited upon us are as well recognized by physiologists and students of heredity as the benefits which they have transmitted.

The wish to believe destroys impartial investigation. Casting out false gods has been recommended by high authority. No one's firm faith need be disturbed by excluding the supernormal from the case under examination.

Review

THE LIFE OF SIR ARTHUR CONAN DOYLE. By John Dickson Carr. 304 pp. Harper & Brothers, New York, 1949. $3.50.

At the moment I am not impelled to seek out the motives of the biography writer or biography reader. It is sufficient to note that many a "life of . . ." is a tombstone, an autopsy of human greatness or human frailty. But there is nothing dead about this biography of Conan Doyle. Through its pages move Sherlock Holmes and Dr. Watson, Brigadier Gerard, Challenger and The White Company. And above them all towers the white plume of Conan Doyle, fighting publicly for the underdog, for the oppressed, and hating and combatting priggishness and prejudice whatever the form may be.

With admirable reticence Mr. Carr allows the facts to speak for themselves. He makes no special pleading and he acknowledges his limitations. Repeatedly he urges the reader to draw his own conclusions. Unlike the mystery and detective stories for which he is well known, this biography, which reads in many parts as excitingly as a pulp thriller, is provided by Mr. Carr with no solution. The reason is, of course, that Conan Doyle, himself, had not found the solution. In the last fifteen years of his life, scantily but honestly related in the final two chapters of the book, Conan Doyle devoted himself almost exclusively to the psychic question. And he wrote in 1926, "I have concentrated upon it, testing very many mediums, good and bad, studying the extensive literature, keeping in close touch with current psychic research, and incidentally writing seven books on the subject."

It is already known how this man of boundless energy and interest grappled with the question of survival and communication with the dead. How did he get that way? As you relive through these pages the fourscore years of Conan Doyle's amazing activities against a historical panorama that is equally fascinating, you find some clues. Conan Doyle came from the poor side of the family. His father had been exploited. His mother, the Ma'am, taught him to respect honor and himself above all. Conan Doyle had to work his way through medical school and he wrote out of necessity. He was restless and nervous and worked at a staggering pace with overwhelming productivity. He hated brutality and was a lover of love and truth.

Early in his scientific career he began to have doubts about religion. He was seeking a code to live by, and found it in human decency, in man's relations to man. He had in 1887 become interested in psychic phenomena and held some sittings. Myers' *Human Personality*

made a profound impression upon him and between 1905 and 1913 he dabbled in the field. It was not until 1916 when he had a "personal experience" that he became convinced. It must be kept in mind that Conan Doyle had suffered personally and empathically in his immediate family, with his relatives, and in direct contact with other human beings through two bloody wars. At this time, 1916, his need to believe brought him "a message. I felt at last no doubt at all." From that point on, the good giant fought all comers. "In a matter of hard cash, which we can all understand, he devoted two hundred and fifty thousand pounds to promoting the cause of Spiritualism."

Mr. Carr has written a biography that is not only edifying. It is at times stirring, at times amusing. But it is always entertaining reading written warmly with understanding and affection for Conan Doyle.

EMANUEL K. SCHWARTZ

The Harvard Society for Parapsychology

On December 1, 1948, the Faculty Committee on Student Activities at Harvard University voted to approve the establishment of the Harvard Society for Parapsychology. The purposes of the society, quoting its constitution, are to "investigate and study events of two classes: apparent instances of contact by the living organism with its environment by means other than the known senses; and, apparent instances of effects exerted by the living organism on its surroundings by means other than those familiar to a contemporary physical science."

To accomplish this, a threefold program has been planned. First, as much actual research as possible will be carried on. Already several projects are under way. Secondly, through the library and small discussion groups, the members will be given an opportunity to become familiar with the field of study and current techniques of investigation. Thirdly, the university as a whole will be given a chance to hear the case for parapsychology fairly presented in open lectures by men prominent in the field.

Those undergraduates who founded the society had several reasons for doing so. Primarily, it was hoped that the research itself might prove of value. It was felt also that at the college level, men were sufficiently trained in critical analysis to be able to evaluate with intelligence the evidence for the existence of the psi factor in

the human personality. At the same time, they had not as yet been so imbued with those prejudices against a revised notion of the physical, often found in the more traditional pathways of modern science, that their evaluations would be seriously affected. Moreover, it was hoped that the men who showed an active interest while undergraduates might carry that same active interest into their professional life—and perhaps help to build up the ranks of investigators.

Finally, it was felt that the group might set up some sort of pattern which could be followed by interested students in other colleges. It is upon the younger men that the future of parapsychology depends. Where better to enlist their support than in college where their life interests are still in the formative stage?

It is sincerely hoped that the members of the group may make specific contributions to the field, both in their investigations and in their stimulation of potential investigators. The fact that such an organization can find support among the students and is permitted to function in one of our leading universities points up quite decisively the success of the investigators of the last few decades in bringing to the field some measure of recognition by science and the public at large. Here we see another concrete example of the widening sphere of genuine interest in parapsychology in America.

Obituary

We regret to record the death of the Reverend Dean Frederick Edwards, a former President of this Society (1923-1926), on October 6, 1948, at his home in Deland, Florida, at the age of eighty-five.

Born in 1863 at Cornwall, England, Dean Edwards was educated at Dickinson College and received his B.D. degree from Episcopal Theological School, Cambridge, Massachusetts in 1893. After serving as rector of several churches over a period of years, he became Dean of St. Paul's Cathedral in Detroit. He retired from the ministry in 1920.

While President of this Society, Dean Edwards also served as general editor of its publications. He accumulated a large amount of material on the study of trance mediumship, some of which was published in this JOURNAL. Dean Edwards' other interests included gardening, ornithology, and the writing of poetry. He was the author of *Sonnets of North and South* (1925), and *The Natural Year*, in six volumes, completed in 1931.

HISTORY OF THE SOCIETY

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

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

THE ENDOWMENT

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

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

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

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

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

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

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William James and Psychical Research

GARDNER MURPHY

Everything conspired to make William James a pioneer in psychical research. One could almost see it coming a hundred years ahead. One might look first at his ancestry and early rearing; then at his more formal education; then at his career in medicine and in philosophy, and his integration of these studies with psychology; his determination to investigate the margins and edges of all that is known; and consequently his discovery, in psychical research, of a kind of inquiry that fulfilled the cravings accumulated from all these many areas of experience.

The family history usually begins with "William of Albany," his grandfather, who made a fortune and enabled his many children to start off in life with some degree of freedom from the current struggle to exist. Among his sons, Henry James, Sr., the father of William James and of Henry James the novelist, early chose for himself a life of study, contemplation, speculation. He was a "seeker," who in the nineteenth-century effort to find a new, solid ground to stand on, explored one philosophy or religious movement after another. Having suffered a series of amputations upon a leg as a child, he had been deprived to some degree of normal social intercourse, yet managed to preserve a vivid, earnest, hearty enthusiasm,

and a real gift for friendship with all sorts of fellow-seekers. His warm response to the teachings of Swedenborg—who, against the background of an amazing scientific achievement had nevertheless seen fit to identify himself with his great vision of the beyond—was characteristic of his deep sympathies, though he never joined the Swedenborgian fold. He created in the home atmosphere an exhilarating sense of the worthwhileness of pursuing problems of cosmic dimensions, of asking forever one more question as to the place of man in this world and as to the real basis for ethics and religion; everybody in the family was apparently always ready for a debate which wound up with humor and with agreement to live and let live.

William (born in 1842) and Henry (born in 1843) shared this atmosphere. As their letters show, there was a rugged intensity of fellowship despite their profound temperamental differences. The contrast appears in the fact that while Henry James had sought the meanings of life in introspection and in the subtleties of self-observation, it was William James' determination to look for answers in the new scientific world of the evolutionary period, and to attempt to support his personal faith with the knowledge and wisdom of empirical inquiry. Both were empiricists, but in a very different sense, Henry James looking for the shadings and overtones of daily experience, William trying always to accumulate more facts from every quarter.

The freedom of the family to roam about reached its richest values for William James during the journeys to England, France, Switzerland, and Germany. A special importance should perhaps be attached to a year in Geneva in which, as he entered upon adolescence, William James found his enthusiasm fired by a mixture of science and art. He loved, for example, to draw the skeletons in the Geneva museum. Soon he was thinking of becoming a painter.

Returning to the United States, he entered upon his studies at Harvard (1861). Ill health dogged him all during these years. He was obviously unfit for military service, and his chemistry professor noted the long hours in which he had to lie still and rest, being unable to stand at his table and his test tubes as most students did. His interest in science, especially biology, led ultimately into medicine. Medicine meant, however, much more for him than the continuation of scientific studies. Indeed, his one attempt to be a pure scientist, his journey with Agassiz to the Amazon to collect and barrel fishes, resulted in a tremendous breakdown and a long illness. Medicine, however, he could ultimately master, with hopes, as he said, that he could not only "support W. J., but Mrs. W. J. as well."

During these medical years, moreover, he was carrying forward the kinds of thinking which another journey to Europe had set

going within him. He had exposed himself to the physiological psychology of Helmholtz, and the other giants of the period, and wrote to his brother that he hoped that these beginnings of a new experimental science of psychology had something to offer, and he wanted to see what he could do in this area too.

After finishing medical school, and going on into further studies in physiology, he attracted the attention of President Eliot of Harvard, who asked him to teach comparative anatomy and physiology to Harvard undergraduates. This led rapidly to more and more work in experimental physiology, and later, psychology, where both subjects were carried forward by James as he rapidly rose to fame through a series of brilliant publications which began in 1876.

As a matter of fact, during these early years he had made a contract with Henry Holt for his *Principles of Psychology*, and over a twelve-year period, from 1878 to 1890, he turned out chapter after chapter of this monumental work. As he began his Harvard career, he had been married to Alice Gibbens, and a quiet and happy home life in Cambridge made possible a period of relative freedom from the strain and illness which had frequently been his lot. The question has often been debated as to what factors, other than his marriage and his steady work at Harvard, had turned the semi-invalid into such a productive and effective teacher and writer. The answer which he himself apparently emphasized most was that the restitution of his health came from the study of that branch of evolutionary philosophy represented by the French philosopher Renouvier, who taught that *spontaneity, genuine freedom,* is available to the individual who strikes out on a new path for himself, and creatively remakes his personal life, including his health as well as his intellectual and spiritual goals. Evidently James' long sufferings, his backaches, his eye-aches, his periods of semi-invalidism, his pathetic and futile journeys to the mud-baths in Bohemia, all of which left him still an invalid, were things of the past when once he realized, in the language of Renouvier, that he could spontaneously, arbitrarily recreate his own life. Though he never became really rugged, his physical and intellectual vitality were in some measure a response to this new conviction.

But this philosophy of spontaneity was an aspect of a still larger movement of thought within him. He was more and more convinced that the threadbare abstractions which characterized German idealistic philosophy and British idealistic philosophy almost to the same degree could make no real contact with the tough, vital, throbbing, everyday realities with which our immediate life is concerned. Always give us realities, give us facts, give us concreteness. In later years, for example, when asked to tell what "pragmatism" was really about,

he stressed the fact that it dealt with the practical *and the concrete,* and that if one must choose between the two, to be concrete was even more important than to be practical. He was moving toward "radical empiricism," the habit of thrusting oneself forward into the world of experience to make the richest possible contact with the concrete, the immediate, the real.

The extraordinary series of lectures that he gave at Edinburgh in 1901, which appeared in the volume *The Varieties of Religious Experience,* is a consummation of this faith in the importance of the concrete and the personal. Religion is to be judged not in terms of the abstract representation of an invisible world, but in terms of the living fibre of its substance as we feel it moving through us; and even the mystic is to be understood in terms of the kinds of reality with which he makes contact, the "window" into an unseen world, said James, upon which one's own personal vision depends. As R. B. Perry (8) put it in his final evaluation of James, James always "knew there was more." No summary, no scheme can ever contain the creative totality of the real. Indeed, those last extraordinary ten years of his life from 1900 to 1910, in which he turned out such a series of epoch-making philosophical contributions, represent the constantly changing, many-faceted expression of his determination to make contact everywhere with the concrete and the vital. Just as he never constructed a *system* of psychology, so he never constructed a *system* of philosophy. He wrote many psychologies and many philosophies; it was evidently his wish to let posterity decide what it could use.

II

The interest in psychical research came, then, as a perfectly normal and "predictable" response to this kind of attitude toward life. In the home environment one did not laugh at the claims of Swedenborg. One studied them, played with them, tossed them about, rejected some aspects of them, took other aspects more seriously, just as one did with regard to Christian Science, or any of the other new winds of doctrine that swept through the intellectual atmosphere. Questions about telepathy or survival were just as reasonable as any other kind of question. Such questions were not to be decided *a priori,* or in deferential regard for authority, but by recourse to rigorous investigation. When, therefore, the Society for Psychical Research was founded in London in 1882 under the able leadership of scholars of the stature of Henry Sidgwick, Sir William Barrett, and Frederic Myers, he shared warmly in the whole enterprise. Shortly thereafter he played a leading part in forming an American Society for Psychical Research, which after a few years became the American Branch

of the London Society. (The present American Society for Psychical Research later replaced this American Branch.)

During these years William James was eagerly and actively concerned with the investigations by these societies into alleged hauntings, apparitions, and communications with the deceased. He himself was drawn as early as 1885 to investigate the extraordinary phenomena of Mrs. L. E. Piper, who was purported while in deep trance to give information to sitters regarding which she could have had no normal knowledge. In the first sittings which he held, sometimes in the company of his wife, highly personal material was given which he and his wife were morally certain could never have been known normally to Mrs. Piper—indeed some of which was apparently known to no living person but themselves. Other sitters had similar success. In his own words:

> "To turn to the . . . case of Mrs. P. This lady can at will pass into a trance condition, in which she is 'controlled' by a power purporting to be the spirit of a French doctor, who serves as intermediary between the sitter and deceased friends. This is the ordinary type of trance-mediumship at the present day. I have myself witnessed a dozen of her trances, and have testimony at first hand from twenty-five sitters, all but one of whom were virtually introduced to Mrs. P. by myself.
>
> "Of five of the sittings we have *verbatim* stenographic reports. Twelve of the sitters, who in most cases sat singly, got nothing from the medium but unknown names or trivial talk. Four of these were members of the society, and of their sittings *verbatim* reports were taken.
>
> "Fifteen of the sitters were surprised at the communications they received, names and facts being mentioned at the first interview which it seemed improbable should have been known to the medium in a normal way. The probability that she possessed no clew as to the sitter's identity, was, I believe, in each and all of these fifteen cases, sufficient. But of only one of them is there a stenographic report; so that, unfortunately for the medium, the evidence in her favor is, although more abundant, less exact in quality than some of that which will be counted against her.
>
> "Of these fifteen sitters, five, all ladies, were blood relatives, and two (I myself being one) were men connected by marriage with the family to which they belonged. Two other connections of this family are included in the twelve who got nothing. The medium showed a most startling intimacy with this family's affairs, talking of many matters known to no one outside, and which *gossip* could not possibly have conveyed to her ears. The details would prove nothing to the reader, unless printed *in*

> *extenso,* with full notes by the sitters. It reverts, after all, to personal conviction. My own conviction is not evidence, but it seems fitting to record it. I am persuaded of the medium's honesty, and of the genuineness of her trance; and although at first disposed to think that the 'hits' she made were either lucky coincidences, or the result of knowledge on her part of who the sitter was and of his or her family affairs, I now believe her to be in possession of a power as yet unexplained" (1).

This did not establish for William James, of course, any *prima-facie* case for survival as such, but it indicated, as he said over and over again (2), a "lightning stroke" of conviction that there were received by Mrs. Piper's mind many items which she had never normally acquired. He continued to have sittings through his life. He did not hesitate to go out to Concord to see the curious physical phenomena produced by Mr. Foss, in whose home the table charged about in the darkness like a wild beast, and he made it his business to keep informed regarding Mrs. Piper, through the extensive reports offered by Richard Hodgson. He was in the meantime closely following the studies of phantasms of the living and of the dead, and the whole realm of phenomena to which his friend Frederic Myers was applying the conception of the "subliminal self." In his review of Myers' posthumous treatise, *Human Personality and its Survival of Bodily Death,* he wrote: "Any one with a healthy sense for evidence, a sense not methodically blunted by the sectarianism of 'Science,' ought now, it seems to me, to feel that exalted sensibilities and memories, veridical phantasms, haunted houses, trances with supernormal faculty, and even experimental thought-transference, are natural kinds of phenomenon which ought, just like other natural events, to be followed up with scientific curiosity" (3).

When in 1905 Richard Hodgson suddenly died, it was James' task to edit and report upon that long series of communications purporting to come from the deceased Hodgson through the trance communications of Mrs. Piper (4). Here he poured himself into a systematic and critical task of editing and evaluation, in which both the strength and the weakness of the evidence for the surviving personality of Hodgson were carefully appraised. An example is the following incident from his report:

> "The American Branch had never fully paid its expenses; and although the Secretary's salary had always been very small, Hodgson had, after the first years, been reluctant to have any part of it charged to the mother-country. The result had occasionally been pecuniary embarrassment on his part. During his last visit to England, shortly after Myers' death, this embarrassment had been extreme; but an American friend, divining

it in the nick of time, rescued him by an impulsive and wholly unexpected remittance. To this remittance he replied by a letter which contained some banter and, among other things, cited the story of a starving couple who were overheard by an atheist who was passing the house, to pray aloud to God for food. The atheist climbed the roof and dropped some bread down the chimney, and heard them thank God for the miracle. He then went to the door and revealed himself as its author. The old woman replied to him: 'Well, the Lord sent it, even if the devil brought it.'

"At this friend's sitting of Jan. 30th, R. H. suddenly says: 'Do you remember a story I told you and how you laughed, about the man and woman praying.'

Sitter: 'Oh, and the devil was in it. Of course I do.'

'Yes, the devil, they told him it was the Lord who sent it if the devil brought it. . . . About the food that was given to them. . . . I want you to know who is speaking.'

"The sitter feels quite certain that no one but himself knew of the correspondence, and regards the incident as a good test of R. H.'s continued presence. Others will either favor this interpretation of it, or explain it by reading of the sitter's mind, or treat it as a chance coincidence, according to their several prepossessions. I myself feel morally certain that the waking Mrs. Piper was ignorant of the incident and of the correspondence. Hodgson was as likely to have informed *me*, as any one, of the affair. He had given me at the time a vivid account of the trouble he had been in, but no hint of the quarter from which relief had come" (5).

The final verdict was that the representation of his deceased friend, and the evidence given of his personal identity, was of such a sort as to suggest that Richard Hodgson himself, or a "spirit counterfeit" of him was there. But James' whole concluding statement should be noted; it reads as follows:

"Fechner in his *Zend-Avesta* and elsewhere assumes that mental and physical life run parallel, all memory-processes being, according to him, co-ordinated with material processes. If an act of yours is to be consciously remembered hereafter, it must leave traces on the material universe such that when the *traced parts of the said universe systematically enter into activity together* the act is consciously recalled. During your life the traces are mainly in your brain; but after your death, since your brain is gone, they exist in the shape of all the records of your actions which the outer world stores up as the effects, immediate or remote, thereof, the cosmos being in some degree, however slight, made structurally different by every act of ours that takes place in it. Now, just as the air of the same room can be simultaneously used by many different voices for communicat-

ing with different pairs of ears, or as the ether of space can carry many simultaneous messages to and from mutually attuned Marconi-stations, so the great continuum of material nature can have certain tracts within it thrown into emphasized activity whenever activity begins in any part or parts of a tract in which the potentiality of such systematic activity inheres. The bodies (including of course the brains) of Hodgson's friends who come as sitters, are naturally parts of the material universe which carry some of the traces of his ancient acts. They function as receiving stations, and Hodgson (at one time of his life at any rate) was inclined to suspect that the sitter himself acts 'psychometrically,' or by his body being what, in the trance-jargon, is called an 'influence,' in attracting the right spirits and eliciting the right communications from the other side. If, now, the *rest of the system of physical traces* left behind by Hodgson's acts were by some sort of mutual induction throughout its extent, thrown into gear and made to vibrate all at once, by the presence of such human bodies to the medium, we should have a Hodgson-system active in the cosmos again, and the 'conscious aspect' of this vibrating system might be Hodgson's spirit redivivus, and recollecting and willing in a certain momentary way. There seems fair evidence of the reality of psychometry; so that this scheme covers the main phenomena in a vague general way. In particular, it would account for the 'confusion' and 'weakness' that are such prevalent features: the system of physical traces corresponding to the given spirit would then be only imperfectly aroused. It tallies vaguely with the analogy of energy finding its way from higher to lower levels. The sitter, with his desire to receive, forms, so to speak, a drainage-opening or sink; the medium, with her desire to personate, yields the nearest lying material to be drained off; while the spirit desiring to communicate is shown the way by the current set up, and swells the latter by its own contributions.

"It is enough to indicate these various possibilities, which a serious student of this part of nature has to weigh together, and between which his decision must fall. His vote will always be cast (if ever it be cast) by the sense of the dramatic probabilities of nature which the sum total of his experience has begotten in him. *I myself feel as if an external will to communicate were probably there*, that is, I find myself doubting, in consequence of my whole acquaintance with that sphere of phenomena, that Mrs. Piper's dream-life, even equipped with 'telepathic' powers, accounts for all the results found. But if asked whether the will to communicate be Hodgson's, or be some mere spirit-counterfeit of Hodgson, I remain uncertain and await more facts, facts which may not point clearly to a conclusion for fifty or a hundred years" (6).

Thus, while he had early and repeatedly expressed his conviction

regarding the reality of telepathy, he apparently never reached conviction on the question of the evidence for survival. One finds, nevertheless, a constant insistence on the legitimacy and importance of the inquiry. Indeed, he had published a little book on *Human Immortality* in 1898 (*7*) in which he had suggested that perhaps the brain acts as a transmitter rather than an originator of mental processes, so that the deceased may perfectly well be able to carry on a trans-physical existence. He believed, however, that Frederic Myers' studies of the "subliminal consciousness" showed such a vast array of paranormal powers possessed by the deeper strata of the living personality that it is difficult to tell which, if any, phenomena of trance mediumship, or of psychical research in general, may require an interpretation transcending the action of these deeper subliminal powers.

But it was not simply the research that James carried on, nor the views he expressed, which gave him the permanent place which he holds in psychical research. It was in large measure the courage and energy with which he stressed the importance of these inquiries; his eager insistence upon the definitive nature of the evidence that at least telepathy exists; his demand that the instruments of such research, such as spiritualist mediums, be respected, honored, and studied with an open mind; his emphatic recognition and *insistence* that an organized type of research enterprise must be set up, with continuity over the years; his deep conviction that a long-range empirical investigation, rather than anybody's religious or philosophical opinion, was the only guide which a thoughtful and literate public could accept. He believed that regardless of the question whether the demonstration of continued existence beyond death is ever possible, psychical research has epoch-making implications for the extension of our understanding about the deeper levels of personality, and of the relation of personality to the universe in which it is placed.

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Comparison of ESP Scores with Rorschachs Scored by Different Workers

GERTRUDE R. SCHMEIDLER

In an article published in the April, 1947 issue of this JOURNAL I reported a series of classroom experiments in ESP which indicated (1) that subjects who accepted the possibility of ESP success (sheep) would score higher than subjects who rejected this possibility (goats); (2) that subjects who were shown by the Rorschach test of personality to be well-adjusted were more likely than the poorly adjusted to score well if they were sheep and to score poorly if they were goats; (3) that subjects whose Rorschach scores showed none of seven "signs" were more likely than the subjects who showed these signs to score well if they were sheep or poorly if they were goats. It may interest some of the members of this Society to learn of a recent experiment using a similar procedure which led to comparable results.

The purpose of this series was to learn whether someone else, scoring the Rorschachs, would find the same patterns. Mrs. Adeline T. Roberts, a professional Rorschach worker who is interested in psychical research, generously agreed to work on the project with me. She scored the Rorschachs of 84 ESP subjects, tabulated her scores, and conducted almost all the subsequent interviews with the subjects. I then rescored the Rorschachs using my former method, which differed in some details from hers. These scores were tabulated separately.

As before, the ESP tests consisted of nine runs for each subject, taken during a class period. A difference in procedure is worth mention: before the experiment I announced to the subjects (all of whom were my students) that we would devote one class period to an experiment in ESP. In all classes there were inquiries about ESP and each class spent one session discussing psychical research before the experiment. The students thus became aware of my own strong interest in the field and my acceptance of the reality of many of the phenomena. It is likely that as a result some students were less critical of the whole topic than they would otherwise have been. It is even possible that some felt it would be wise to describe themselves as less critical than they actually were. In any event, the next day when they were asked to classify themselves as sheep or goats, only 13 per cent called themselves goats. The usual figure in similar classes is in the neighborhood of 40 per cent. It therefore seems likely to me that all students who called themselves goats did in fact reject the possibility of ESP success in this experiment, but that the sheep

TABLE 1

ESP Scores Analyzed According to Rorschachs Scored by Two Psychologists

			SCHMEIDLER'S SCORING				ROBERTS' SCORING			
			Adjustment		Unfavorable "signs"		Adjustment		Unfavorable "signs"	
		All S's*	good	poor	absent	present	good	poor	absent	present
Sheep+	S's	16	6	9	5	10	9	6	5	10
	Runs	144	54	81	45	90	81	54	45	90
	Dev.	+14	+20	−9	+12	−1	+9	+2	0	+11
	M	5.10	5.37	4.89	5.27	4.99	5.11	5.04	5.00	5.12
Sheep?	S's	30	14	16	10	20	17	13	13	17
	Runs	270	126	144	90	180	153	117	117	153
	Dev.	−8	+4	−12	+18	−26	+12	−20	+10	−18
	M	4.97	5.03	4.92	5.20	4.86	5.08	4.83	5.09	4.88
Sheep−	S's	29	16	12	12	16	17	11	10	18
	Runs	261	144	108	108	144	153	99	90	162
	Dev.	−11	+35	−55	+22	−42	+28	−48	−3	−17
	M	4.96	5.24	4.49	5.20	4.71	5.18	4.52	4.97	4.90
All Sheep	S's	75	36	37	27	46	43	30	28	45
	Runs	675	324	333	243	414	387	270	252	405
	Dev.	−5	+59	−76	+52	−69	+49	−66	+7	−24
	M	4.99	5.18	4.77	5.21	4.83	5.13	4.76	5.03	4.94
Goats	S's	11	5	6	7	4	5	6	5	6
	Runs	99	45	54	63	36	45	54	45	54
	Dev.	−35	−30	−5	−35	0	−30	−5	−16	−19
	M	4.65	4.33	4.91	4.44	5.00	4.33	4.91	4.64	4.65

*This total includes two subjects for whom Rorschachs were not available. One was a sheep +, who made nine runs with a positive deviation of 3; the second was a sheep −, who made nine runs with a positive deviation of 9.

group had a liberal admixture of subjects who would ordinarily have classed themselves as goats.

The sheep were asked to describe themselves further as "sheep+" if they thought it possible to achieve ESP success under the conditions of the experiment; "sheep?" if they were undecided; and "sheep—" if they thought it unlikely, but were not thoroughly convinced that it was impossible.

The results are summarized in Table 1. Several comparisons are interesting: (1) The subjects' differentiation of themselves on the basis of attitude is essentially consistent with the earlier research. The attitudes that are more favorable to ESP success are associated with higher ESP scores. The average score of the goats is below chance; the average score of the sheep is at chance. The low average of the goats is in line with our expectations; that of the sheep may be assigned to the group's being mixed or to other undetermined factors. In any event, the relation between the two groups is similar to what was found previously in that the sheep average is higher than the goat average. (2) According to both Mrs. Roberts' tabulation of the Rorschachs and my own, the well-adjusted sheep made relatively high ESP scores and the well-adjusted goats made relatively low ESP scores. This also is in line with previous findings. It is particularly interesting that this uniformity in group averages was achieved in spite of the fact that we disagreed about several of the subjects. Thirty-nine subjects were classed as well-adjusted by both of us; but 11 subjects were classed as well-adjusted by only one of us. (3) My analysis of the individual Rorschach "signs" showed substantially the same trend as the analysis of adjustment; sheep with none of the signs scored relatively high at ESP, while goats with none of the signs scored relatively low. Mrs. Roberts' scores gave little or no difference in ESP averages between subjects with the signs and without them. Detailed study of our discrepancies in scoring revealed where the differences lay; and a repetition of the experiment may show more consistency between us.

The pattern of consistency and inconsistency will probably seem natural to anyone experienced in the Rorschach method. In this test a wide variety of responses is scored, or coded, according to any one of several systems; and as in taking lecture notes, each worker is likely to introduce certain individual elaborations or shortcuts. When their own Rorschach scores are interpreted by different workers, all tell essentially the same story, just as competent notetakers will all have conveyed substantially the same information about a lecture. But where, as in the seven "signs," the score depends on identity of detail, there may be as wide discrepancies as between

the letter counts of two note-takers, one of whom is accustomed to using "c" (for the Latin "cum") as a symbol for "with" and the other of whom is accustomed to using "w." This has been stated more briefly in technical terms when it is said that the Rorschach test is more valid than it is reliable.

Conclusion

We may conclude then, that these results are in general consistent with previous ones. An independent Rorschach worker has scored the records of 84 subjects, divided into "sheep" and "goats." Her results showed that the well-adjusted sheep, on the average, scored above chance (although the other sheep did not) and that the well-adjusted goats scored substantially below chance. These data are similar both to the author's scores of the same records, and to findings reported earlier. There are certain discrepancies in scoring for which a tentative explanation has been advanced.

Elwood Worcester and the Case for Survival

SARAH PARKER WHITE

Elwood Worcester (1862-1940) was one of those rare men in whom theory and practice were wedded. Educated in religion and philosophy both here and abroad, he attempted to test practically and experimentally the abstractions with which he dealt. His education at Columbia University and the General Theological Seminary in New York, and at Leipzig University prepared him eminently. But Worcester began his real work as chaplain and professor of philosophy at Lehigh University. Later he spent eight years as rector of St. Stephen's Church, Philadelphia. Then he served the Emmanuel Church, Boston, for twenty-five years, retiring in 1929.

Worcester was convinced that in every form of religion there is a preponderating nonrational element. For him the most characteristic phenomena in this sphere are faith, awe, reverence, fear, love, ecstasy, and rapture. "This sphere is constantly invaded by reason, but it obstinately defends its right to existence. No sooner is mystery banished from one domain of religion than it reappears in another." And he held:

> "This constitutes the struggle of religion and science which at bottom is the necessary reconciliation of the needs of the conscious mind with those of the subconscious. . . . In religion as in music and poetry there is an infinite element which defies analysis. Its motive power springs from the obscure depths of the subconscious mind . . . When the rationalizing process has been carried to a point at which the religious life is really threatened, there is always a reaction. . . . Were reason to ignore the claims of religion, or in other words were the conscious mind to become dissociated from the subconscious in this highest region of their activity, the result would be disastrous to both. Science would become petty and uninteresting and religion would surrender itself to vagaries and superstitions of every kind. But this reason cannot do for it recognizes in religion its supreme problem. Naturally those who look upon man's spiritual evolution as a transition from unconsciousness to consciousness will take a different view of this subject; but we do not share this conception. We believe that those elements of being which belong to the realm of the subconscious . . . are fundamental and permanent, and that to eradicate these would be to annihilate progress."[1]

[1] *Religion and Medicine*, by Elwood Worcester, Samuel McComb, and Isador H. Coriat, Moffat, Yard & Co., New York, 1908, pp. 38-39.

Worcester inaugurated a health program at Emmanuel. To those volunteering their services in the health work, he gave the following advice: Remember three things: develop your intellectual faculties, develop your spiritual faculties, thus you will increase your ability to heal.

Physicians and clergymen shared responsibility in the health movement. The members of the two professions worked together. The physicians were of primary importance because they diagnosed the patient's illness and decided whether he might be expected to benefit from treatment along medical, psychiatric, sociological, or religious lines, or from combinations of two or more of these. Neither residents of Boston nor members of the faculty of Harvard Medical School could discredit a work with such objectives and successes as those of the Emmanuel Movement. Ultimately popular appreciation and data compiled from case histories kept over many years called attention to what could be achieved by the combined efforts of religion and medicine. The Massachusetts General Hospital built a chapel when constructing the Baker Memorial. Civic groups as well as medical institutions began giving attention to mental hygiene and psychiatry. This led to the improvement of conditions in state hospitals for mental illness, first in the Commonwealth of Massachusetts and later in different parts of the country, all accelerated of course by other influences.

Some time after the Worcester family had moved from Philadelphia to Marlborough Street, Boston, Dr. James H. Hyslop began spending part of a day each week at the Rectory on his trips to Boston for the purpose of psychical investigation. He once remarked to Worcester that if Worcester persevered in his efforts to help the sick in mind he would sooner or later be forced to include psychical research in his armamentarium because problems would be presented to him which might neither be solved nor understood by any other means.

Worcester and Hyslop advanced together in studying psychical research. William James appreciated Hyslop's keen intellect and he called the *Journal of the American Society for Psychical Research*, while Hyslop was editing it, the most "scientific" magazine to which he subscribed. About five years after Hyslop's death in 1920, when the Boston Society for Psychic Research was founded, two of the outstanding leaders in the field to join Worcester were William McDougall and Walter Franklin Prince.[2] Worcester was the only President of the Boston Society from its foundation in 1925 until shortly before his death in 1940.

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[2] Cf. *Life's Adventure*, by Elwood Worcester, Charles Scribner's Sons, New York, 1932, pp. 329-332.

It should be borne in mind that the studies of the Marlborough Street group were by no means Worcester's first approach to psychic matters. His father had been curious in regard to them, but college and university life prejudiced the son against them. Knowing nothing of them, he inferred there was nothing to know. While at Lehigh University, however, he had access to reports of normal persons who had psychical experiences. These instances raised the same problems presented later in Prince's *Human Experiences,*[3] which was compiled from the results of a questionnaire distributed to 10,000 persons whose intellectual caliber and public service had led to the appearance of their names in *Who's Who in America.* In substance Prince had asked: Have you ever experienced any incident for which, in your view, there is apparently no normal explanation or have you witnessed such a one or been related to one in a way to guarantee to you its authenticity as a fact?

Hyslop's remark that Worcester and his colleagues engaged in health work at Emmanuel would not go far in treating cases of mental illness if they lacked knowledge of psychical matters led Worcester to broaden his acquaintance with psychics, which until now had included only so-called normal persons. The work had now to be expanded to include also some abnormal persons presenting certain limited types of psychoses, that is, some paranoids and some addicts who might be cured if approached with an understanding of psychic phenomena.[4]

Thereafter, Worcester's work with patients suffering from mental illnesses clearly demanded another synthesis, a synthesis of the scientific, the spiritual, and the phenomena observable in that no-man's-land of the psychical, whose vegetation spreads like a tree, its branches intertwining with science and religion but its fruit unpalatable to the larger mass of persons representing either scientific or religious schools. Time was when the situation was not right for the general acceptance and utilization of steam power from the boiling kettle of Watt's mother's kitchen; or for the acceptance of electricity from the kite and key of Franklin's thunder-storm; or of Pasteur's treatment against rabies; or of vaccination against smallpox, typhoid, or diphtheria.

As a physician, I had opportunity to become acquainted with

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[3] *Human Experiences,* by Walter Franklin Prince. Boston Society for Psychic Research, *Bulletin* XIV, 1931

[4] *Body, Mind and Spirit,* by Elwood Worcester and Samuel McComb, Marshall Jones Co., Boston, 1931 (e.g., Case 2: The Morphinist, pp. 99-106); also, "Two Cures of 'Paranoia' by Experimental Appeals to Purported Obsessing Spirits," by Walter Franklin Prince, Boston Society for Psychic Research, *Bulletin* VI, 1927, pp. 36-71.

investigations of psychical phenomena carried on by Dr. Alexis Carrel. For example, for five years Carrel reserved an afternoon a week for observation of one private medium who never accepted remuneration in any form. She was a member of an old, prominent family residing for generations in New York City. Carrel once remarked that she had been born "a thousand years too soon." She would be met at the entrance to the Rockefeller Institute and escorted to Carrel's offices. His experiments with this particular medium had been going on for some time when he was asked to give an opinion of the phenomena already observed. I have never forgotten his answer: "The work of a scientist is to observe facts. What I have observed are facts troublesome to science. But they are facts."

Unfortunately, the manuscript on this subject which Carrel was preparing appears to have been lost after his untimely death in World War II. Lecomte du Noüy was present during certain of the experiments, but he also is dead. Carrel and du Noüy recognized that there is something in psychical phenomena which they could not as yet understand but which they could not ignore.

The suggestion of troublesome and unpalatable facts meets with a variety of reactions from various persons. Objection, resistance, and denial come from those unacquainted with the subject. A sense of insecurity, inadequacy, or even frustration may be seen in persons unable or unprepared to make new sublimations or integrations or syntheses. The criticism that the supposed "facts" originated in trickeries comes from those who have been prejudiced by charlatanism—which I have known to occur even in university centers. Every human institution is subject to human limitations. Yet superstitions neither eliminate the ministry nor quacks the medical profession.

Worcester was a member of the Ste. Marguerite Salmon Club up the Saguenay in Quebec, and he used the "fly rod" method of presenting to colleagues and parishioners what may now be called "the challenge of the unknown," with the happy result that he seldom aroused antagonism. Yet he never concealed the facts. He used his knowledge of psychical matters to help his approach in cases where he saw that it was indicated.

Worcester saw psychical research as the application of scientific method to the treatment of persons suffering from certain types of mental illness and also as the application of scientific method to the examination of supernormal phenomena and the problem of death. To him those who scornfully rejected research implied their contempt for experimental science. Psychical research not only illuminates peculiar occurrences which take place today in the lives of normal or abnormal persons, it also illuminates events in the lives of Buddha,

Socrates, and Jesus and his disciples. It helps us to understand occurrences which we should otherwise reject, such as the phenomena attending Jesus' appearances on the Sea of Galilee, and the resurrection phenomena. "Moreover, this [psychical research] is our only real hope of solving the problem of death. From no other source is any new solution of the eternal mystery likely to come to us. . . . unless science can establish immortality by evidence we must remain agnostic and without much hope. But without immortality no idealistic philosophy of life is possible."[5]

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After Worcester's death, in 1940, I decided to try an experiment which was to extend over the next five years. I determined to select the best medium available outside of Boston whom Worcester had not known, and who, so far as my advisers could judge, knew nothing of him or of me. I planned to visit this medium, incognito, once a year, keep records, and see whether anything of value would come of it. The two mediums I had known best among those working for Carrel were eliminated because one was acquainted with Worcester and the other was dead. Finally, I selected Mrs. Caroline Randolph Chapman of New York.

For ten days in late August and early September, 1940, a month after Worcester's death, I went alone (except for guide and cook) to Worcester's summer camp on Palfrey Lake, New Brunswick, Canada. In less than half an hour after arriving at camp the big clock on the wall of Worcester's private cabin, the cook's watch, and my watch, all three had stopped. This event became significant because of the following two facts. First, I immediately reported it by letter to Worcester's daughter Constance and hold an answering letter from her acknowledging my report. Secondly, eleven days later the medium in New York stated that something had happened to the timepieces. Miss Worcester and Mrs. Chapman, the medium, knew nothing of each other.

While still at Worcester's camp I was awakened one night by a sensation as if someone were plucking at my right arm, accompanied by an impression as of Worcester's sudden appearance in the cabin. There was no one but myself nearby. Guide and cook were at a distance of more than a long city block away, and I have no normal explanation for the experience. It was not a dream. I was wide awake. It could be dismissed as could the matter of the timepieces but for the same two stubborn facts. First, I immediately reported it by letter to Miss Worcester and hold her answer ac-

[5] *Allies of Religion*, by Elwood Worcester, Charles Scribner's Sons, New York, 1929, p. 17.

knowledging my report. Secondly, the New York medium's statements, as will be seen, corresponded with my experience.

On Wednesday, September 4th, I left camp for New York, and Thursday, September 5th, I visited the medium for the first time, under an assumed name. Two of my grandparents who had "gone over" purported to come, and occupied the earlier part of the sitting. Then the medium said that the person with whom I really wished to get in contact was "a man, a philosopher, and a leader," that he had "already touched" me "upon the arm after he had gone over" and that he had "done something to the timepieces or clocks."

After the sitting, I wrote a third letter to Miss Worcester giving her the above details. She answered under date of October 2, 1940, as follows:[6]

> "Your letters were highly interesting, indeed, more so than you appeared to realize. For in the first place, your own experiences, even though set down as purely subjective, were most definite. Then the fact that you mentioned them to me was of great importance, in view of the third fact, that the New York medium brought them all out.
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> "I consider your sitting with her was far beyond the average in evidential matter—you or Dr. Hyslop might have tried for years before getting one of the points she brought out at once: the touch on your arm, the mention of the clocks and watches (enormously important and unusual—it would be about one in a million), and the fact that she said, a man, a philosopher, a leader, and so on—was all most unusually good. In fact it sounds as though the medium had read your mind—except that we know mind reading to be difficult, and it would never be so accurate in one single sitting. It was exceedingly good that she should pick out the watch and clock theme."

The significance of each of these references to the watch and clock theme needs elaboration. Twenty years before, in the summer of 1920, Hyslop had died. At the time when he felt death approaching he directed his family "to inform no one of his decease, but to note carefully the moment of his last breath, then to call up his devoted secretary and merely to inform her that she should go to her 'sitting' as usual." One of his daughters was beside her father's deathbed with a watch in her hand. Just after her father breathed his last, she was surprised to note that the second and minute hands of the watch ceased to move for about two minutes; then they resumed their motion. Miss Hyslop then called Miss Tubby saying only that it was time to go to her "sitting." "Soon after the medium was entranced, she cried, 'I see Dr. Hyslop. . . . He tells me . . . that

[6] Dr. White has kindly sent us Miss Worcester's original letter.—*Ed.*

he is dead and that he used the moment of death for an experiment which he thinks was successful. "From this . . . you may see that I am not now above physical phenomena" [of which in life he had been very skeptical]'."[7]

Since Hyslop died in the summer, Worcester was at his camp in Canada. He knew nothing of the experiment at the time of Hyslop's death. The following November, after he had returned to Boston, Miss Tubby called on him at his rectory. During the conversation Miss Tubby remarked that she believed Hyslop's spirit was accompanying her on this call and that he was present then. (It was not a strange thing to say, for Hyslop and Worcester had worked together for many years in this house.) Worcester replied, "Very well, Hyslop, if you're here and understand what I say, show some sign to let us know that you remember us."[8]

The next morning Dr. Worcester and his wife discovered that something had happened to two heavy, substantial, and trustworthy clocks. One of them stopped the moment Worcester, after consulting it, had told the hour to his wife at her request; the other, a grandfather clock, began to strike continuously, and Worcester was only able to stop it by removing the weight which controlled the striking mechanism. When the clock repairman was summoned, he was surprised, as he had cleaned and oiled both clocks only a few weeks before, leaving them in perfect condition. He examined them carefully, without having been told the preceding incidents. The one, a black marble clock weighing over fifty pounds, stood on the mantel against the chimney piece so that it was necessary first of all to turn it around. The repairman found that it was not nearly run down. Removing the works he found them in perfect condition, and all he could say was that "either someone had turned the clock around and had inserted a finger through the door at the back thus preventing the pendulum from rising, or that the clock had sustained a heavy blow which had knocked it off its base." But apparently no one had touched the clock and this explanation was not satisfying. The other, the grandfather clock, had struck the correct time at ten in the morning, and five or six minutes later it began to strike continuously. The repairman pointed out a metal pin which should have engaged the striking mechanism and said, "All I can tell you is that at ten o'clock this pin was in place or the clock would not have struck the correct hour. About five minutes later something bent it, causing it to lie as you see it, parallel with the cylinder."[9] But no one had approached this clock, and again the explanation was unsatisfying. Normal causes for these occurrences were never found.

[7] *Life's Adventure*, pp. 332-333.
[8] *Ibid.*, p. 333.
[9] *Ibid.*, p. 336.

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During childhood Worcester had been given a copy of *Max and Maurice: A Juvenile History in Seven Tricks.*[10] The wit, the funny verses, and the old German woodcuts were so dramatic that they came to be a delightful source of merriment throughout his life, and he taught many of the verses, not only to his children, but also to his friends. The characters of these two bad boys assumed for many of us the vividness of real personalities over whose antics we laughed repeatedly for years, although none of us had ever had the good luck to set eyes on the book as it had long been out of print.

On July 29, 1941, I was walking up the hill on Maiden Lane in Albany, New York, when I "heard," as if spoken into my left ear, the suggestion to go into Pierce and Scopes' old second-hand bookstore at Number 57, just opposite me, where I would find a copy of *Max and Maurice.* A number of us had often cast our nets for this book in vain, and I was surprised to find that Pierce and Scopes actually had a copy, which I instantly bought.

Late in August, 1941, there was a family gathering at Worcester's camp on Palfrey Lake. The doctor's two daughters were there; the married daughter was accompanied by her husband and their two boys, Worcester's only grandchildren; and, lastly, I was there, proudly boasting of my recently acquired copy of *Max and Maurice.* An evening was set aside for a gathering around the fireplace in the big house and taking turns at reading the whole book aloud. Everyone enjoyed the book, including the two boys who seemed as fascinated by the well-turned verses and the funny German woodcuts as their grandfather had been before them.

The following morning all the grown-ups had gathered promptly at the breakfast table when the boys came in late. In friendly fun and thinking to lighten any sting of tardiness, I winked at them. The boys' mother, noticing this, laughed, and I acknowledged how many times their grandfather had chided me for winking, a habit he thought particularly vulgar and which he would wittily claim was a mark of degeneracy. All this happened in August.

Monday, September 1, 1941, was the day for my second annual sitting with Mrs. Chapman, the medium in New York. Worcester appeared to communicate and the medium said, "There is something about a wink. Did you wink and did he not like it? Or did he wink and you not like it? Anyway, this refers to winking." Next came, after an interval, this group of words: "Good old Max and Maurice!

[10] Translated by Charles T. Brooks from the German by Wilhelm Busch, Roberts Brothers, Boston, 1871.

He's laughing now." The medium spoke these two fairly unusual names, suddenly, clearly, in their correct order, and ended appropriately by laughing. This was exactly in line with the doctor's happy wit and humor, so familiar to all who knew him well.

Then the doorbell rang. It was Labor Day and the maid was out. So Mrs. Chapman was obliged to answer the ring. She came back in a bright and merry mood, stepping lightly, like one who felt so well that she was almost dancing, and her whole aspect instantly recalling to my mind the radiant personality of Mrs. Worcester who seemed suddenly to be in control. The medium spoke the words "'Blanche is all right.' That's what she just said to me as I came back down the hall." Now Mrs. Worcester's Christian name was Blanche. She had died in February, 1940, five months before her husband. In this as in each of the sittings other items as striking appeared, but I omit reference to them because they require greater familiarity with the background of details.

In 1942, owing to war work at a camp in Florida, my sittings were interrupted.

In 1943, several proper names were given by the medium. I recorded them as they came but was baffled at the time by their mixture. The sitting opened with "'James' and 'Walter' and 'Frank' and 'William.'" I now interpret these names to mean William James and Walter Franklin Prince. "They announce, 'A minister, a great teacher who loved people and children is here . . . He is a doctor, a professor of psychology, or a university teacher . . . a great psychologist always, a doctor of many schools.'" While each one of these phrases is appropriate to Worcester, the last one stands out as particularly significant, having been used so often, laughingly, both in his Boston home and in the camp at Palfrey. Then the medium continued, "Did he have a summer home in Maine, not a great ways from Portbunk?" His daughter's home, at Kenne*bunkport*, Maine, is on a piece of property which he had found and often visited. His daughter frequently drove north from here to Vanceboro, Maine, where she would leave the car and be taken by motor-boat fifteen miles up the Spednic into Palfrey Lake to her father's camp.[11]

Then came the name, "James Hyslop," and after a break in which I lost the sequence, "Walter Franklin Prince . . . He used to lecture in England, California, Boston, . . . Wo . . . Wood, Wor . . ." In regard to Prince each statement was true. "Wo . . . Wood, Wor . . ."

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[11] I am reminded that at an earlier sitting two sentences of somewhat related content had come through. "He is trying to take me north through New York State and New England and Maine to Canada. Why does he say, 'N.B., N.B.?'" (N.B. is the abbreviation for New Brunswick where Dr. Worcester had his summer camp.)

may have been an attempt to get the name, Elwood Worcester. On another occasion, "Elmwood" was given, and finally, in the last sitting, the correct surname.

In the fifth year of the experiment the sitting was held in June, 1944. "There is someone who has marvelous healing powers. He and his wife are together. It is not wicked to wink." The medium picked up a silver match box associated with Worcester and with my father, John White. She had earlier spoken the name "John" on touching the box. "A minister is speaking and there's Walter Franklin Prince with him . . . Dr. Worcester! 'Now you let me in here! I almost have to rise up.' Why now Dr. Worcester, why did you shout your name when I picked up your box? 'I want you to know that I am standing by. Now I'm going to go.' "

This concluded the five years of the experiment. The more striking of the phenomena were as follows:

1940. Corroboration of the stopping of "timepieces or clocks" and of touch on arm.
1941. Max and Maurice incident; and winking.
1942. (Interrupted by war.)
1943. "A doctor of many schools." Proper names of persons and places.
1944. "Dr. Worcester."

Telepathy Between Twins

BASED ON "ABOUT TWINS" BY HORATIO H. NEWMAN

Instances of telepathy between twins have been reported by leading investigators of psychical phenomena for many years. The close bond that often exists between twins would seem to make them especially receptive to mutual telepathic influence. Unfortunately the reports of the early cases do not state whether the twins were identical or fraternal, but the number of cases is "indisputably disproportionate" to the small proportion of the population formed by twins. The authors of *Phantasms of the Living* suggest a comparison of cases they present[1] with the cases reported earlier by Francis Galton of consentaneous thought and action on the part of twins (*Inquiries into Human Faculty*, pp. 226-231). "Mr. Galton attributes the coincidences to a specially close similarity of constitution. The pair may be roughly compared to two watches, which begin to go at the same hour, and keep parallel with one another in their advance through life. This theory seems fairly to account for the occurrence of special physiological or pathological crises at the same point of the two lives. The twins though separated, have their croup or their whooping-cough simultaneously. The explanation, however, seems a little strained when applied to the simultaneous purchase in different towns of two sets of champagne-glasses of similar pattern, owing to a sudden impulse on the part of each of the twins to surprise the other with a present. If it were possible—which it can hardly be—to make sure that there had been no previous mention of the subject between the brothers, and that the idea was really and completely impromptu, one might hint that the coincidence here was telepathic. And, at any rate, the cases to be now quoted seem outside the range of pre-established physiological harmony; with them, the alternative is between telepathy and accident."[2]

Some years ago the *Journal of Parapsychology* published a report of a series of ESP experiments with six sets of twins of which one set was identical and the other five fraternal. The correspondence scores between the calls of each set of twins were not significant. But in the closing sentence of the report, the authors wrote: "It would also be desirable to include a larger number of identical twins in a further study of this kind."[3]

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[1] *Phantasms of the Living*, by Gurney, Myers, and Podmore, Trubner & Co., London, 1886, 2 vols., see cases Nos. 76, 77, 78, 134, and 230.

[2] *Ibid.*, Vol. 1, p. 279 f.

[3] "An Experimental Investigation of Telepathic Phenomena in Twins," by Joseph F. Kubis and Fabian L. Rouke, *Journal of Parapsychology*, Vol. 1, 1937, pp. 163-171.

An article, "About Twins," by Professor Horatio H. Newman, which appeared in the *New York Times Magazine* on November 14, 1948, includes some striking examples of spontaneous telepathic experiences between identical twins. Professor Newman does not claim that these stories are factual. While he is open-minded about the reality of telepathy, he is not a convinced supporter of the phenomenon. The cases were reported to him because he is a recognized authority on twins and is the author of several works on the subject. But the abundant details in the experiences quoted below, and the undoubted integrity of the reporters, suggests that telepathy rather than coincidence may be the better explanation of the facts.

It will be instructive first to quote the differences that distinguish identical from fraternal twins as pointed out by Professor Newman.[4]

> "There are two kinds of twins: one-egg (identical) and two-egg (fraternal) twins. One-egg twins are always of the same sex, both boys or both girls. In most cases such twins are almost indistinguishable in appearance, so that, when seen separately, it is difficult even for their relatives to tell which is which. They are not quite identical, however, but differ somewhat in minor ways. For example, one may be an inch or two taller than the other, or may weigh several pounds more. But in some respects they never seem to differ. They are always identical in the several blood groups, in taste reaction, in the presence or absence of hair on the second joints of the fingers. In hair color and texture, in complexion, in eye color and iris pattern, in ear shape, tooth color and irregularities they are usually nearly identical. Their fingerprints are similar, though not so much alike as to baffle an expert.
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> "Two-egg twins are derived from separate eggs that happen to be released from the ovary at the same time and fertilized by separate sperms. Pairs may consist of two boys, two girls, or a boy and a girl. Since fraternal twins are related in the same way as are brothers and sisters born at different times, they differ to the same extent as ordinary brothers and sisters, except that they are of the same age. Now and then a pair of fraternal twin brothers (or sisters) are strikingly similar in appearance, but as a rule they differ in so many ways that they are easy to distinguish."

"Fraternal twins," says Professor Newman, "differ in mental ability almost to the same extent as ordinary brothers and sisters," while "studies reveal that identical twins, if reared together and in school together, are as much alike mentally as physically." It would

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[4] We wish to thank Professor Newman and the *New York Times* for permission to quote from the article "About Twins."

seem then that telepathic communication between fraternal twins falls into the class of the great majority of well-authenticated spontaneous cases in which family ties form by far the largest category. Professor Newman says that it seems fairly certain that a psychic bond exists between identical twins. As an illustration he presents the following incident taken from the schoolroom and reported to him by a dean of the Superior Court of California.

> "There was considerable discussion among the teachers over identical replies to examination questions by Joe and his twin. They had been separated by the width of the room during the examination. One skeptical teacher refused to admit the possibility of telepathic communication. 'There has been some trick,' she insisted. 'They communicated with each other in spite of my precautions.'
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> "So it was arranged to hold the next examination in separate rooms. The test was on Vergil's *Aeneid*. The twins had studied for it together. On the day of the examination Joe's twin sat in the teacher's office but was unable to begin.
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> " 'Why don't you get to work?' the teacher asked impatiently.
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> " 'I'm not ready,' was the answer.
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> "There was more delay and at last the principal, in whose office Joe was awaiting the test, came in and asked where the examination papers had been left. Not until Joe had his paper and started the test was his twin able to begin. When it was over the principal called the twins together.
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> " 'Boys,' he said, 'your Latin papers coincide exactly—the same words, the same syntax, the same grammar, and, strangest of all, the same mistakes. One thing I am sure of. I am sure neither of you cheated.' "

According to Professor Newman identical twins themselves frequently affirm the existence of telepathy between them. They can not explain in any other way that in many instances one is able to know what the other is thinking about.

> "One member of a twin club to which I was lecturing said that if she and her sister were preparing for an examination and did not have time to read all the books assigned, one would read some of the books and the other the rest. When they took the examination they would have no difficulty with the answers—provided they were in the books one or the other had read. Scientists are skeptical of the reality of telepathy, but remain open-minded as to its possibility."

The psychological affinity of identical twins is illustrated by Professor Newman in the case of Edwin and Fred.

"The boys were adopted in infancy by different families and brought up without knowing they were twins. When Edwin was 21 and working as a telephone repair man in a Western town a fellow employe, recently transferred from another district, came up to him and said:

"'Hi, Fred, how's tricks!'

"Edwin said his name wasn't Fred. The other fellow scratched his head. 'I'd have sworn you were Fred M——. I knew him well in Omaha. Excuse it.'

"Later, the same thing happened—Edwin was taken for Fred. He began to wonder and finally went to his parents. They told him he was not their real child, that he had been adopted and that he had a twin brother. It was not difficult to trace Fred. The twins met. Each was a repair man for the same telephone company. They had been married the same year to women of similar ages and types. Each twin had a baby son. And each owned a fox terrier named 'Trixie.'"

It would seem then that experiments for paranormal interaction between the minds of identical twins would justify the time and effort of parapsychologists. If such interaction were experimentally established, it would be important to determine to what extent, if any, identical twins were able to demonstrate psi ability when tested separately. Professor Newman emphasizes the need of experiments with statistically adequate numbers of twins of both kinds.

Some Comments on Dr. Ehrenwald's *Telepathy and Medical Psychology*

RONALD ROSE

Introduction

Dr. Jan Ehrenwald's recently published book, *Telepathy and Medical Psychology,* should receive the close and serious attention of psychical researchers. It represents, perhaps, the attitude of a section of the medical profession towards psychic phenomena and illustrates some of the morbid interpretations that may be placed on certain of them. Its attitude emphasizes the desirability for all cases to be well corroborated and exactingly examined from a psychiatric point of view. Dr. Ehrenwald's book suggests certain aspects of telepathy that may possibly yield valuable information in future experiments and in the evaluation of spontaneous cases.

Fictional References

The book, however, has a number of unfortunate shortcomings. It has an incredibly poor reference system for a work of its nature. There is no comprehensive Index. The context generally lacks the precision and reliability of reference usually found in the literature of psychical research. The Bibliography is incomplete[1] and at least one authority is misquoted.[2]

These are serious faults in what might have been a reliable and stimulating contribution to the literature of psychic research, psychoanalysis, and psychiatry.

It is not unusual to find in works on psychology and psychiatry the use of fictional cases (either created as perfect examples or quoted from fictional sources) to illustrate points under discussion.[3]

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[1] For example: Reference to an article by Professor William Brown, but the source of the article is not given (p. 53); reference to Whitehead and Bragg, Whitehead's work is quoted but there is no reference to Bragg (p. 65); similarly, of references in the context to Klages and Bergson only Bergson's work is quoted in the bibliography (p. 104); reference to Kirchner with no biographical or other record (p. 145); references to Charcot, no bibliographical or other record (pp. 102, 113).

[2] W. J. Sollas, *Ancient Hunters and their Modern Representatives* (p. 16), see p. 120 in this article.

[3] For example: (a) Harry M. Tiebout, M.D. in an article on the psychiatric aspects of alcoholism quotes an incident from Mrs. Natalie Scott's novel on alcoholism, *The Story of Mrs. Murphy*, to provide what he calls "a beautiful illustration of compulsive drinking," *The Medical Clinics of North America*, May, 1948, p. 688; (b) Bernard Hart, M.D. quotes as "an excellent illustration" a passage from *Hamlet* in describing projection mechanism, The *Psychology of Insanity*, 1936 ed., p. 119.

The authors who do this, of course, leave themselves open to the accusation of not having cases on record to substantiate their observations.

Dr. Ehrenwald seems to place a good deal of reliance on the works of William Shakespeare. Whatever knowledge of psychic matters Shakespeare may have had, I am loath to concede that examples from his works can illustrate arguments better than would clinical cases (see references to *Macbeth*, pp. 69-70, 138, 151) and prefer to accept Shakespeare's plays for what they are, and little more.[4] To summon them as witnesses on behalf of a telepathic theory deprives science of most of its seriousness and all of its dignity. The paucity of psychic case histories is not so acute as to require such practices.

Concept of Telepathy

Ehrenwald gives two definitions of telepathy (pp. 13, 183) neither of which, to my mind, measures up to an acceptable standard either for the purpose of describing the process or of limiting the field of discussion. We may judge the author's concept of telepathy from an example which he gives (p. 54). He later implies (p. 56) that this is a "foolproof and unequivocal case." His account reads:

> "The following observation is one of the few instances in which I myself was playing the part of a telepathic percipient, whilst my daughter, aged eight, at that time, played the part of the agent. She was looking at the illustration to a story in the *Sunday Express* which had 'nothing to do with the war'. It was the picture of the horse, Peter, that attracted her attention. It was a dull Sunday morning, about 11 o'clock, when she suddenly turned to me: 'What do you think, daddy, how old is this horse?' I was little interested in Peter, the horse, and threw only a very perfunctory look at the picture, but without a moment's hesitation I remarked in a jocular way: 'It is 17'. The fact is that in the caption the horse's age was given as 17. The probability of my having guessed his correct age by mere chance is obviously very slight; on the other hand, I had not even seen the paper on that day, so that sensory leakage can safely be ruled out of the question. The only reasonable explanation is telepathy from Barbara to myself."

The objections to the telepathic explanation are fairly plain. For example, the probability of the correct age being arrived at by chance

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[4] It is, however interesting to note that Harry Price in his *Confessions of a Ghost Hunter* states (p. 37) that Shakespeare drew much of his information for *Hamlet* from Lavater's book Of *Ghostes and Spirites Walking by Nyght*, published in 1572.

is not "obviously very slight," as claimed, bearing in mind the limited range of a horse's life (and therefore of choice) and in this instance the probable unusual age since it evoked a question. Ehrenwald's references to Prof. Rhine's subjects (p. 198), mentioned later, should be borne in mind when considering his claims here. The "very perfunctory look" was quite sufficient to provide adequate sensory clues to give the answer, as is well known in psychological circles. The "very perfunctory look" was a definite channel of sensory leakage and cannot be dismissed merely by stating that it could be "safely ruled out of the question." (Such instances are quite numerous in the literature of psychic research: see, for example, the experiments of Miss Goodrich-Freer described by Dr. James H. Hyslop in Chap. IV of *Enigmas of Psychical Research.*) Finally, there was only one "trial" involved, which is quite insufficient in a matter like this for any judgment whatsoever to be formed, and it is manifestly absurd to conclude that telepathy was the "only reasonable explanation." In fact, one such emaciated example as this is not sufficient to justify even the hint of telepathy.

Probably because he later associates telepathy with schizophrenic deterioration, Ehrenwald excuses himself on this occasion by explaining that on the previous evening he had imbibed "far in excess" of his moderate capacity. In view of the morbid interpretations he places upon telepathy, it is not surprising that he wishes hastily to remove himself from the implications of these interpretations.

In criticising the mathematical approach to telepathy of Rhine, Carington, and others, Ehrenwald makes an observation which is surprising, to say the least of it: the telepathy tests are selective and therefore capable of statistical evaluation. Ehrenwald states (p. 61): "But it is clear that such a procedure can hardly yield results other than were already anticipated by the experimenter. In the extreme case his attitude towards his subjects would bear a considerable resemblance to the way in which a vindictive police constable extracts information from a culprit, leaving him no alternative between the answers 'Yes' or 'No' and little chance to tell the rest of his story which might elucidate the real state of affairs." Later (p. 68) he explains, ". . . it may be the experimenter's emotionally coloured attitude towards his tests, his unconscious wishes and expectations, which provide, unawares, the hidden emotional forces which account for extra-chance scoring by his subjects."

He similarly accounts for the occurrence of so-called mental phenomena during scientific (not spiritualistic) investigation of trance mediumship by the mere expectation on the part of the sitters that "something out-of-the-way was going to happen" (p. 110).

This erroneous concept of telepathy, that it may result from mental or psychic browbeating on the part of the experimenter, is refuted by the facts. If the mere anticipation of the experimenter were sufficient to provide positive telepathic results, then some of our foremost experimenters have had a superabundance of it with some of their subjects and have been singularly lacking in it with others. It is almost certainly true that the attitude of experimenters in providing the "atmosphere" necessary for the occurrence of quantitative telepathy and other psychic manifestations is a desirable prerequisite of positive results, but to take the matter any further than this, without accurate, detailed, and extensive research to justify it, is not legitimate for the purpose of forwarding a dubious theory of telepathic significance. Hobbling facts and striding assumptions, no matter how diligently labored, cannot make a case where one does not in fact exist.

Telepathy and the Mediumistic Trance

Dr. Ehrenwald's contact with mediums has been, as he himself states in the first paragraph of his Introduction, "largely confined to interviews and consultations in clinic or consulting room," these in connection with his profession as a psychiatrist. His knowledge of mediums, then, is not based on observation or study of mediums and mediumistic phenomena.

"What is mediumistic trance?" asks Dr. Ehrenwald, and states in elucidation (p. 106), "Its psychiatric interpretation is obvious. It is a state of mental dissociation, hysteric in origin, induced by suggestion or auto-suggestion in persons with a particular tendency to give way to such influences. . . . The productions of the mediumistic trance are . . . largely comparable with the familiar symptoms of hysteria and especially of hysteric multiple personality."

The facts are, of course, that he has observed the abnormal psychological state of hysteria in mediums who have come before him for examination and has concluded that hysteria is *typical* of mediums. That mediums apparently can produce a range of mental phenomena utterly beyond the capabilities of the average hysteric does not, so far as he is concerned, place them in a different category. That many mediums, for example, Mrs. Osborne Leonard and Mrs. Piper, display no hysteric signs whatever, are frequently cultured ladies and gentlemen whose mental equilibrium could never be called into question, means little to him, so long as he can use the exception to prove his case. Arguing from the particular to the general opens up wide fields of interesting, but fallacious, speculation, out of keeping with

the best traditions of psychic research, or, for that matter, any other field of serious inquiry. It is a device which Ehrenwald uses regularly; indeed the principal theme of his exposition is derived from such fallacious reasoning.

Reverting to consideration of mediums, Dr. Ehrenwald, with some inconsistency, later (pp. 117 f.) finds no satisfaction in attacking the problem from another angle. He states ". . . telepathy and related phenomena are obviously not confined to the hysteric character. Indeed, they seem to be more particularly the prerogative of a characterological type of its own which may be described as the psychic type, closely related to, but not identical with, the hysteric type of character."

Dr. Ehrenwald deplores the peculiar extra faculties of trance mediums who are "able to draw on hetero-psychic sources" (p. 118), and observes, "Dubious though the gratification may be which can be derived from this psychic parasitism, as it were, it is perhaps the only real reward such mediums reap for their self-display to the public." (He yields in a footnote—perhaps at the instigation of Dr. Gardner Murphy who wrote the Foreword—that "it must be admitted that such evidence as has been adduced in so-called proxy sittings, and cross-correspondences, etc., cannot easily be accounted for by the telepathy-hypothesis alone." This concession, however, makes little difference to the main arguments he advances.)

I maintain that those who possess the telepathic ability to a marked degree (though it does appear occasionally in unstable personalities) possess an extra sense (for the want of a better description) and are therefore unusually equipped personalities, as, for example, Sir Gilbert Murray. Provided the personalities are stable, which is a necessary requisite for the proper employment of extra ability of any nature, telepathic awareness, erratic and unreliable though it may be in its present state of development, places a greater range of experience within their compass. (I assume here, of course, that telepathy and related extraphysical perception are in the process of evolutionary development and are not traces of a disappearing faculty —though the principle would apply in either case unless telepathy were obviously a disability and a hindrance.) I do not propose to defend mediums generally, but those whom I have known have been singularly modest and reserved in character, and quite undeserving of the accusation of "self-display."

In the emotional passages with which *Telepathy and Medical Psychology* is studded, Dr. Ehrenwald's bitter prejudice against psychic research itself as well as the phenomena of mediumship is evident. For example, see his account of investigations (pp. 108-110)

which were described by Mr. G. N. M. Tyrrell as being conducted with "an admirable care and scientific caution."

Dr. Ehrenwald conceives the spiritualistic trance to be "an experiment with telepathy, conceived on erroneous lines and conducted under thoroughly objectionable conditions . . ." (p. 112), but he justly points out the influence of telepathy from sitters to medium in such circumstances. He states, however, that not only in these circumstances but also in experiments with freely chosen material and in card-calling tests the attitude of expectancy may "falsify the results" (p. 113). In other words, telepathy occurs and therefore falsifies the results of experiments in telepathy. Students of psychic research are not so naive as to be impressed by this piece of mental acrobatics.

In discussing mediumship, Dr. Ehrenwald ignores paranormal phenomena other than telepathy which sometimes occur in connection with mediumship, although these may, indeed, be the distinguishing features of a medium. He does concede that some mediumistic phenomena fall outside telepathy in classification, this in a footnote (p. 118) referred to earlier, added, apparently, as an afterthought. He states that he confines his considerations to "telepathy only." This is a serious shortcoming. Consideration of *all* the facts is necessary in making such evaluations as he does, particularly in view of the morbid interpretations he places upon telepathic phenomena, wherever occurring. It is manifestly unwise to ignore qualities other than telepathy in connection with mediums. Although telepathy has been observed in many states of dissociation, including certain psychopathological states, it is not legitimate to assume that telepathy is essentially morbid in character, particularly when the evidence available indicates that, in general, there is no such direct relationship.

Dr. Ehrenwald does not, of course, confine his considerations to "telepathy alone." He unwisely tilts at physical manifestations, dismissing them with a haste hardly consistent with the overemphasis he places on telepathy in certain situations. He says, "It is true that, so far, none of these so-called physical phenomena has stood the test of closer examination. . . ." and scoffs at the "possibility of mind acting directly upon matter and, above all, of thought and action at a distance" (p. 22).

Whatever doubts there may be about the manifestations reported to have occurred with mediums such as Home, Palladino, Eva C., the experiments of Geley, Crawford, and others should not be lightly dismissed. Furthermore, the psychokinetic experiments of Professor Rhine (in the cold matter-of-factness of a university laboratory) at this stage indicating that mind *can* and *does* act upon matter provide collateral evidence that the reported phenomena could have occurred.

Telepathy and Insanity

One of the most alarming, yet in fact the least substantial, of Dr. Ehrenwald's speculations is the direct relationship of telepathy to insanity, in particular to paranoia and paranoic schizophrenia. His own admission (p. 140) that "even the full exploitation of the available evidence in the field of abnormal psychology has yielded only a limited harvest of indisputably telepathic observations in schizophrenics" (above the standard, we hope, of the episode of the horse, Peter) should be kept in mind when considering such ludicrous observations as ". . . the shutting out of hetero-psychic experiences from our minds is one of the essential pre-requisites of our sanity" and that, ". . . a lesser degree of impairment of the protective screen in our mind to prevent their [hetero-psychic experiences] intrusion may only lead to minor abnormalities of character" (p. 197).

He admits that tests have "failed to detect signs of telepathic sensitiveness in paranoic patients to hetero-psychic influences emerging from the pre-conscious sphere" and "card-calling tests carried out in the U.S.A. on patients of the paranoic group showed no evidence of extra-chance scoring" (p. 143).

Dr. Ehrenwald should know that telepathy is wont to appear in various states and degrees of dissociation and that, whilst it may sometimes be a *symptom* of mental derangement, there is little evidence to support his view that it is a *cause*.

It is perhaps as well to quote some passages, without comment, to illustrate this distorted viewpoint:

> ". . . even at the stage of schizophrenic deterioration he [the patient] has not in effect ceased to be sensitive to hetero-psychic influences of the sadistic-aggressive type and . . . his apparently irrational behaviour is in fact largely due to his desperate attempts to ward off and fight against his uncanny experiences, to shield himself against all conceivable human interference with his life, indeed against any and every relationship with his environment which he cannot help feeling menacing and wrought with danger.
>
> "An alternative reaction is the so-called catatonic stupor. The patient may be overwhelmed by the impact of a chaotic welter of hetero-psychic influences; he may be paralysed by fear, like the rabbit in Kirchner's *experimentum mirabile*, he may respond with, physiologically speaking, a refractory phase to excessive stimulation. However, here again, all his efforts are unavailing. We can sometimes learn from patients recovering from catatonic stupor that their attempted escape from the maddening influx of stimuli from both the auto-psychic and the hetero-psychic sphere failed to bring relief. On the contrary, the patient, with his

higher intellectual functions in abeyance, is more than ever exposed to the uprush of unconscious material from deeper strata, a vicious circle may be set up until his forces of resistance are spent and the terminal phase of his illness leads to the final break-down of his personality" (p. 145).

". . . telepathy may well play an important part in the origin of the paranoic reaction type and, in the further course, in the development of such familiar symptoms as catatonic negativism, catatonic stupor, command-automatisms, etc." (p. 149).

"Telepathy and related phenomena may be at bottom atavistic functions of the human mind due to the re-emergence of obsolete patterns of psychic experience. Human society may rightly disapprove of their threatened reappearance on the level of waking consciousness. Indeed, it has gone so far as to repudiate every intimation of their very existence. But this should not relieve us of the responsibility to realise that they have not, nevertheless, ceased to occupy a place in our mental organisation, even though this place happens to be in precarious vicinity of mental derangement" (p. 152).

". . . in the long run the massive intrusion of hetero-psychic experiences into a person's mind may lead to the blunting of his mental functions and result in the final disintegration of his personality" (p. 157).

". . . as a matter of principle, 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 f.).

Dr. Ehrenwald states, however (p. 198), "On the other hand, it would be rash to assert that telepathy and related phenomena are nothing but morbid and biologically unwanted features of the human mind." How can this be reconciled with his view that hetero-psychic influences must be shut out for the preservation of sanity?

It is quite impossible to sort out Dr. Ehrenwald's real meanings and intentions from the mass of inconsistencies throughout the book. Even in his portrait of Mrs. Garrett as a "psychic" case, he finds her, in conclusion, disappointingly normal. Of her remarks to Mrs. K. M. Goldney on the negative tests of Dr. S. G. Soal he admits, as a superb anti-climax, "Clearly, this is not the reserved, suspicious attitude of a paranoid or schizoid personality" (p. 171).

Accuracy

It is important in a work of the nature of *Telepathy and Medical Psychology*, which may possibly have a major part in influencing future thought in psychic research, that the basic material presented should be above reproach in itself and accurately interpreted.

A series of errors which attracted my attention, but which may have escaped the attention of American readers occurs (p. 16) in connection with some statements said to be about Australian Aborigines.

In describing some of the omens presaging death (and incidentally, following the use of the fairy tale *Beauty and the Beast* as an illustration) the author states, "In a story recorded by W. Sollas among the Australian Aborigines we learn of Kaang who sent his son Cagaz to the baboon country to cut sticks for making bows. He was caught by the baboons and killed. Kaang was asleep at that time, but when he awoke he found out 'by his magic' what had happened; so he went to the baboons to revenge his son."

The story which Dr. Ehrenwald has paraphrased appears on page 288 of *Ancient Hunters and their Modern Representatives* by W. J. Sollas (1911 ed.). It is a native story explaining how baboons came to have their tails and why their tails are crooked.

The story is not, as Dr. Ehrenwald states, about Australian Aborigines (as would be quite obvious to anyone with any knowledge of these primitive people) but about *African Bushmen*. Both of the native names, which bear no resemblance to Australian aboriginal names, are incorrectly quoted. Kaang should be 'Kaang and Cagaz should be Cogaz. Even allowing for a moderate amount of carelessness in quotation, a scientist with Ehrenwald's qualifications should have an elementary knowledge of biology, the Wallace Line, and consequently the fact that baboons are not native to Australia. He could be excused for not being aware that Australian Aborigines do not use bows and arrows, except that the very authority from which he has taken his example specifically states (p. 172, 1911 ed.) that the Aborigines have never used bows and arrows.

Such errors as these throw doubt upon other matter presented in the book, particularly when references to works quoted are so poor as to tend to hinder rather than assist in verification if this is desired, and may leave even the most sagacious reader with some apprehension as to what may be accepted and what rejected. They detract very considerably from whatever value some of Dr. Ehrenwald's observations and inferences may have.

Conclusion

There is little satisfactory evidence to support Dr. Ehrenwald's concept of the relationship of telepathy to abnormal psychological states. His entire case is constructed on shaky foundations of fact, fiction, and fantasy. Without justification, he has laid excessive emphasis on certain morbid aspects of telepathy which are, he himself is forced to admit, the exception and not the rule. It is possible to experience hetero-psychic infiltrations without becoming hysteric and without suffering mental derangement. There is some evidence to support the view that the *attempt* to suppress hetero-psychic influences (or, more commonly, *imagined* hetero-psychic influences) may result in hysteric or paranoic states with delusions of telepathic persecution. Thus the very attitude which Ehrenwald commends (*viz.*, shutting out hetero-psychic influences to preserve sanity) may, itself, be a cause of insanity.

Dr. Ehrenwald's handling of "facts which have so far been out of bounds to the clinical psychiatrist" (p. 182) is unimpressive. Psychic research should welcome the inspection from new aspects of the phenomena which have hitherto been virtually its sole prerogative. Psychic research, however, covers grounds where, as experienced investigators and experimenters well know, "angels fear to tread." Authorities who do intrude into its preserves should be prepared to forego preconceptions and approach its delicate problems with caution and restraint.[5]

[5] We have invited Dr. Ehrenwald to reply to Mr. Rose's comments in the next number of this JOURNAL.— Ed.

The Harvard Society for Parapsychology

The recently formed Harvard Society for Parapsychology, the establishment and purposes of which were announced in the April number of this JOURNAL, is proceeding energetically with its planned program of activities. On Thursday evening, March 31, 1949, Dr. Gardner Murphy addressed a joint meeting of the Harvard Society for Parapsychology and the Social Relations Society, in Emerson Hall. His subject was "Parapsychology and Personality." Professor P. A. Sorokin, the distinguished Harvard sociologist, introduced Dr. Murphy to an audience of about four hundred, largely composed of graduate and undergraduate students.

Dr. Murphy discussed the indications that functional relations exist between certain aspects of personality and ESP. He pointed out that ESP occurs on an almost completely nonconscious, involuntary level—apparently near the level at which the most important personality dynamics have their source. The work of Dr. Gertrude R. Schmeidler, he said, has shown the existence of a definite correlation between adjustment (as determined by Rorschach) and ESP. The work of Dr. Betty M. Humphrey, he continued, has pointed to a correlation between scores on the Elkisch compressive-expansive rating and paranormal powers, and he added that other experimenters have found similar results. Dr. Murphy emphasized that only carefully controlled experimental work can be accepted as evidential in parapsychology as in any other science. He stressed the need for further research. His conclusion, founded on the relation between personality and ESP, was that parapsychology and ordinary psychology were becoming increasingly interdependent, and that neither could any longer afford to ignore the existence and findings of the other. Dr. Murphy's address was followed by a lively and constructive question period.

The Harvard Society for Parapsychology is not ready to make a formal report on its research projects, but they may be summed up informally as follows: A sheep-goat experiment along the lines of Dr. Schmeidler's work has been completed, and an experiment in progress is concerned with a new technique of mechanical scoring coupled with distance ESP. In addition to these more important projects the current investigations include the effect of hypnosis on ESP scoring, an experiment in mass sending (a large number of individuals sending the same stimulus material), and some tentative PK work.

The principal officers of the Harvard Society for Parapsychology are: S. David Kahn, President; Ulric Neisser, Research Director; Theodore Lewis, Treasurer.

Review

THE TWO BROTHERS. By Canon A. F. Webling. 230 pp. Edmund Ward, Leicester, England, 1948. 10*s.* 6*d.*

The author's interest in psychical research has been revealed in previous books. Here we learn his personal experience and follow him through sorrow to surprise and joy. He does not force his conclusions on the reader, but by careful record of happenings makes possible the forming of a balanced judgment. Of the author's two sons, one died in infancy while the other lived long enough to be an airman in the late war. Through different sensitives came descriptions of these two brothers meeting and of their later cooperation in giving some account of their present life and work. How the first son came to be spoken of and the striking likeness between the descriptions of his appearance and that of his brother is minutely stated. The airman evinced deep interest in the progress of the war, giving predictions of its probable course which were strikingly fulfilled. A further forecast related to his father's book, *The Last Abbot*, which, although it seemed highly improbable when given, later proved to have been correct. The author touches on the story of that book in two fascinating chapters which include the information given about the place in the grounds of the Abbey where the bodily remains of St. Edmund could be found. In the interests of both archeology and psychical research, it may be hoped that the authorities will permit excavations there.

The most intriguing section of this thought-provoking book relates to the reincarnation theory. There are none of the usual tiresome arguments but the account of happenings which demand explanation. Readers conversant with the history of Tudor Bishops will recognise the clues given by sensitives. "I am convinced," writes the author (p. 198), "that these and other details which I have been able to verify were not obtained from the ordinary sources of information by those through whom they came. They were given to me by persons whose interests and occupations were far removed from the lesser-known details of Tudor history and who would have been incapable of the research necessary to obtain the information I have received." On pages 177 f., the author states what, in his view, would be a reasonable theory by which to account for the facts. It may be doubted if the problem could be better stated and whether any reasonable alternative could be suggested.

Next we are given a glimpse of the author's family and the effect produced by a sense of renewed contact with the two brothers. This

will be best understood by those who have experienced a similar mental and spiritual arousing.

In closing there is a pregnant reply to the question: "What does it all mean?" It reveals intimate understanding of prevalent prejudice and misconception and is sympathetic and enlightening. Finally (p. 229), "Perhaps the chief impression produced upon my mind by the experiences I have enjoyed through psychic means during the past sixteen years is that of having had my mental and spiritual horizon enormously extended. Against this background the miracle of existence has an ever deeper significance, and is even now apparelled in celestial light."

C. D. THOMAS

Among the Latest Books Received

The Psychic Sense. By Phoebe D. Payne and Laurence J. Bendit. 224 pp. New York: E. P. Dutton & Co. $2.75.

Man's Destiny in Eternity: The Garvin Lectures. 238 pp. Boston: The Beacon Press. $2.75.

Case Book for Survival. By A. T. Baird. 282 pp. London: Psychic Press Ltd. 10*s* 6*d*.

New Frontiers of Psychology. By Nicholas deVore. 143 pp. New York: Philosophical Library. $3.

Contemporary Religious Jurisprudence. By I. H. Rubenstein. 120 pp. Chicago: The Waldain Press. $2.50.

You Live After Death. By Harold Sherman. 205 pp. New York: Creative Age Press. $2.

Modern Man's Conflicts. By Dane Rudhyar. 228 pp. New York: Philosophical Library. $3.75.

Color and Personality. By Audrey Kargere. 133 pp. New York: Philosophical Library. $3.50.

HISTORY OF THE SOCIETY

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

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

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

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PURPOSE AND SCOPE OF THE SOCIETY

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

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

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

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The Study of Spontaneous Psi Experiences

EMANUEL K. SCHWARTZ

The occurrence of spontaneous psi or psychical experiences has not been limited to any particular age or sex group or social class, or to any one historical period. It is true however that at certain stages in the development of society psi experiences seem to occur with greater frequency. They seem to be associated closely with social crises, in this way paralleling their appearance in an individual's life history. It would seem that the atmosphere of acceptance or resistance, that is, the cultural bias in favor of or against these experiences, may have some bearing upon their incidence and upon the sociological group or class in which they appear. I have already pointed out in another context that in the last fifty years transitional and critical stages, especially related to war, have tended to sponsor the occurrence and reporting of these experiences.[1]

It must be kept in mind that the statistics concerning spontaneous psi are even more unreliable than those describing the frequency of mental illnesses. There is always a disparity between the actual incidence in any population and the number of reported cases. A census of hallucinations is never accurate or reliable. Even with good polling

[1] *Tomorrow Magazine*, Vol. VIII, October, 1948, p. 58.

techniques the cultural atmosphere may provoke a reluctance to reporting psi experiences. Moreover, the reliability of statistics is directly related to the quality of the sampling as well as to the polling technique. A fruitful survey is yet to be conducted in this country.

The question has been raised theoretically and practically in experimental situations whether psi experiences can be fostered. One of the purposes of this article is to encourage the prompt reporting to the American Society for Psychical Research of every psi experience no matter how unimportant in scientific or personal significance it may seem to be to the person who has experienced it. No spontaneous case honestly reported at once in detail is too trivial. Even experiences that are only suggestively "parapsychological" should be reported. For vague hunches and chance coincidences may contain the nucleus of some psi element, especially if the human being who has the experience, experiences at the same time an emotional awareness of its being "parapsychological." It is my opinion that the accompanying affect, the sense of conviction that the experience is "parapsychological," is the critical factor that distinguishes the psi experience from the chance occurrence or coincidence.

Incidentally, I feel that it would be far better if workers in psychical research spoke of *experiences* rather than *phenomena*. The word *phenomenon* in this context has for many a magical connotation which tends to increase resistance; it suggests the spectacular rather than the natural. The concept of phenomenon in this context seems to presuppose a separation of the experience from the experiencing agency. These experiences do not occur isolated in time and space like transoceanic landing strips dangling from the sky. They are not separated from the human being, nor do they occur mechanically or automatically as a result of conditions, circumstances, or factors unrelated to human beings.

At least three important functions might be served if every psi experience were to be reported.[2] First, it would provide a repository for the collection of spontaneous experiences. A treasury of experiences could then be worked over so as to organize, classify, and systematize the experiences. Second, those persons who would willingly cooperate could provide significant life-history material and personality data for correlating character structure and personality traits with types of experiences. Only in this way will the context in which they appear be understood. Only in this way will light be thrown on the basic problem in psychical research, namely, knowl-

[2] It is not known at this time whether so-called evidential cases serve necessarily the same needs as nonevidential cases. Moreover, available techniques for determining what is evidential are still quite crude.

edge of the human need these experiences tend to satisfy whether or not they are evidential. Third, experiences could be investigated and studied for their "evidential" quality.

The purpose of this paper then is twofold. First, we wish to encourage the careful and detailed recording and reporting of every instance of psi experience. This may mean the keeping of a diary of dreams, hunches, premonitions, and other forms of awareness for correlation with actual events. Secondly, we seek the serious cooperation of all who have such experiences to provide sufficient data from their life history to be used in personality study for the determination of the psychodynamics of the particular experience.

The A.S.P.R. can function as the place to which such experiences are to be reported. And in this connection a few cases of spontaneous experiences recently reported to the Society are given here. It will be noted that no effort is being made at this point to examine these cases with a view to validation or psychodynamic interpretation. We are interested in them simply as human experiences and we shall respect the wishes of those who communicate with us concerning how the experiences are to be used and how far they are willing to go in cooperating with our program of personality research.

Many of the recent cases are connected with the war. The following are reports from soldiers:

> "I thought of a friend in Germany, also in the Army, who I imagined got into a fight with a German and killed him. This later was proved to be true."
>
> * * *
>
> "During my time in the Army, I had an experience. I was in combat in Europe where a cousin of mine was also, and at the time he was killed in action I had a funny feeling that something happened to him, but I could not figure out what it was exactly."

* * *

Quite a number of soldiers reported experiences like this one:

> "During the war I was a forward observer (eyes of the artillery) and perched in my hide-out one time in Italy. I was aware of a stillness that to me seemed to forebode something bad. I felt that behind the string of hills in front of me the Germans were moving up heavy artillery, and eventually I found out that my 'hunch' was correct."

* * *

Another soldier while in combat area was sent to the

psychiatrist. He was quite upset, he said, because of what had happened the previous day.

His outfit was camped on the side of a mountain the top of which was frequently "blotted out" by fog and low hanging clouds. He was standing on the "chow line" in front of the mess tent waiting his turn when an airplane was heard in the clouds overhead. A B-26 dove out of the clouds, then rose again and seemed to circle in the sky. The soldier became quite agitated because he knew that the top of a mountain was there, but did the pilot of the plane know it? Suddenly he became quite certain that the plane would crash into the mountain top. At that moment the B-26 came out of the fog very close to where the mountain was, turned, and its wing hit the side of the mountain. The plane skidded down the side of the mountain and exploded in flames. The soldier was somewhat confused as to whether he had caused the accident or whether he could have in some way prevented it.

* * *

Some of the experiences that came out of the war were had by members of families of men in the service. The following report of a mother is an unusual example of this kind of experience:

"Our son, W., when he was twenty years old, left his studies at the University to join the Royal Canadian Air Force, and immediately was sent out to Western Canada for his training. In August, 1941, having completed his course of training, he was sent to England where he was immediately engaged in active service as a pilot attached to the R.A.F.

"For nearly three years, in England, he took part in many outstandingly hazardous missions and operations, including the Dieppe Beach Landing of August, 1942, and also, as we have since learned, at least two lone (one plane) missions which required weeks of advance practice, and regarding which the crew was warned that they were not likely to return.

"On June 2nd, 1944, we received notice that he was 'missing after air operations the night of May 31—June 1, 1944.' My husband at once cabled to an influential friend of ours, and begged for all possible particulars. Meantime, I personally refused to believe that 'missing' meant 'killed,' and I would not allow myself to think of our son, W., as other than safe somewhere and in hiding.

"On June 8th my husband received the following reply to his cable: 'Not permitted to divulge details but mission special and Ministry regard situation as not unhopeful.—G.' In view of the reputation of the British Air Ministry for

exceeding conservativeness, we felt justified in holding high hopes upon receipt of that message. But on June 20th we received a cable from another friend which stated, in part, that our son 'did not reach destination Holland night of bad thunderstorm'!

"For me, the effect of this cable was devastating. It seemed to crash all the hopes which we had built up. If the information was correct then the implication was inescapable that the plane had been forced down into the sea on its way to Holland, due to the thunderstorm. For we knew that our air crews tried to avoid, as far as possible, flying over land in enemy territory, in order to avoid enemy fighters. We would therefore expect our crew to have taken the oversea route to Holland, which was also the shortest.

"It was now nearly three weeks since they had taken off the night of May 31st, and had not meantime been reported as having been picked up at sea. Then there seemed no hope, *if* the information was correct.[3]

"The shock of this cable was very dreadful. I had been so hopeful that I was unprepared for it. Gradually, I tried to force myself *not* to believe the news in the cable. I felt I *must* keep on hoping. So I said to my husband, 'It can't be true. I am sure he is safe.' My husband said nothing. Then I said to him, 'I *know* W. must be alive! I'm *sure* if he were not alive he would let me know somehow.'

"'How could he, Mother?'

"But I kept thinking—he *would* let me know—somehow. Then suddenly my glance fell on an electric alarm clock, which belonged to W., but which I had kept beside my bed ever since he had gone away, nearly three years before.

"At this point I will digress—regarding his clock. The morning that W. left home for the last time, to embark for England, we were all down on the sidewalk, about to get into the car to drive to the airport. W. caught my eye and gave me a cheery wink, saying, 'Cheer up, Mum!' He looked at me thoughtfully for a second; then he said, 'Hold everything a moment!' With that he dashed back up the outside front steps to the house again, two steps at a time. (There are 42 steps before you reach the front door.) Then on up to his bedroom on the third floor. By the time I had reached the front door, wondering what he had forgotten, he was down again, carrying with him his electric clock which he had always greatly prized. 'Here Mum, here's my clock!

[3] As later learned, however, this information was not accurate. The plane did in fact reach Holland, but was shot down while coming in to land on a supposedly secret field.

It keeps swell time. You keep it, Mum—until I get back —See!' From that day on I kept his clock beside my bed, and it kept *perfect* time—always—never one minute out.

"Now I will come back again to the night of June 20th, 1944, when we had received the cable. As soon as my eyes fell on W.'s clock, I cried, 'His clock! That's W.'s clock! He told me to keep it till he got back. If W. were not living I *know* his clock would stop!'

"The words were hardly out of my mouth when a whining, whirring noise began to come from the clock. It got louder and louder. Then suddenly it stopped—and everything was quiet.

"We were both staring at the clock. 'What happened? What was that noise?' exclaimed my husband. 'It's his clock —it has *stopped*!' I said. 'The devil!' exclaimed my husband. 'That must mean there is no hope,' I said.

"The clock never went again. The following morning I took it down to our leading jeweler and asked him please to repair it, 'no matter how long it took or how much it cost.' I did not tell him why. A week or so later, I received a report from the jeweler saying that the clock was completely irreparable. All he could suggest was putting a new set of works in the old case, which is what he did.

"Later on, when we were forced to accept the evidence that our son had lost his life—the fact that his clock had stopped just at the very moment when my husband and I were looking at it, and when I was saying that if he were not living, the clock would have stopped, that fact has given me more comfort than anything else. It seemed that W. was with us, and had heard me. He is our only son."[4]

* * *

Many seemingly insignificant experiences are reported in connection with gambling, horse-racing, and baseball.

"In card playing, before discarding, many times something seemed to dictate I should not discard one card even though

[4] The husband of our informant supplied the following testimony:

"I confirm to the extent of my possible personal knowledge all the facts given in my wife's two letters to you, of even date herewith, concerning the details of the reception by us of reports from Ottawa and from abroad that my son, W., was missing after a war mission by air assigned to him as pilot in the R.A.F. and concerning a clock belonging to my son, then placed in my wife's bedroom, which ceased working and stopped abruptly on the evening of June 20th, 1944, exactly as my wife has related.

"My wife made a memorandum in detail of the clock incident and does not have to depend on her memory for the sequence of facts. I cannot confirm the *exact* phraseology of the conversation between my wife and me at the time, but I do know that the remarks cited are *substantially* correct."

the decision may have been contrary to the logic of the game."

* * *

Other experiences that are frequently discarded as of no consequence are related to the receipt of letters or telephone calls, or meeting someone not in the ordinary course of events.

> "My mother seems to have a sixth sense. At one time she was waiting in a doctor's office for some treatment of a minor ailment. The doorbell rang in the outer office. At that instant my mother *knew* that it was her cousin (who was at that moment furthest from her mind and whom she had not seen for over a year). It turned out to be so."

* * *

> "Quite a number of times I have had a melody, usually classical, on my mind all day, and then I have heard it played later in the day. The melodies were not those that are often heard."

* * *

By far the largest number and greatest variety of experiences are connected with dreams.

> "It was in a dream. I entered a movie theatre, looked around, took a drink of water, bought some candy and then sat down. Several weeks later these experiences actually happened to me. When they did happen, I immediately recalled the dream that I had had previously and all the events happened in consecutive order."

* * *

> "I dreamed of being in a bakery restaurant. Everything was quite clear in the dream and a while afterwards I entered just such a bakery, ate the same things, had the same waitress, etc, in actual life."

* * *

> "My father told me that when he was a young man and County Commissioner of Schools, he frequently had to give examinations for new teachers. The night before such an examination he dreamed that the following day he would see the woman he was going to marry. During the examination a young woman came up to ask him a question about the examination. She was dressed and looked like the woman he had dreamed of. He was so repelled by the idea that he treated her very nastily. Several years after my parents were married and were discussing the places they had each gone to school, my mother related having taken a teacher's examination on one occasion, and how sarcastically she was

treated by the examiner. They then realized that she was the same person who had come to my father to ask a question."

* * *

Sometimes the dream is told to someone upon awakening.

"When I awakened my husband, H., the early morning of June 1, 1948, he said that while his brother was flying, the plane's wing came off. At the instant I awakened him the fuselage was plummeting to earth. He was rather peeved for not having been able to see the concluding event. Shortly after this dream, my husband received a letter from his mother in Europe informing him that his brother had been killed in a plane accident. He had been flying on a business trip when a wing of the plane came off."

* * *

Sometimes the dream arises in the course of psychoanalytic treatment.

A patient told her analyst that she had had a dream a few days before their weekly session on Saturday. She dreamt that she had awakened with the alarm clock and that, as was her wont, she decided to get in five additional minutes of sleep. When she reawakened — in the dream — she felt that she had overslept and that she was going to be late for her session with the analyst. But she tried to calm herself by remembering it was not Saturday but Friday. (It was in reality Wednesday morning when she had the dream.) Nevertheless, she felt she had to hurry to get to the analyst's office. She dressed hastily and as she began to pull on her nylon stockings she noticed, to her increased anxiety, that one of them was damaged. It was not the usual lengthwise, vertical run but a peculiar horizontal cut. At this point she awakened.

On Saturday morning following the dream as she was preparing in fact to go to the analyst's office, she took a pair of nylon hose from a drawer. To her astonishment one of the stockings had the same "peculiar horizontal cut."

* * *

Many experiences that are reported come out of diaries. This raises the whole question of records. It is unfortunate that all too often the reports are based solely upon the memory of the person who has the experience; and all too often the memory of the "parapsychological" hunch or awareness occurs after the event. The memory is, therefore, not reliable. We have seen this happen even in such cases where records were kept, but the entry was made only

after the occurrence of the real life situation which the person connected with some previous psi experience. This kind of *ex post facto* remembering is of questionable value from the point of view of validation, but has value, nevertheless, from the point of view of our personality study. Here is an example of such a case.

> "I am quoting from my diary. 'Today when I was walking downtown for some reason I thought of my shoes. They were plain walking shoes such as I have often had. I glanced in a passing window to see if they were muddy or in any unusual condition. Before I had gone more than a few blocks, a woman stopped me by touching my arm. She was a stranger to me, and I was trying to remember if I had ever met her, when she said. "Where did you buy your shoes? I have been looking for a pair like them." It is hardly possible that she had seen me looking at them, as we were going in opposite directions.'"

This experience then was entered in the diary after it had occurred. No one had been told about it nor was any record made until after both parts of the experience, the so-called precognitive and the actual event, took place.

* * *

The important thing in record-keeping is that a consistent and detailed record be kept of every dream and of every premonition and that the record be kept day by day regardless of whether immediate real events can be correlated with them or not. It may be that the experience will not be able to be correlated with real events for some time to come.

Some of the diary material is of questionable value because the dream or the experience is recorded simultaneously with the occurrence of the event. The following condensed selections from one person's diary for 1947 provide a variety of examples of experiences.

> "January 9. Dream two nights ago of pursuing some criminals in a car at night, then being pursued by a disguised or stolen car. Next day's big news for our locality (first heard of over radio at breakfast) was of pursuit by police of four boy criminals from our small local country high school. They had committed a number of serious robberies and stolen a car; all roads out of our county were covered by the police who were chasing them."

> "February 4. Dream of train trip. Next day, February 5, feature story of paper was a terrible wreck of the San Joaquin *Daylight*, S. P. train from San Francisco (or Oakland) to Los Angeles."

"February 6. Dream of rescuing two squirrels in a white, square box; and I thought, as I woke up, 'Well, that's *one* silly dream I won't expect to find echoed next day somewhere — squirrels!' But that day I went into Berkeley (we live about 15 miles out of Berkeley, Calif., in the country) and to a bookstore where I went first to the valentine department, intending to get some valentines for the children. In the second section of the valentine counter, the first thing to catch my eye was a card with a squirrel on it, and next to it, one with what at first glance I thought were two squirrels, but which were apparently intended to be skunks. I had not seen any valentines or greeting cards recently, as I seldom go into town; but the white square envelope or card effect, combined with the squirrel motif, seemed to echo the previous night's dream. (There are no squirrels commonly seen in our locality, incidentally.)"

"June 30. Dream of something about watches; in dream I had a small watch pinned on, old-fashioned type. One of my daughters brought her watch to the breakfast table (not her habit) asking if it could be fixed."

"October 25. Dream of receiving a letter from E. A., which I did not regard as in the least likely to be fulfilled, as E. A. almost never writes to me. In tonight's mail, a letter from E. A's *mother*, the first in months, and most of it about E. A., her daughter."

"Undated. Dream of wearing both my wedding and engagement rings, something I have not done for a long time as the engagement ring is too small for my finger. Just as I woke in the morning, K., my 8 year old daughter, came from another room to my bedside to show me she was wearing two rings, play jewelry of course. (She does not wear rings ordinarily.)"

"Undated. While I do some work in my bedroom, I am reflecting rather sadly to myself on the shortness of the time of our children's littleness, how soon they are grown up. I then went into another room where K. was playing and she greeted me with these words: 'Mommy, what are you going to do when we are all grown up and go away?' "

* * *

The history of the development of any branch of knowledge suggests that human beings tend to organize their life experiences. Science has developed through the process of organizing facts and observations of nature and then ultimately of testing them in the laboratory. Unfortunately, too often a third step is neglected, namely, to test the findings of the laboratory once again in nature.

The field of psychical research is no exception. For centuries men have attempted to find some way of systematizing and rationalizing the occurrence of inexplicable "phenomena" now generally called psi. The "phenomena" include the whole range of magic, soothsaying, necromancy, animal magnetism, and "mind over matter." Today we have technical terms, more respectable words, which we apply to these selfsame "phenomena": telepathy, clairvoyance, extrasensory perception, precognition, psychokinesis, apparitions, and survival. Whatever the descriptive term, so far as the human being is concerned the problem is the same. Here are experiences presumptively objective which seem to defy the known laws of nature. The words then describe the "phenomena" and not the experiencing agency. In this sense the study of psychical "phenomena" has not been a study of life experiences.

The psychical research societies began their organized study of psi about seventy years ago. They went directly to nature and to life. They gathered the experiences as they occurred, examined and analyzed them, and then attempted to draw reasonable conclusions concerning them. The next steps were to attempt to repeat or reproduce such experiences at will, and in this connection the first experiments were established and the first experimental investigations of mediums were conducted. Today there are a few laboratory situations in different parts of the world devoted to the controlled, systematic investigation of these experiences.

Unfortunately, however, in this country at least, psi experiences *in vivo*, that is, in nature, have largely been neglected.[5] These are generally called spontaneous cases, psi experiences which have occurred without plan or premeditation and without conscious or willful effort on the part of the person having such an experience. But even when spontaneous cases have been studied, they have commonly been investigated from the point of view of the "validity" of the experience, that is, its evidential character. In the main, the experiences have been viewed not as human experiences, but as abstract, isolated "phenomena." That is, the experiences have been studied for their own sake and the human being who had the experience has often been neglected.

Most of the research efforts and funds have been devoted to the study of the evidential character of the experiences. Only here and there have studies been made of the personality of the participants

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[5] The outstanding exception is "Human Experiences," Parts I and II, by Walter Franklin Prince, B.S.P.R., *Bulletin* XIV, September, 1931 and *Bulletin* XX, April, 1933.

in such experiences.[6] If progress in the accumulation of knowledge is to be made, then we cannot continue to study psi as if it were a chemical reaction in a test tube, or the interrelated movements of some binary star, or the effects of erosion upon the soil.

Psi is an experience of living organisms and cannot be dissociated from the organism in which it arises. No psi experience has ever been reported or can one be conceived in fact without the agency of a living human being. It would seem then that the study of psi divorced from the study of the human personality is a meaningless and barren undertaking.

The study of spontaneous cases, it has already been noted, has been too long neglected. This is partly due to the fact that there is a cultural resistance to talking about and especially to claiming such experiences. Moreover the emphasis in this country since 1930 has been predominantly in the direction of attempting to "prove the existence of psi," or to determine the conditions governing it. It would seem that the emphasis should rather be to accept the existence of human beings who claim to have psi experiences and to study the human beings as well as the experiences.

The cooperation of all members of psychical research societies and others interested in these problems is needed if significant progress is to be made in the future. Careful records need to be kept not only of the specific experience but also of the context in which it appears in the life history of the person having such an experience. This means information about the economic, social, and emotional events in which the psi experience is embedded. Cooperation is needed in the complete and detailed reporting of these experiences and surrounding events so as to make a large mass of data available for scientific study. Cooperation is needed also in providing research workers with the supplementary information out of the life history of the person having psi experiences so as to establish an understanding of the human needs that these experiences tend to satisfy. The A.S.P.R. invites all members and readers of this JOURNAL to participate in the study of spontaneous experiences.

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[6] The problem of personality factors is extremely complex. It is not yet known how more than one person participates in a spontaneous psi experience. Another article will follow in this JOURNAL in which questions of personality will be discussed and some hypotheses about personalities having psi experiences will be formulated.

A Visit to the S.P.R. in London

GARDNER MURPHY

By taking advantage of the period immediately after the close of classes, it was possible for me to make a brief visit to the Society for Psychical Research in June of this year. I could thus become reacquainted with many old friends among the research group, meet many of the newer research people, see the headquarters and members of the Staff at Tavistock Square, and at the reception and dinner meet a larger number of people interested in psychical research in Britain. Rather than a formal chronological account, this will be a series of personal impressions regarding our British colleagues, the situation they face, the nature of their thought, and the character of their present investigation; I hope it will make the British group more vividly real to our readers.

I would mention the warm hospitality shown me by Mr. and Mrs. W. H. Salter, at their home, The Crown House, in Newport, Essex. They gave me a sense of the extraordinary continuity and steadiness of purpose which the Society for Psychical Research has maintained over the years. (Mrs. Salter was Miss Helen de G. Verrall, daughter of the two Cambridge scholars whose work meant so much for psychical research in the early years of this century and herself a contributor to the cross-correspondences, and later a student of the *modus operandi* of trance.) It meant much to me to hear the Salters' emphasis upon the phase-like character of research in all the sciences; the fact that the cross-correspondence type of work had its period, while today carefully controlled and quantitative studies take the position of greatest prominence, each phase fulfilling itself and leading to something new; they emphasized the futility of trying to recapture that which characterized another period and stressed the catholicity of spirit necessary to recognize that the new step in any period may be one for which there has been no evident preparation in the work just preceding it. I found an extraordinarily confident and generous attitude toward "new faces, other minds," who are today carrying on in a direction quite different from that in which the elder statesmen had defined the path of the Society.

Mr. Salter took me over to Cambridge, where I spent a day and a half with the warm, hospitable, and generous Professor R. H. Thouless, who shared with me a broad range of psychological interests as well as those related to psychical research. Professor Thouless described to me some simple, homely experiments which he believed he and others could effectively carry out without elaborate equipment. He introduced me also to Professor C. D. Broad, with whom

I had dinner at Trinity College, and to Dr. Mason, a young chemist who had been reading extensively in American research literature, including the reports of the Duke University Laboratory, and who was full of ideas about ways in which to trace out relationships between paranormal and normal processes, with special reference to studies of the nervous system.

Also at Cambridge I spent a delightful morning with Dr. Eric Dingwall, as alert as ever and full of precise information regarding a variety of "human oddities," including those related to the paranormal events of the medieval and Renaissance periods, as well as more recent centuries. He is compiling a second volume of *Some Human Oddities*. I gained from him especially a sense of the amazing uniformity, the essentially unaltered picture as far as psychical phenomena are concerned, from the Greco-Roman period to the present; much that seems to the layman to be a series of gaps is all filled in for a scholar like Dingwall. Reports on hauntings, poltergeists, precognitive dreams, long-distance telepathy, and trance utterances purporting to come from the deceased, etc., maintain a rather steady flow through the centuries. Little nuggets of apparently genuine phenomena get wrapped and swaddled in a mass of misunderstanding or superstition, until the scientific world loses its perspective and refuses to investigate those very facts which might be most revolutionary in providing a new direction.

At London again, I had the very delightful opportunity to visit Miss Isabel Newton, for many years the Secretary of the S.P.R. She was at the time in the hospital awaiting an operation. We have since learned that she has made a good recovery. The present Secretary, Miss Edna Horsell, was generously helpful. Others with whom I talked at the Society headquarters, Mr. Fraser Nicol, Dr. Donald West, and Mrs. Hedda Carington, helped to give me perspective regarding the very wide variety of research interests now being pursued, and enabled me to fill out to some degree the amazing picture of the vision and courage of the late Whately Carington, who, in the last years of his life, faced such huge obstacles. It was also delightful to learn from Dr. West that he would soon make a brief trip to the United States, at which occasion it is hoped that those at the American S.P.R. headquarters, as well as those at the Duke University Laboratory, will have the opportunity to get acquainted with him. The Rev. C. Drayton Thomas kindly invited me for luncheon to discuss the mediumship of Mrs. Osborne Leonard and Mr. Leslie Flint, and Dr. and Mrs. B. P. Wiesner invited Professor Thouless and me to take lunch with them. Dr. John Hettinger hospitably shared with me his current work in telepathy with pictures, along the lines described in his volume *Exploring the Ultra-Perceptive Faculty.*

I had two sittings with mediums whose names were suggested to me by Miss Mercy Phillimore, of the London Spiritualist Alliance. Miss Phillimore was most understanding and gracious, and Mrs. Christabel S. Nicholson very kindly offered me the use of her flat for the sittings and shared with me a number of her other interests in the realm of psychical investigations.

I had a most delightful evening with Mr. and Mrs. G. N. M. Tyrrell and Miss Gertrude Johnson at Reigate. Mr. Tyrrell, whose series of highly creative experimental studies and scholarly articles and books has done so much to give integration to the picture of where we now stand in psychical research, told me of a new book upon which he at present is working. It will deal with the reasons for resistance to new findings in science, with psychical research as one illustration of an area which scientists fear to touch. To my intense gratification, he said he planned to resume experimental work in telepathy, with Miss Johnson as percipient, as soon as this volume is completed. Miss Johnson apparently continues to receive telepathic impressions constantly, and she is eager to participate again in experiments.

Having spent so many years in the pursuit of gifted telepathic subjects, I was naturally carried away by a very special feeling of admiration and gratification in talking with Dr. S. G. Soal about the present state of his own experiments. Though he had spent decades in the quest for gifted subjects, with monotonously negative results, he was finally rewarded for all his patience in encountering the highly gifted subject in precognition, Mr. Basil Shackleton. He had found, through a clue offered by Whately Carington, that Shackleton was characteristically scoring not on the target item exposed at the very instant of his response, but on the item which was to come next, or two steps ahead, in the series; that is, there was a consistent forward displacement. (There were significant backward displacements also.) Although experimental work with Mr. Shackleton had to come to a close when he left England, work with another highly gifted subject, Mrs. Gloria Stewart, has continued now for a period of about four years, as already reported in the 1947 *Myers Memorial Lecture*. Mrs. Stewart has been maintaining, week after week and month after month, an amazingly high scoring average in tests of direct telepathy in which rigidly safeguarded methods are used.[1] In

[1] The reader interested in the method used by Soal should consult "Experiments in Precognitive Telepathy," by S. G. Soal and K. M. Goldney, *Proc.* S.P.R., Vol. XLVII, 1943, pp. 21-150, and "The Experimental Situation in Psychical Research," by S. G. Soal, being the Ninth *Frederic W. H. Myers Memorial Lecture*, Society for Psychical Research, 1947. Or see the condensation of this paper, appearing in the *Journal of Parapsychology*, Vol. 13, June, 1949, pp. 79-100.

the record sheets which Soal showed me at the University of London, the typical unit of work is 200 calls, five different animal pictures being used. The chance of a hit is one in five, so that by chance alone we should expect forty guesses out of 200, on the average, to be correct. Week after week the data consistently give figures averaging around fifty or more correct out of 200, except where some experimental variation is introduced which is especially designed to show whether some factors block the operation of the telepathic process—which, in fact, is often the case. Dr. Soal's own full report can soon be expected. I also talked with Mr. Bateman, one of the group of observers who have steadfastly remained with Soal to maintain a high level of vigilance and to guarantee that no results should ever be contingent upon Soal's unsupported personal testimony. One thing that struck me about the account of the work is that all the members of the research team are lovers of music. Having something in common might well operate, as Carington would have said, in terms of a K-idea, facilitating telepathic associations; or one might prefer to phrase the situation in terms of congeniality and emotional release.

The reception preceding the Presidential Address allowed me to meet a large number of members of the Society and others, and to chat with people I would not otherwise have had a chance to know. The reader can imagine my profound gratification in personally meeting Mrs. Osborne Leonard who, by her devoted service through a life-time of mediumship, has accomplished as much for psychical research as any living person. I would also especially mention a good talk with Mr. Denys Parsons, and note the pleasure of meeting again Miss Ina Jephson, whose clairvoyance experiments are well-known to both British and American investigators. I had also a pleasant, if brief, chat with Dr. Laurence Bendit, author of the volume *Paranormal Cognition.*

Immediately after the Presidential Address, a dinner was held in my honor, at which some forty of those most closely identified with psychical research were present. Being seated between Mrs. Salter and Mrs. K. M. Goldney, I was able to follow up further clues on the experimental work of the Society. Mrs. Goldney's comments on the Soal-Goldney experiments in precognition were of interest in rounding out the picture given me by Dr. Soal and Mr. Bateman, and confirmed my feeling that these investigations are among the most important of all those in progress in the world.

While this report deals primarily with psychical research and the people carrying it out, I will just mention in a sentence that I also greatly enjoyed a visit and an address at the British Psychological Society, and a conversation with a number of British psychologists.

Dr. Thouless, more than anyone else, is working steadily on breaking down the absurd barriers which exist between psychology and psychical research in his country and which afford nearly as serious a handicap to progress there as is the case here in the United States.

In summary, I got the feeling of great vitality and wisdom on the part of a small nucleus of thoughtful and energetic people who, despite losses in the pioneer group of earlier years, have found a way to do incisive and permanently valuable research, even in the midst of the gravest economic and social difficulties. Nothing can ever atone for the fact that I came to England too late to see Whately Carington again, but his presence was felt.

While most of my feeling about the S.P.R. and its contribution to our basic human knowledge is one of confidence and congratulation, I must add that it is quite terrifying to see by what a slender thread so vast an undertaking hangs: the loss of even one more of the leaders at this time would be a heavy blow, and the loss of two or three among those at the heart of the enterprise, who have given themselves so unstintingly to its direction, might cause a disorientation, a setting-back, from which it would take long years to recover. The American reader must not think of the S.P.R. as a band of hundreds, or even dozens, of alert people of the sort who could be sent out with record sheets to collect data such as were gathered for *Phantasms of the Living* or for the "Census of Hallucinations." It may well be that public interest is slowly growing, but the people who are actually doing the work are very few. For that very reason their work is all the more precious. But it is a precarious effort, at best, which depends upon the accident of time and place in the recruitment of a few individuals here and there. If the American reader could listen to Donald West, Denys Parsons, and the other younger research people who grasp the magnitude and difficulties of the field, I think he would agree that building a broader research group is the primary essential. Only a few members of such a group could manage, of course, to find professional status for themselves on university or other scientific staffs, the majority having to work for the sheer love of the problems involved.

On the whole, the British problems and the American problems seem to me to be about the same. The groups supporting the entire enterprise are small; the funds very limited; and the types of phenomena reported to headquarters extensive and voluminous, but mostly fragmentary or ill-substantiated, so that an enormous amount of time and effort has to go into following up on cases which, upon closer examination, turn out not to have been worth while. A large number of mediums flourish, but under present conditions the number with striking phenomena and a readiness to sit regularly under

conditions suitable for investigation is discouragingly small. The number of young students familiar with modern research methods is not large, but even more serious is the shortage of mature people able to guide them, and a shortage of the facilities necessary for their training. Work is done, nevertheless, by research men of power like Soal, Tyrrell, and, earlier, Carington, and a great deal is contributed by those strong supporters who make their work possible through providing an organizational framework and day-by-day encouragement.

It is therefore not to an abstraction like "psychical research in Britain" to which I humbly offer my chief gratitude and my salutations; it is to the small, devoted group of research men and women and their loyal supporters. It is they who give the S.P.R. vitality, continuity, and faith in the future, and the perspective in which the labors of the few may be seen in relation to the long-range return, the rich harvest which the groping discoveries of today will ultimately bring.

Future Research*

SOME PROBLEMS AWAITING INVESTIGATION

BY D. J. WEST

Everyone must have his own ideas about what is important in the way of future research, and it is no doubt best for each investigator to concentrate upon what appeals to him personally. Nevertheless, I have been asked to set down a few ideas on what seem to me the most promising and attractive lines to pursue.

In almost every branch of psychical research there are matters requiring investigation. Many of these need specialised knowledge or technical skill for the design and execution of appropriate experiments, but the tasks are so varied that there is ample scope for all whose knowledge and technical equipment has been developed in the direction of any particular science. For those whose intellectual activity is catholic and literary rather than specialised and scientific, there is a vast amount of work to be done in the collation and appraisal of material of interest to psychical research published in foreign languages or obtainable only from sources little known to the average investigator.

A complaint frequently made nowadays is that there are no paranormal phenomena available for investigation, and therefore nothing for the specialist in psychical research to follow up. This attitude springs from a misconception of the purpose of scientific investigation. It is not the scientist's job to seek out apparently mysterious or inexplicable happenings. He should concentrate his attention first upon the elucidation for what seems simple and ordinary. Afterwards he can proceed by easy stages, continually checking his hypotheses by the test of actual experiment, to the examination of the rare or the spectacular. Myers' classic work *Human Personality* owes much of its value to its sound method of approach, leading gradually from the familiar to the exceptional.

The present dearth of the more striking phenomena may have the salutory effect of causing psychical researchers to direct their attention to other aspects of the subject which, though less exciting in appearance, are none the less scientifically significant. In making the suggestions which follow, emphasis is laid upon fields of work

* This paper was written for the members of the Society for Psychical Research (London) and appeared in the March-April, 1949 *Journal* of the Society. The research problems, as described by Dr. West, are so similar to problems of our Society that the paper is reprinted here by kind permission of the S.P.R.

which have received little attention, possibly because they do not appeal to the observer as "supernatural". The topics suggested for study are just a small selection taken almost at random from a vast number of subjects urgently awaiting investigation.

In my opinion, once a consistently successful percipient has been found, there is nothing better than card-guessing experiments for yielding reliable information on telepathy. But first one must catch the fish. Soal spent many years in fruitless search before he discovered Shackleton and Mrs. Stewart. Other experimenters in this country have been entirely unsuccessful in the search. There is a crying need for field workers to venture out into the highways and byways, armed with a pack of cards, and seek out more percipients. Every member could keep a pack of cards by him to try out his friends. Soal's pamphlet of instructions, packs of Zener cards, and score sheets are all obtainable from the Secretary of the Society (price 6*s*. per set). This suggestion has, of course, been made many times before. Nevertheless, it is important and should not be neglected. In searching for percipients it is natural to test first those people who are reputed to have telepathic powers. In particular, one might try pairs of identical twins as agent and percipient in these experiments, since these couples are often credited with telepathic rapport.

When designing a guessing experiment, there is no need to stick rigidly to the customary card routine. Other methods might be more productive. E.S.P. tests using other senses than sight, e.g., sound, taste, touch, smell, have not been reported for many years. Mrs. Heywood makes the interesting suggestion that the percipient should hold in his hand a small weight suspended by a string. The direction of swing of the "pendulum" on any given occasion is determined by the percipient's muscular movements, and might be found to be correlated with the direction "willed" by an agent in an adjoining room.

The special advantage of guessing methods lies in the fact that successful performance can be assessed numerically. This means that the effect of varying conditions can be seen and measured, and thereby deductions made and hypotheses advanced which can in turn be subjected to experiment. This method has never been exploited to the full. With every fresh percipient the following should be among the points systematically investigated: the effect of

Distance between agent and percipient
Clairvoyant conditions
Precognitive conditions
Pure telepathy conditions
Suggestions with or without hypnosis
Different agents
Multiple and competing agents

Increasing the number of symbols which the percipient has to guess
Keeping the percipient ignorant of the results
Altering speed of guessing
Fatigue
Distraction
Drugs

Since only a proportion of those engaged in guessing experiments report positive findings, the suggestion has been put forward that the results observed are determined by the personality of the experimenter. Personally, I believe patience and persistence have more to do with success than anything else, but if there are other factors those experimenters who are fortunate enough to possess successful percipients could usefully investigate them. It would be of the utmost value to know, for example, whether there are any experimenters with whom Dr. Soal's subject, Mrs. Stewart, working under her usual conditions, cannot get results and if so what are the factors in their personality or attitude which are responsible for the inhibition.

Rhine's introduction of experiments in guessing gave impetus to a great deal of research in applied statistics, but much remains to be done. The statistical evaluation of experiments in which there are large numbers of people guessing at the same targets (as, for instance, in telepathy experiments over the radio) presents problems as yet not completely solved. Carington and Stuart have gone far in devising methods for dealing with telepathy tests using "free" material, such as drawings, but their methods are not the last word on the subject. A satisfactory method for the statistical assessment of mediumistic material has still to be invented, although valuable contributions in this field have already come from Pratt, Soal, Saltmarsh, Hettinger, and others.

Dice-throwing has attracted a lot of attention in America, and investigators have been puzzled as to why the effects reported there are not duplicated in this country. Has anyone in England tried throwing American-manufactured dice of the type employed by Rhine? Dice-throwing is a complicated phenomenon which requires the combined effort of physicist and statistician for its investigation. Are there no simpler physical devices which would detect a slight psychic "force"? It has been pointed out that dice may be peculiarly favourable to the manifestation of this "force" by removing inhibitions, since the result of any particular throw seems to the observer to be indeterminate and consequently it seems not unreasonable to him that the target face should appear uppermost. The same condition could be obtained in other ways. Has anyone tried to affect the speed of the emptying of an hourglass filled with fine sand? Attempts

might also be made to influence the Brownian movements of small particles in suspension.

Some students have sought to attribute the dice effects observed by Rhine to physical causes, such as varying electrostatic charge on the dice, moisture, temperature changes, and bias change accompanying differences in manner and force of the throw or following wear and tear. What is needed is expert investigation of the behaviour of dice under varying physical conditions.

Visiting new mediums in the endless search for someone to replace the stars of the past is a piece of work everyone can take part in. The story of the discovery by William James of his "one white crow", the famous Mrs. Piper, should inspire anyone who might otherwise doubt the likelihood of finding a remarkable medium in an obscure place.

Research into paranormal phenomena associated with mediums has become a complicated and expensive affair. A report of a sitting is of little use for the purposes of scientific investigation unless it is absolutely verbatim. Few shorthand notetakers are equal to the task, so that nothing less than a sound-recording is really satisfactory. The conditions of sittings require to be scrupulously controlled. It is best, whenever possible, for sittings to be held by a proxy who is unaware of the significance of material communicated. There are those who, while in complete accord with the view that agent and percipient should be separated from each other in a guessing experiment, do not appreciate the importance of trying to introduce similar precautions into the investigation of mental mediums.

Another essential requirement is some means of measuring the applicability of mediumistic statements which is independent of the subjective and often biassed interpretations of the sitter. This need has been largely met by Pratt and Birge in the method reported recently in the *Journal of Parapsychology*. All future research in this direction cannot fail to take into account this significant development of technique. The day of the juridical appraisal of mediumship is over, and the era of experiment and controlled assessment of results has begun.

Apart from the question of the paranormal content of mediumistic utterances, there are many secondary phenomena associated with mediums which have received scant attention. An extensive investigation of the nature of trance would be enough to keep several investigators busy for twenty years. What are the physiological changes—if any—during mediumistic trance? Mrs. Eileen Garrett has been investigated in this respect, but who else? How does the mediumistic trance compare with analogous states, such as sleep, hypnosis, cata-

tonia, cataplexy, hysteria, etc.? Can any objective tests for these states be found? Electro-encephalographic changes under hypnosis and sleep have been studied intensively, but the other trance states have been woefully neglected. Involuntary emotional responses can be investigated by measuring respiratory rhythm, skin resistance, or finger volume. Is the dramatisation observed in the mediumistic trance, or in response to hypnotic suggestion, accompanied by emotional changes different from those observed in conscious acting? In his address to the London S.P.R. last year, Mr. James Leigh described instances of handwriting changes in automatic script. Has any other member been stimulated to examine this interesting phenomenon further? Mr. Drayton Thomas has tried a tentative vocabulary analysis of material from the Lodge communicator and compared it with examples from Lodge's published writings. The method might well be developed and applied to other mediumistic material, including unfinished books which are supposed to have been completed posthumously through a medium (e.g., Dickens's *The Mystery of Edwin Drood*). Descriptions obtained through mediums of the after-life and accounts of the mechanism of "communication" would well repay study, especially if it could take into account material obtained at different periods and in different countries. Previous reports (e.g., Flournoy, Lodge, Drayton Thomas, Balfour) have been concerned with descriptions obtained from a particular medium; it would be useful to compare and contrast the versions given by completely different mediums working in different environments.

The subconscious mind is a concept repeatedly introduced by investigators and theorisers in psychical research, and powers of a more or less extraordinary kind are attributed to it. Powers of retention, recollection, and perception far beyond what is possible to the conscious self have been postulated. There is scope for endless experimental work in testing the supposed extensions of normal faculties in hypnosis, trance, and dream states. Likewise, experiments on the influence of subconsciously perceived clues in guessing, already attempted by several academic psychologists (e.g., Coover, Collier) need to be followed up more rigorously by psychical researchers who are generally more familiar with the technical precautions necessary in guessing experiments.

For those skilled in the techniques of medical psychology, the scope is enormous. The assumption that poltergeist activity has its origin in the psychological conflicts of the adolescent agent may be well founded, but evidence from the psychoanalysis of supposed agents is conspicuously lacking. Valuable information might be obtained from the psychoanalysis of mediums. This may have been tried already, but published reports are not available. No case of an apparently

telepathic dream can be regarded as completely investigated without an analysis of the dream content by the free-association method. Where the lengthy procedure of full psychoanalysis is impractical or unnecessary, a great deal of information can still be secured by the short-cut methods of sodium amytal narcosis, hypnosis, or word-association investigations. Hereward Carrington once tried a battery of personality tests on mediums in and out of the trance state. His techniques were severely criticised, but with the exception of Whately Carington's long series of reaction-time tests, no one in Britain or America has tried to follow up these extraordinarily interesting findings with improved methods. The lead in this line of investigation has passed into the hands of the Dutch, in particular the psychologist Tenhaeff. The popular assumption of a connection between psychic powers and mental instability badly needs investigation by systematic research on the personalities and life-histories of mediums and their followers. Such workers as Lawton, Encausse, and Ehrenwald have only touched the fringe of the subject.

There are various psychological problems closely bound up with psychical research which ought to be studied more intensively. Investigation into the limitations of human testimony is badly needed. There is already an enormous literature on the subject (e.g., *Beit. Z., Psychol. d. Aussage*, Leipzig, 1903-1906), but further investigation is needed of the psychology of testimony under the special conditions encountered in psychical research. For instance, the tests of sitters' powers of observation under the restrictive conditions of dark séances which were carried out by Davey and Besterman could be usefully followed up by a great deal more investigation on similar lines. The influence of expectation and other attitudes of mind upon the perception and recollection of incidents occurring in connection with mediums has never been exhaustively investigated. Also, we are far from understanding fully either the endogenous or the environmental factors concerned in the production of hallucinations.

It has become customary to bemoan the absence of good mediums, and to deplore the prevalence of conscious and unconscious charlatans. Nevertheless, every week the spiritualist press publishes accounts of mediumistic phenomena of the most striking kind. It is impossible for the Society's officers (but not for its members) to follow up every one of these stories. It may be that all of them will be found fraudulent or delusory, but that has not yet been *proved*.

Every week there are reports of meetings held by platform mediums who give direct voice or clairvoyant demonstrations. Most of these mediums decline to be thoroughly investigated by the Society, but there is nothing to prevent private investigation by members. A lot of information about the method of operation of any particular medium

could be obtained by attending all his demonstrations, questioning all the people who receive messages, attending individual sittings, meeting his manager, and so on. If they are frauds they should be publicly exposed. If genuine, their value to psychical research would be inestimable.

Every week there are reports of cures by psychic means. Each one of these should be followed up, the patient questioned, the opinion of his doctor secured, any hospital investigations recorded, and progress reports for months or years afterwards obtained. Expert medical and psychological advice would be required for the enterprise, but of this there is ample available within the Society.

It is particularly difficult to arrange organised investigation of physical mediums and the most startling "materialisations", "trumpet phenomena", or "spirit lights" usually occur only in private circles. Even so, any enterprising person could become acquainted with these circles and receive permission to attend their séances. It is almost impossible for a fraudulent physical medium to give repeated demonstrations without revealing to an alert observer clues to the methods he uses. Once these clues have been found, methods of detection and exposure can be devised. The work would not be strictly scientific, but at least it would be doing a public service.

There are various obscure phenomena, which may or may not be psychic, but which come within the field of psychical research. Dowsing is a leading example. The claims of the British Society of Dowsers are large, and the physical theories advanced by dowsers are numerous and obscure, but the phenomena themselves are none the less deserving of critical examination. The difficulty is to secure the cooperation of a professional dowser for a crucial experiment. The more critical the conditions, the more they are liable to be regarded as unsatisfactory by the dowser. If a dowser agrees to a trial, and approves of the conditions and yet fails to locate his target, his supporters are liable to attribute the failure to an interference effect or to some inhibiting condition which has been overlooked. The situation calls for an investigator of great tact and pertinacity, and for the cooperation of geological experts.

From time to time observers have noted curious phenomena in the behaviour of animals which might be attributed to the possession of extrasensory powers. A good example is the phenomenon of homing. The migrations of eels and salmon, and the social behaviour of ants and bees are equally mysterious. It has been suggested that the accelerated learning by rats of the way through a maze, which was observed by McDougall and attributed by him to the now discredited Lamarckian effect, could equally well have been due to an E.S.P. effect. It would be well worth while carrying out some deliberate

E.S.P. trials on animals, using as a target some tasty morsel enclosed in one of a number of similar smell-proof containers.

Comparative psychical research is a fascinating field, but it has fallen into undeserved neglect since the death of the indefatigable Andrew Lang. How interesting it would be to take part in organised expeditions to Central Africa to examine the trances and magical powers of communication and healing attributed to witch-doctors, or to travel to little-known Tibet, or to watch the fakirs in India, or attend the fire-walking ceremonies of the Pacific Islands, or investigate the moving coffins of Barbados, or visit Italy and see the liquefaction of the blood of St. Januarius. But even though we may not be able to go to these places ourselves, there are people who can and do, and it might not be impossible to persuade them to report to us—as the Dutch anthropologist Mr. Bekker did recently. Even if there are no contacts available in these far-distant lands, there is still an enormous scattered literature awaiting collection and critical appraisal by an informed psychical researcher. Dr. E. J. Dingwall, who is an anthropologist and bibliophile as well as an ardent psychical researcher, has a vast file of such references, enough to keep a small army of investigators busy for years. Professor Dodds's accounts of psychic phenomena in classical antiquity are well known, and point the way to another valuable field of study. Since Podmore's work, no careful, objective study of the progress of the spiritualist movement has appeared. In particular, it would be interesting to contrast the beliefs and teachings current in the different countries where spiritualism is practised.

One could go on indefinitely throwing out suggestions, but perhaps enough has been written already to show that there is plenty of work to occupy everyone interested in doing something to help the subject. While it is true that much of psychical research has already passed from the hands of the amateur to those of the skilled technician, there are still many uncharted regions where preliminary explorations by field workers are much needed. Our subject lacks the backing of organised scientific institutions, so that now, as always, its progress depends upon the energy and keenness of those willing to devote their spare time to it.

The Theory of Psychobolie
An Explanation of Fate and Chance

A. TANAGRA

In my book, *Theory of Psychobolie: Destiny and Chance,* I drew attention to a new element originated unconsciously by the living organism which is supposed to be capable of influencing human destinies in a favorable or unfavorable manner.

I have endeavored to describe the way this force acts and its manifestations in life by taking as a starting point telekinetic phenomena, telepathic suggestion (Janet, Richet), and common knowledge concerning such psychobolic phenomena as the "evil eye."

The Theory of Psychobolie

Whenever we are confronted with premonition or chance phenomena, it would appear that immutable Destiny as well as hazard are relegated to the background by a latent causality which finds its source in the latent forces of the organism.

The forces of the organism which constitute the marvels of the subconscious would appear at times to "escape" under special conditions, so as to make our impulses act upon non-living or living objects. Any element (hypnosis, ecstasy with resulting loss of consciousness, etc.) capable of causing the latent subconscious forces of an organism to dominate the conscious forces could produce results going beyond our material concepts and create the impression of *destiny, chance,* or *miracle.* Every deep impression driven back into our subconscious and tending toward its realization (Freud) is capable of releasing in certain persons of a particular personality ("dynamolytic" or "psychobolic" mediums) an emission demonstrated by telekinetic phenomena; this appears to bring about, or to endeavor to bring about, the realization of the subconscious impression. Thus a "premonition" may be a case not of true precognition but of a mental force which brings about the imagined event.

This dynamic action appears to manifest itself in four ways:

1. *By unconscious, direct telekinetic action upon matter* (action of a psychobolic person upon the engine of a car, of a train, of a ship, perhaps resulting in engine failure, jumping off the rails, shipwreck, etc.). This may be related to the phenomena of dematerialization and rematerialization of matter, established by Joliot-Curie.

2. *By unconscious, direct action upon the tissues of the physiology of the living organism,* resulting chiefly from a feeling of envy or admiration, known the world over as the "evil eye."

3. *By telepathic suggestive action upon living organisms,* studied by Janet, Richet, Bruck, etc. (unconscious telepathic action on the brain of a driver with ensuing engine failure of the car, and, in general, upon the will of a person with a view to altering his plans, etc.).

4. *By temporary or permanent action upon the life of a person* (good or bad luck, blessing, curse, etc.).

Unaccountable Premonitions

While writing the last edition of *Theory of Psychobolie,* I recognized the existence of unaccountable premonition cases. Would it be logical, I went on to say, when confronted by those cases that do not lend themselves to the psychobolic explanation within our present knowledge, to abandon psychobolie, and to concede the existence of fate in the form of the oriental Kismet or the Fourth Dimension, regarding all the past, present, and future as one indivisible whole so that all events are, from this viewpoint, simultaneously in existence? Predestination would on this basis be absolute.

In regard to the theory of the fourth dimension, it would be extremely difficult for the earth on which we live at the present time to be simultaneously in a gaseous form at the antedeluvian period, and at the stage of our contemporary civilization.

Mathematicians may discuss the existence of a fourth dimension theoretically. However, this theory as an approach to the reality of time does not stand up under the scrutiny of logic. Therefore, there must be a simple, third explanation: natural, conceivable, and scientific. The only solution at the present time is the psychobolic explanation which is based on facts experimentally proved: telekinesis and telepathic suggestion.

An unsuspected factor, terrible and chiefly unconscious, which depends on our mysterious subconscious and acts according to our unavowed impulses, appears to exert a "fatal" influence upon our actions and destinies. This factor, resulting from a probable intra-atomic dynamolysis of the cells of the organism, is psychobolie, the cause of telekinetic phenomena and of the "evil eye."

Moreover, when one realizes that only a few years ago there existed no scientific explanation for any case of premonition or chance, and that it is only in recent times that the role played by suggestion, telepathy, clairvoyance, psychometry, and paramnesia has been elucidated, one doubts whether new discoveries yielding new data will furnish the clue to cases still unexplained. Indeed, while examining such cases, I have often felt blocked by a stone wall.

However, as I began to review the infinite diversity of telekinetic phenomena, I reached the conclusion that a too hasty decision would be unjustifiable, and that the possibilities of scientific explanations are far from being exhausted.

I think that if researchers examining a difficult case of premonition or chance were to take into consideration all the details of telekinetic phenomena—which seem, at times, unbelievable—they would not be so prone to exclude a scientific explanation covering all premonitions.

Thus, to evaluate a premonition case, one must first of all keep in mind a thorough list of the known properties of animal psychodynamism. The latter is a process expressed in telekinetic phenomena, appearing to act in a conscious manner, with properties transcending matter. Such are: dematerialization (Joliot-Curie); the unexplained movement of objects through matter; imitations of footsteps; the "direct voice"; spontaneous fires; damage inflicted in so-called "haunted" houses; cases where gamblers enjoy extraordinary luck, etc.

Instead of asserting that cases which appear to be unexplainable must remain unexplainable, as was the case some time ago with all psychic phenomena, it would be advisable to keep in mind the known properties of animal psychodynamism, and carefully scrutinize all details, compare all aspects, combine all potentialities. At least this would be more scientific. Negation leads to stagnation and progress stops.

Even Auguste Comte declared that man would never succeed in piercing the mystery of the chemical composition of stars. Two years later the analysis of the solar spectrum was discovered.

Thus, the more I persevered in the detailed study of telekinetic phenomena, which are more or less identical in all observed cases, the more my opinion was strengthened and reaffirmed that a day will come when not a single case of premonition or chance will remain without a scientific explanation.

Chance

The theory of psychobolie is based not only on telekinetic phenomena but also on recent discoveries in physics. Outstanding among the latter, and opening unforeseen horizons for the explanation of

chance, is the work of Joliot-Curie, winner of the Nobel Prize for studies of dematerialization and rematerialization of matter in a millionth of a second.

Does "chance" exist? The belief in the reality of chance throughout the ages is from a scientific viewpoint of small value. But there are facts to be explained such as the extraordinary luck displayed by card-players and, even more specifically, the days of good or ill luck running in a series which have been observed everywhere by everyone. Gamblers have even noticed that certain persons bring them luck when they are nearby, and others bring them bad luck to the extent that they refuse to continue to play at the approach of the latter.

Does this mean that the psychodynamic emissions are telekinetically capable of determining which cards a player will receive or of stopping the roulette at a desired number? (Cases 84, 85, 86, 87, pp. 108 ff. in my volume noted above.) Can one stop the game of *Petits Chevaux* at will? (Case 83, p. 107.) Or can one act upon a lottery machine so that the winning numbers of those dice which have created an impression in the subconscious of the psychobolic agent will turn up? (Cases 89, 90, 91, 92, 93, 94, pp. 113 ff.) But the study of telekinetic phenomena in their multiplicity furnishes the proof.

I have tried in vain to draw the attention of researchers to this subject since 1929 when I first published the "Theory of Psychobolie" in the *Zeitschrift für Parapsychologie*. This theory was based on the experiments of Dr. A. Ochorovicz, of Warsaw, with Stanislava; of Fritz Grunewald, German engineer, with Johannsen; and of Professor Christian Winther, of Copenhagen, with Rasmussen, who influenced at will little spheres of glass hanging from threads under a glass globe.

Unfortunately little attention was paid to these new ideas. Only Maurice Maeterlinck, that vast and profound mind, grasped the scope of this theory and summarized his impressions in two prophetic lines in a letter to me: "Your theory, such as you conceive it, will be the truth of the future."

It is obvious that in telekinesis and in telepathic suggestion we are faced by an amazing Proteus, a new, unforeseen, and formidable agent influencing human life.

If telekinetic phenomena exist and are experimentally proved, if telepathic suggestion, as claimed by Aksakof, Janet, and Richet, can be accepted, then the existence of psychobolie is demonstrated. This agent, unnoticed by science up to the present time although recognized by popular experience, must be studied and followed in its dreadful manifestations in order to discover, if possible, the means of averting and eventually mastering it.

Should Psychiatry "Intrude" into Psychical Research? Reply to Mr. Ronald Rose's "Some Comments on *Telepathy and Medical Psychology*"[1]

JAN EHRENWALD, M.D.

The psychiatrist embarking upon a study of telepathy and related phenomena cannot, apparently, avoid hurting the feelings of one of two groups of people: either of the skeptics who feel threatened by the very possibility of their occurrence, or of the ardent advocates whose emotional bias tends to emphasize what was once described as their "supernormal" aspects. Mr. Ronald Rose's "Some Comments on Telepathy and Medical Psychology" apparently comes from the latter camp.

This is an important point for the reader to bear in mind when considering the case for or against my book. The emotional coloring of Mr. Rose's reaction to it is particularly noticeable in his remarks on "Telepathy and Insanity." Calling, as he does, this suggested relationship frankly "alarming," he obviously regards the whole issue of mental disorder with the same moralistic prejudice which for centuries hampered its scientific investigation. He draws a strict boundary line between mental health and mental disease and in doing so attaches an openly derogatory connotation to the latter. Considering psi phenomena as manifestations on the borderline between normality and mental illness, therefore, casts an unfavorable reflection on persons exhibiting them. Consequently, such first-class mediums as Mrs. Osborne Leonard or Mrs. Piper have to be defended against the insinuation of ever having displayed any hysteric signs—irrespective of the fact that virtually all of their manifestations occurred in the condition of trance, i.e., of profound mental dissociation.

Mr. Rose's additional remark is particularly significant. Many such mediums, he goes on to say, are frequently "cultured ladies and gentlemen whose mental equilibrium could never be called into question." In short, on his view, hysteric and, by implication, all other abnormal psychic traits and personal integrity and respectability are incompatible, if not mutually exclusive.

Yet Mr. Rose seems to have missed the real point which I tried to bring out in my discussion of the characterological aspects of the psychic personality: the fact that the genuine psychic—although he

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[1] JOURNAL A.S.P.R., Vol. XLIII, July, 1949, pp. 112-121.

may display a variety of hysteric or schizoid *traits*—must not be mistaken for simply a hysteric or schizoid personality. He represents a characterological type of its own and can best be distinguished from either the hysteric or the schizothymic personality type by the presence of genuine psychic manifestations and psychic features in his make-up.

It is all the more surprising that Mr. Rose has overlooked this statement since on pages 116 and 119 of his article he goes out of his way in quoting the relevant passages from my book. Closer acquaintance with the basic principles of modern psychiatric personality studies such as were inaugurated by Bleuler, Jung, Kretschmer,[2] and others would have prevented his misrepresentation of my views. It would also have obviated his bewilderment at the fact that Mrs. Eileen Garrett, one of the psychics described in my book, "failed to display the reserved, suspicious attitude of a paranoic or schizoid personality." I may recall that this statement has to be viewed against the background of repeated episodes of nervous breakdowns in her personal history so admirably described in her book. Obviously, hers is the history of a genuine psychic, notwithstanding the admixture of various morbid personality traits.[3]

I may remark at this point only by way of a footnote that in discussing the characteristics of the psychic personality type with some of my psychiatric colleagues I have often encountered much the same emotional resistance as can be found in Mr. Rose's article—although with the reverse premonitory sign. Questioning, as they do, the very existence of the phenomena, they refuse to give serious consideration to the personality problems involved and are satisfied with labeling persons exhibiting psychic traits precisely with one of the conventional psychiatric diagnoses which I have been trying so hard to refute—and which I am now being accused by Mr. Rose of advocating.

It is true that once the part played by telepathy and related phenomena in our normal mental organization has been established, closer investigation of their relevance to mental disorder in a stricter sense becomes mandatory on the clinical psychiatrist. The chapters

[2] Kretschmer's work is particularly important in this connection. He pointed out that such contrasting characterological types as the schizothymic and cyclothymic groups are normal variants of our personality structure. Schizophrenics on the one hand and manic-depressives on the other are nothing but morbid exaggerations of their respective prototypes. The same considerations are true for the psychic type of personality. This represents nothing but a normal variation on the theme of human personality. Clinical psychiatry, so far, has taken cognizance only of its morbid exaggerations and described them in terms of spiritualistic psychoses, paraphrenia phantastica, or the like.

[3] See also my article: "Quest for 'Psychics' and 'Psychical' Phenomena in Psychiatric Studies of Personality," in a forthcoming issue of the *Psychiatric Quarterly*.

dealing with telepathy and the schizophrenic reaction type aim at a first reconnaissance into this territory. They suggest that the intrusion of heteropsychic material into the autopsychic sphere may indeed be involved in these states. But no psychiatrist familiar with the complexities of the pathology of schizophrenia will ever be so misled as to hold just one factor responsible for its development. Jung, in discussing the importance of pathogenic complexes intruding from the unconscious (i.e., from the autopsychic sphere) into the patient's consciousness, has emphasized one aspect of the problem. My thesis of the patient's allergic reaction to heteropsychic material emphasizes another aspect.

But this is not the place for going into a full-dress debate on an essentially clinical problem. In fact, Mr. Rose's quotation of some passages from *Telepathy and Medical Psychology,* intended to illustrate the inconsistencies which he finds in the book, only shows the futility of discussing matters of psychopathology and psychodynamics without the indispensable common ground on which such an argument must be based. Quoting as he does "without comment" is often merely indicative of a lack of understanding. In the heroic days of psychoanalysis attacks profusely quoting undigested passages from highly technical articles abounded in the popular anti-Freudian literature.

Mr. Rose is concerned over the apparent contradiction in the statement that telepathy and related phenomena, although they may be at bottom atavistic functions of the human mind, must not, however, be regarded as "nothing but morbid and biologically unwanted features of our mental make-up." It may therefore be as well to restate as simply as possible my attitude toward the problem.

Vestiges of primitive patterns of experience are an integral part of human personality. Our world of sensory perceptions has evolved from a matrix of unconscious responses to environmental influences. Still, the latter have not ceased to impinge on our minds. Likewise, voluntary muscular control, effected by the pyramidal system, is only superimposed on the continuing flow of archaic impulses emanating from the extrapyramidal system. There is a constant dynamic interplay between the two consecutive evolutionary layers of our central nervous system, roughly identical with the dynamic relationship between the Ego and the Id or between the Conscious and the Unconscious. The Unconscious is the source of powerful motivations, occasional mystical illuminations, creative inspirations—and psi phenomena. But it is also the source of what Jung has described as the "Perils of the Soul" and of the implied threat to our mental equilibrium which Freud has termed the "Return of the Repressed." Obviously, the biological needs of everyday life in our contemporary

civilization require a neat separation of the conscious from the unconscious sphere. This is why the massive intrusion of unconscious elements into consciousness is felt as a threat to our peace of mind. Eileen Garrett has shown in her autobiography that this does not apply only to material from the autopsychic sphere. The psychic personality may feel equally threatened by the uncontrolled influx of heteropsychic experiences into the mind.

Mr. Rose finds my thesis that the human personality has developed a protective screen to prevent just such a predicament "ludicrous." This is certainly a matter of taste. Henri Bergson, who was not only the first authority to formulate such a hypothesis but also wrote an ingenious study, *Laughter,* would presumably be at a loss to understand Mr. Rose's merriment at this point. I have to add here, however, that all these considerations stress only the negative aspects of our relationship to psi. Bringing out its positive aspects is a fascinating task of psychotherapy, psychoanalytic or otherwise. It is closely connected with the task of arriving at a reconciliation of the basic conflict between culture and instinctual demands, between unconscious drives and conscious motivations. The ultimate attainment of this Utopian goal would of course dispose of the continued need of maintaining our barrier between the Ego and the Id—and also of our defensive attitude toward psi phenomena.

There are a number of further points in Mr. Rose's "Comments" which call for a reply. He is "loth to concede" that fictional references, and especially examples taken from Shakespeare's plays, should be used to illustrate problems of psychiatry or psychoanalysis. Doing so, he takes as evidence that there is a paucity of case histories derived from real life. Worse still, he feels it "deprives science of most of its seriousness and all of its dignity." This is a curious statement in view of such classical contributions to the theory of modern dynamic psychiatry as Freud's analyses of Sophocles' *Oedipus Rex* and of the creative work of Leonardo da Vinci, or of Ernest Jones' psychoanalytic study of *Hamlet*—to mention only those that have become familiar to a wide audience of nonmedical readers.

Mr. Rose questions Shakespeare's "knowledge" pertaining to psychic matters. This is, of course, fully justified. Shakespeare "knew" just as little about parapsychology as did Sophocles about psychoanalysis, or as birds do, for that matter, of aeronautical engineering. Still, modern explorers of the human mind have gained just as much psychological insight from the genius of the ancient dramatist and of the Elizabethan playwright as the pioneers of twentieth-century airplane designing have learned from avian flight.

More pertinent is Mr. Rose's criticism of the incident involving "Peter the horse." Certainly, its evidential value is as good (or as

bad) as that of most spontaneous occurrences. Its significance to the present writer lies in the fact that it is one of the few experiences of his own in which he himself seemed to play the part of a percipient. What, then, are Mr. Rose's objections? First, he denies that the chances of guessing the correct age of a horse aged seventeen are "slight." It might be argued that to one lacking more than the most elementary knowledge regarding equine life expectancy the chances are about one in twenty. That Barbara's question may itself have been conducive to a guess leaning toward either the lower or the upper end of the probability scale is immaterial when one considers that here, too, the choice between two extremes was involved. The argument that in a spontaneous incident like the one under review "only one trial" was involved misses the point. Of course, there was no intention of carrying out methodical experiments with Barbara involving a sufficiently large sample of horse populations showing average age distribution.

That leaves the objection of sensory clues being responsible for my guess. In spontaneous occurrences of this kind such an objection can only be refuted by the testimony of reliable witnesses. The fact is that in the case under review the present writer happened to be the only witness whose testimony could reasonably be resorted to. Mr. Rose is therefore fully justified in either accepting or rejecting my statement that, considering my lack of visual acuity, the existing conditions of lighting, the small type in which the caption of the picture was printed, and the distance at which a child of six had been waving it in front of a disinterested spectator, sensory clues can safely be ruled out.

However that may be, the example is not intended to be more than an illustration of what might be called telepathy in everyday life. It may well strike Mr. Rose as an "emaciated" case of spontaneous telepathy. But he should realize that confining our attention to more spectacular occurrences would lead to a one-sided and therefore distorted picture of the real thing which he himself is anxious to avoid.

Incidentally, my criticism of the usual method of ESP tests has been guided by the same considerations. Taking only a *yes* or *no*—that is a *hit* or a *miss*—for an answer, we are apt to neglect such telepathic *scatter effects* as I described in the book and which seem to be characteristic of the process.

Yet, channeling the subject's responses within the predetermined experimental situation has nothing to do with browbeating him into giving the expected reaction. The telepathic percipient may or may not respond to the agent's (or experimenter's) unconscious wishes

or expectations. If he does so, he may score a direct hit, or at least a near miss. If he does not, his score is below chance expectation. The question why a certain agent does well with a certain percipient needs further clarification. It requires what I described as the comparative analytical approach, that is, psychoanalytical investigation of the needs and motivations, conscious and unconscious, of those involved in the incident.

All the evidence which has emerged so far in the psychoanalytic situation indicates that the emotionally charged wishes and expectations of those involved are indeed the principal conditioning factors of telepathy. This is well illustrated by the telepathic effect of emotionally charged expectation of sitters participating in a spiritualistic séance. Whether or not these expectations are correct or incorrect, based on superstitious beliefs or pseudo-scientific fallacies is immaterial for the success of the séance. *Belief* in their correctness is the decisive factor. It cannot be surprising therefore that a telepathy experiment works best in an atmosphere tense with expectation—that is, under conditions otherwise deemed to be "thoroughly objectionable" from the scientific point of view. This is one of the paradoxes of psychical research which seems to have aroused Mr. Rose's indignation. Indignant protest at my statement that telepathic leakage owing to similar unconscious emotional attitudes may interfere with virtually all experiments involving human beings as subjects and thus "falsify results" may still be forthcoming from other quarters.

Mr. Rose further objects to my confining considerations to telepathy and related phenomena, leaving physical manifestations out of my frame of reference. This, I submit, is itself perfectly legitimate in a study specifically devoted to the problem indicated in its title. If further justification is needed, I may add that I have come across abundant evidence of telepathy in everyday life and under clinical conditions but no evidence of physical manifestations that has stood the test of strict scientific scrutiny. This does not imply that the psychiatrist should deny the possibility of "action at a distance." It only means that he is well advised to proceed cautiously from the partly known to the unknown but ready to yield to the pressure of the "stubborn and irreducible facts" William James has spoken about, when they come within his purview. Professor Rhine's PK tests certainly mark an important milestone in parapsychology. But the psychiatrist needs more and more impressive first-hand observations of manifestations of this kind in order to be convinced. In the meantime he must be satisfied with formulating a consistent psychodynamic theory of telepathy and related phenomena with a view of expanding it to accommodate newly established facts, once sufficient ground has been broken to justify such a step.

Considerable space in Mr. Rose's "Comments" is devoted to what he terms "Fictional References" and "Inaccuracies" in the book. The present writer has to admit that the story about the father who found out "by his magic" that his son had been killed by the baboons was recorded by W. J. Sollas, not by W. Sollas; and that it refers to African Bushmen and not to Australian Aborigines. It is also true that the father's name was 'Kaang, not Kaang, and that his son's name should be spelled Cogaz instead of Cagaz. Friends have called my attention to other and even more regrettable inaccuracies, such as the mistaken reference to Professor H. H. Price instead of Mr. Harry Price on page 26 (which for unaccountable reasons has apparently escaped Mr. Rose's watchful eye). I am greatly obliged to him and other reviewers for helping in the detection of such errors. They are due to the unusual difficulties encountered when compiling references for *Telepathy and Medical Psychology* during the blitz in London, with many libraries closed much of the time, and repeated war-time disruptions and dislocations of living and professional activities, resulting in the loss or destruction of valuable reference material. It is for the reader to decide whether and how far the resulting inaccuracies are apt to discredit the basic tenets of the book.

But when all this has been said; when all the p's and q's have been minded; all the t's crossed and all the i's dotted, a last question arises: Does a controversy, such as this, initiated by Mr. Rose, serve the purpose of promoting a better understanding of the problems discussed? The present writer feels that this question should be answered in the affirmative. Mr. Rose's article brings into sharp focus the differences of opinion which are bound to arise in psychical research from two such divergent angles as contemporary dynamic psychiatry on the one hand and a modernized version of nineteenth-century romanticism on the other. As a student of human behavior the psychiatrist focuses his attention upon "abnormal" aspects, knowing that this approach throws the psychodynamics of human behavior *in general* into sharper perspective. Exploring, as he does, morbid features of character and personality, he holds that his method is an important aid in arriving at a better understanding of "normal" features. In pursuing this aim he refrains from making value judgments as best he can. He feels that even "cultured ladies and gentlemen" are not safe from developing hysteric or schizophrenic disorders and that, on the other hand, hysterics and schizophrenics may remain "cultured ladies and gentlemen"—notwithstanding their mental disorder. If this approach happens to hurt the sensitivity of students who do not share the psychiatrist's detached attitude toward these matters, it is just too bad. But should he refrain, therefore, from going into deeper analysis of the problem? He is well aware from

his clinical experience that in seeking to uncover the unconscious of his patients he is apt to come up against their resistance. On analyzing the hidden needs and motivations of trance mediums and other subjects involved in ESP experiments, he is faced with much the same problem. Should he, nevertheless, feel free to give a candid and matter-of-fact report of his findings, or should he be constrained to write scientifically meaningless eulogies about them in the manner of Justinus Kerner's biography: *The Seeress of Prevorst?*

I have pointed out in my book that emotional resistance against the findings of psychical research is one of the chief obstacles in the path of the new science. Unless the sources of this resistance are uncovered and dissipated through a dispassionate exchange of ideas, it may become a major stumbling-block within its own ranks. If such a clearing of the air is promoted by the present discussion, Mr. Rose certainly deserves the thanks of all those interested in parapsychology. In any case, his statement that authorities who "intrude into its preserves should forego preconceptions and approach its delicate problems with caution and restraint" has the wholehearted approval of the present writer.

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Review

MAN'S DESTINY IN ETERNITY: THE GARVIN LECTURES. 238 pp. The Beacon Press, Boston, 1949. $2.75.

In the year 1936, M. T. Garvin, a merchant of Lancaster, Pennsylvania, died, leaving an unusual bequest in his will. "After an active life among my fellow men," he wrote, "I am convinced by experience and observation that the highest inspiration comes to man through an abiding faith in the Eternal Spirit . . ." Accordingly, he left a fund of $10,000 to provide for a series of lectures on the general topics of "The Idea of God," and "The Immortality of Man." These lectures were to be delivered once a year, and the speakers were to be selected by a committee consisting of Mr. Garvin's executors and the clergymen of three Unitarian churches; one in Lancaster, one in Philadelphia, and the third in Germantown. The will stipulated further that these lectures should be published, and distributed free.

The volume under review here contains the first nine lectures, and their high character and quality may be suggested by the subjects and the names of the speakers: (1) "A Modern Concept of God," by Arthur H. Compton; (2) "The Immortality of Man," by Jacques Maritain; (3) "The Idea of God in the Mind of Man," by Maude Royden; (4) "Psychical Research and the Life Beyond Death," by Hornell Hart; (5) "Religion and Modern Knowledge," by Reinhold Niebuhr; (6) "Immortality in the Light of Science and Philosophy," by William Ernest Hocking; (7) "To Whom Shall Ye Liken God," by Charles E. Park; (8) "Man's Destiny in Eternity," by Willard L. Sperry; (9) "The Idea of God as Affected by Modern Knowledge," by F. S. C. Northrop.

It will be noted that the question of survival is discussed by four of these speakers, from four different points of view. The first, Jacques Maritain, speaks as a professor of philosophy who has been converted to Catholicism. Professor Hocking, who has taught philosophy at Leiden and Glasgow as well as at Harvard, Yale, and the Universities of California, also faces the problem as a student of philosophy. Dr. Sperry, Emeritus Dean of the Harvard Divinity School, takes the view of a theologian: ". . . there is no single article of the traditional Christian faith less confidently affirmed today than this about immortality, and none so generally neglected or doubted." In this fact he finds the most marked difference between the Christianity of the past and what passes for Christianity in the present day. He feels, however, that psychical research cannot lead to any successful conclusion, and he is averse to any attempt to communicate with the

dead. He quotes a prominent member of the S.P.R. who once said to him that "one must go into psychical research off the deep end, or leave it alone. One should not paddle in it up to the knees." Dr. Sperry is content not to wade in it at all, but to stand firm on the dry land of his faith.

In contrast, the fourth lecture by Professor Hornell Hart frankly bases the entire argument on evidence as revealed by psychical research. To the readers of this JOURNAL, therefore, it is his discussion that has primary interest and appeal. Accordingly, it is to this lecture that the present review will be devoted. In the book it is titled as noted above; when it was delivered, and as it was subsequently printed, it bore the title, "The Immortality of Man." It is hardly necessary to add that Professor Hart is a colleague of Dr. J. B. Rhine at Duke University.

All four of the lectures on Immortality are deeply stimulating, but Dr. Hart's approach differs from the other three in being frankly along the road of science. He boldly accepts the challenge of the scientists by basing his argument on evidence, and he reaches, in his own words, "certitudes as high in probability as those accepted in such sciences as biology or geology, or even higher."

In this brief review it is impossible to do justice to his closely-knit reasoning, but the general tenor of his argument may be suggested by noting the principal headings: (1) "The Fact of Extra-Sensory Perception." (2) "The Meaning of Extra-Sensory Perception." (3) "Does the Soul Exist?" Under this third topic the author states the question at issue as follows: "Can the focus of consciousness observe and operate apart from the physical body? The essential test here rests upon the question of whether telepathy and clairvoyance can take place at a distance." This, of course, has been abundantly proved. In this connection Dr. Hart discusses also the significance of the "out-of-the-body" experiences and the apparitions of the living. He defines the soul as "the portion or aspect of a personality that can observe and operate apart from its physical body." (4) "Does the Soul Survive Bodily Death?" Apparitions of the dead, Dr. Hart argues, are good evidence. Since apparitions of the living and those of the dead "merge into each other . . . the most rational working hypothesis is that the apparitions of the dead, like those of the living, are, at least at times, the vehicles of the central focus of consciousness which says 'I' within a personality. If this is true, then the conscious spirit does survive death."

After a brief discussion of fraudulent mediumship, in which he calls attention to the fact that "spurious mediumistic phenomena certainly do not disprove the existence of real mediumistic phenomena," Dr. Hart considers the question of "Communications from

the Dead." These he divides into four groups: (*a*) proof of identity; (*b*) advice to survivors about their material affairs on earth; (*c*) ethical and spiritual teachings; (*d*) accounts of life after death. In regard to the last type, he notes the great amount of basic agreement they contain.

The lecture concludes on the theme "A Spiritual View of Reality." The ESP findings have destroyed the foundations of the materialistic viewpoint. "The human soul is real." Therefore we should adopt and act upon that hypothesis, for it seems most simply and clearly to explain the known facts. That hypothesis stands on these points: (*a*) this universe is spiritual; (*b*) life here on earth is a drama, taking place within the Supreme Mind; (*c*) death is merely our final exit in the character we have been playing in the present act.

The hardshell inveterate materialists will, of course, not be convinced by Professor Hart's argument. "They would not believe though one rose from the dead." But the open-minded reader cannot fail to be impressed by his study of these newly established facts of human personality, all of them signposts pointing to the supreme hypothesis that the soul of man does survive bodily death.

William Oliver Stevens

Correspondence

Grand Rapids, Mich.
May 7, 1949.

To the Editor of the JOURNAL:

The recent article by Charles Waldron Clowe entitled "The Case of Patience Worth: A Theory," in the April number of the JOURNAL has been read with interest.

Mr. Clowe is probably correct in stressing that the main interest in this case lies in the information given by this personality, and that "the writings comprehend knowledge which it was impossible for Mrs. C. to have acquired by sense perception during her lifetime." Mr. Clowe further concedes that fraud has been ruled out of the question. He stresses that a major part of the record deals with "memory phenomena." In the fourth section he points out that some of the extemporaneous "request writings" are too general in character to be evidential as such, and might well be applicable to other similar persons or closely related subjects. Thus far Mr. Clowe seems to have a good case.

He depicts the slowness of the production of the child's prayer in comparison to the speed of the production of the "request writings" and suggests the reason for the delay was that there was no satisfactory child's prayer which the Patience Worth personality could find in Mrs. Curran's "inherited memories." This brings us to Mr. Clowe's hypothesis: ". . . the greater part [of human knowledge] is received indirectly through the ordinary senses, and is conveyed by the respective nerves to the brain, producing impressions upon its cells, and the information is recorded. Subsequently, when these cells are agitated, the impressions are experienced again, which process we call recollection or memory.

". . . . It appears to have been assumed that the cells of the brain, or discs as we may call them, of an individual human being, are in a virgin condition, except, of course, those that have recorded impressions received during the lifetime of the individual. To illustrate: these cells are assumed to be in a similar condition as a phonograph disc upon which no record has been made, or an unexposed camera film. But this assumption may not be correct, and it may be that some of the brain cells, or discs, of a child at birth, already contain a record previously made by some progenitor, and which if subsequently agitated by the functioning of the brain will cause the child, or later the adult, to recall the information or knowledge acquired by its ancestor. Suppose we term these *inherited cells of knowledge*."

At this point, Mr. Clowe might elaborate upon his hypothesis and

show that retrocognitive material, as delivered by psychics, is material easily accessible to their progenitors. However, like the argumentation at an earlier period of Mr. Frank Podmore, and at a more recent period of Dr. Stanley Hall, Mr. Clowe offers his hypothesis without an iota of evidential support.

Dr. Prince chose to explain the knowledge displayed by the Patience Worth personality as follows:

"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."[1] On one horn of his dilemma Dr. Prince chose to normalize the "supernormal" aspects of this case. On the other horn he places the supernormal explanation.

Mr. Clowe is not satisfied with either explanation and desires a physiological one. Searching among the dust bins and refuse heaps of the psychical researcher perhaps, he has unearthed the somewhat eroded and badly tarnished theory of the epiphenomenal nature of mind, and having made a slight addition and polished up the ancient artifact, he presents it as an acceptable assumption as to the true nature of mind. This assumption is very much doubted by the more thoughtful orthodox psychologists and psychoanalysts, and is generally discarded by most students of psychical research: (*a*) the theory fails to explain telepathy and its freedom from spatial and material limitations; (*b*) the theory breaks down in attempting to explain precognition, and its freedom from time limitations; (*c*) the theory is valueless in explaining clairvoyance, which is as common perhaps as telepathy, and as free from spatial restrictions.

Mr. Clowe ignores the fact, mentioned by Dr. Prince and recounted at length in the *Case of Patience Worth* (pages 301-321) that the Patience Worth personality was extremely facile in picking up the thoughts of her interlocutors. In fact, she toyed with them as a cat does with mice. Occasionally she appeared to possess the power of precognition as well. The continual evidence of telepathy practised by the P.W. personality is in no way explained by Mr. Clowe's exhumation of the old and dusty theory of the epiphenomenal mind. The theory of the inheritance of impressed brain cells is not supported by any logical argument and does not accord with biological speculations with which I am familiar. The hypothesis would not appear to contribute anything to our difficult problem. Mr. Clowe also may be overemphasizing the part individual cells may play in

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[1] *The Case of Patience Worth*, by Walter Franklin Prince, B.S.P.R., 1929, p. 8.

normal memory. Some facts of brain surgery appear to support his argument, other facts refute it. There seems to be little present clarity, even about this premise. Mr. Clowe requires hypothetical ancestors who transmitted hypothetical brain cell impressions to a hypothetical ancestor of Mrs. Curran, the Patience Worth personality. Patience could perhaps have lived out the *Telka* episodes, but one must find more hypothetical ancestors, hypothetical cells, and hypothetical impressions in a progressive chain reaction to reach the dimmer ages of the *Sorry Tale.*

Mr. Clowe is on more solid ground when he links the Patience Worth phenomena with those of genius. He is in theoretical quagmires when he deals with unpublished books and manuscripts from which P. W. may filch her more startling productions, and to which she has access, when and how?

The real cause of these phenomena may have been more acceptably explained by a hypothesis offered by Drs. R. H. Thouless and B. P. Wiesner. They state:

". . . 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."[2] Here they invoke the cognitive psi process which in turn requires the interaction of a nonsubstantial but real and active "Shin" or soul. Their entire study is very carefully worked out, and avoids the pitfalls into which Mr. Clowe's hypothesis would lead.

Mr. Clowe assumes that if his theory covers the known data, "we should be entitled to hold it until it fails to comprehend all the essential facts." It is my contention that it does not cover the facts in the case of Patience Worth. In the field of psi phenomena in general, it is altogether lacking.

EDMOND P. GIBSON.

[2] "The Psi Processes in Normal and 'Paranormal' Psychology," by R. H. Thouless and B. P. Wiesner, *Journal of Parapsychology,* Vol. 12, September, 1948, p. 196.

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

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

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

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